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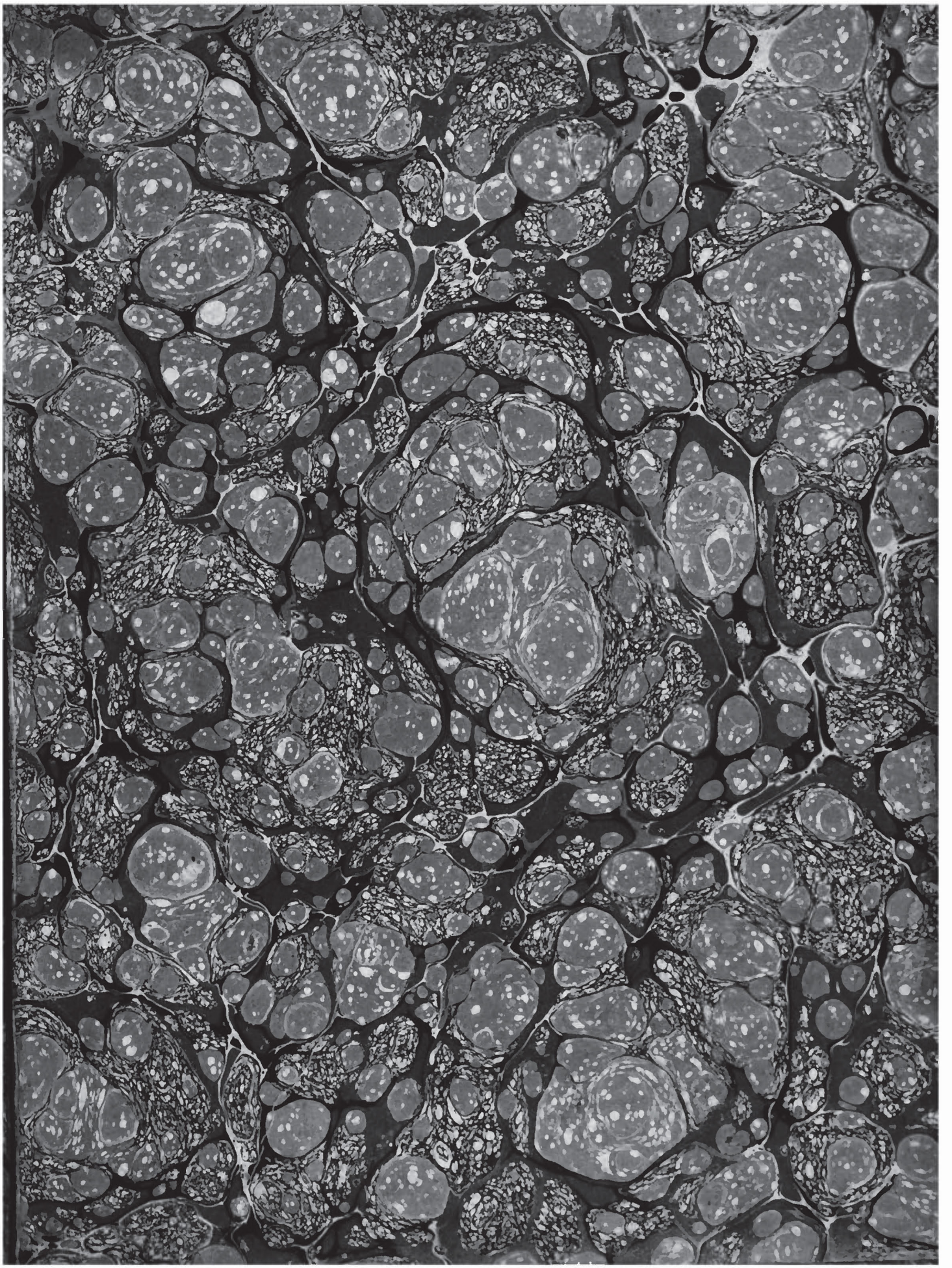

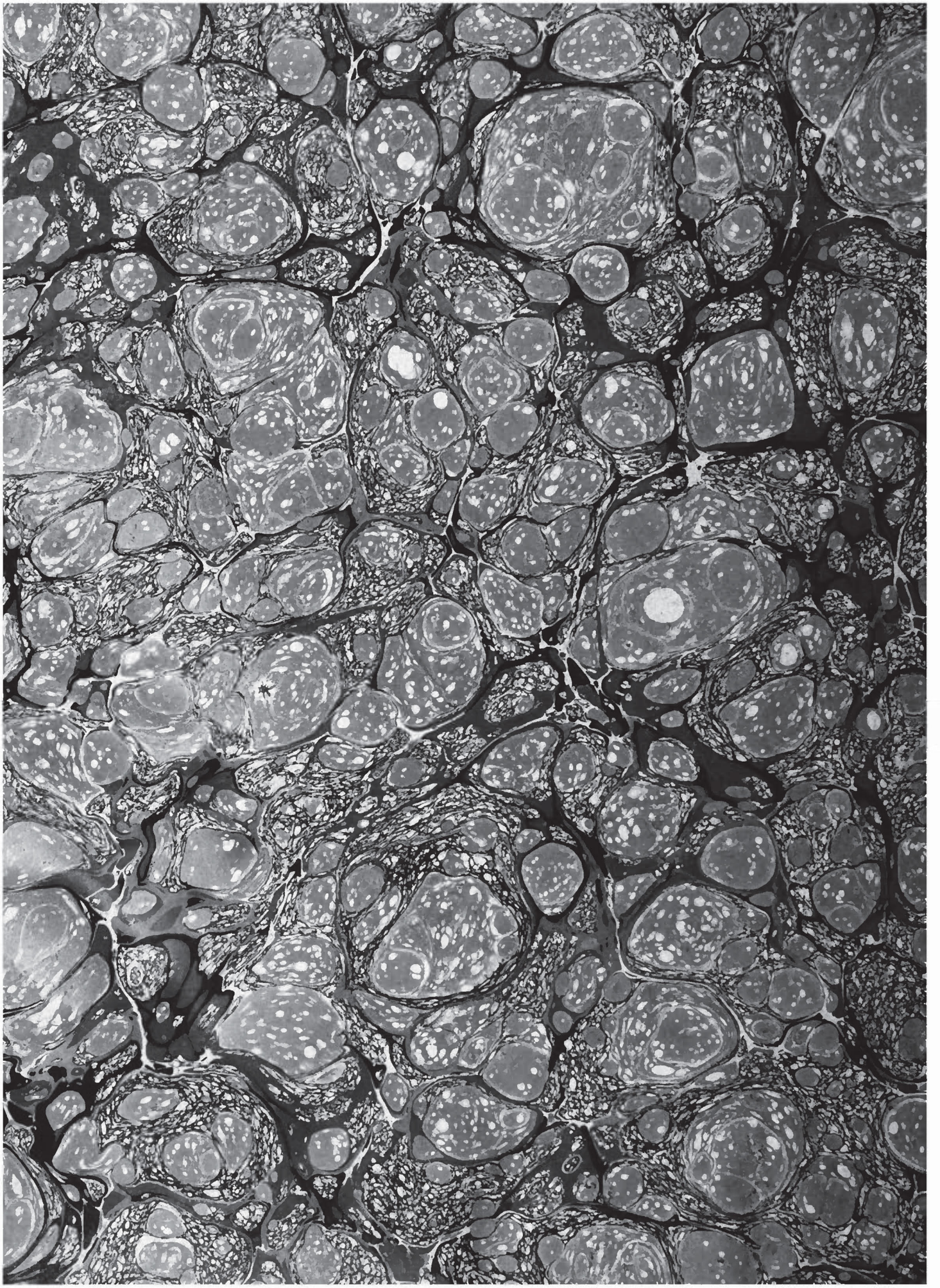

A

COMMENTARY

UPON THE

OLD AND NEW TESTAMENTS,

WITH THE

APOCRYPHA.

FROM

GENESIS TO CANTICLES

By SYMON PATRICK, D. D. Bishop of Ely;

THE PROPHETS

By WILLIAM LOWTH, B. D. Prebendary of Winchester;

THE APOCRYPHA

By RICHARD ARNALD, B. D. Rector of Thurcaston, Leicestershire;

THE NEW TESTAMENT

By DANIEL WHITBY, D. D. Chanter of Salisbury Cathedral.

In Seven Volumes.

VOL. V.

A New Edition, Revised and Corrected.

LONDON:

PRINTED FOR SAMUEL BAGSTER, IN THE STRAND,

BY JAMES MOYES, SHOE LANE.

1809.

A

COMMENTARY

ON SUCH BOOKS OF

THE APOCRYPHA

AS ARE APPOINTED TO BE READ IN CHURCHES:

ENTITLED

WISDOM,
ECCLESIASTICUS,
TOBIT,
JUDITH,

BARUCH,
HISTORY OF SUSANNA,
HISTORY OF BEL AND THE DRAGON.

WITH

Two Dissertations

ON THE BOOKS OF

MACCABEES AND ESDRAS.

BY

RICHARD ARNALD, B. D.
RECTOR OF THURCASTON, LEICESTERSHIRE.

A New Edition, Revised and Corrected.

LONDON:
PRINTED FOR SAMUEL BAGSTER, IN THE STRAND.
1809.

TO THE

MOST REVEREND FATHER IN GOD,

THOMAS,

BY DIVINE PROVIDENCE,

LORD ARCH-BISHOP OF YORK, PRIMATE OF ENGLAND AND METROPOLITAN,

AND ONE OF

HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

MAY IT PLEASE YOUR GRACE,

TO accept the following sheets, which are formed upon the plan of Bishop PATRICK and Mr LOWTH, as an appendix to, and continuation of their useful design. I am far from thinking that I am engaged in a work equal to the nature of their subject, nor can I flatter myself with any hopes that this performance, with its many defects, will meet with the like favourable acceptance.

I was encouraged to pursue this design, from the many excellent things which are spoken of *The Book of Wisdom* by the fathers, and most early writers; and as our church has given a sort of sanction to its usefulness, by allowing it, in conformity to ancient custom, to be read in her public service, I hope this consideration will justify the present attempt, and apologize, in some measure, for my presumption in offering to your Grace an Apocryphal book, and placing it under the protection of your great name; especially, as I consider the uncanonical books upon the footing only of such primitive ecclesiastical writings, as many prelates, of the first eminence in the republic of letters, have not thought it beneath them to employ their learned labours about.

Was I permitted to observe the common practice in addresses of this kind, and to speak in the language of modern complaisance, the world might expect that I should dwell upon all those great qualities in which your Grace excels; but I shall only beg leave to observe, that your rising merit early drew the eyes of a very discerning and learned prelate * upon you; and when, through age and infirmities, he was at length hindered from labouring in the word and doctrine, like David stricken in years, he transferred his charge upon no less able a successor, and the same great accomplishments reviving in your Grace, made the loss less sensible and regretted; and equally endeared you to the same learned society, and to that illustrious name in particular, which now fills the highest station in the law with the most consummate abilities. And as if a double portion of the spirit of *that* Elijah rested upon you, in you we admire the same justness of sentiments, clearness of expression, beauty of language, and

---

* Bishop Fleetwood.

well conducted zeal. In you we trace his affectionate manner, sweet elocution, just action, and those other moving graces of the preacher, which command the passions, and charm the attention, so that *being dead he yet speaketh*.

Nor are you, my Lord, less distinguished by an affable and obliging temper, which shines forth, and is displayed in that easiness of access and condescending goodness, which endear you to the love and esteem of all, and must render you particularly amiable to that province, over which, by the designation of Providence, you preside with so general an applause.

As these great qualities, at length, conducted you so deservedly to the episcopate, so your speedy advancement, as it were from glory to glory, to the present high station which you fill, is an instance of your superior merit, and consummate modesty; both of which illustriously stand confessed, as you neither asked nor solicited this eminence; it rather sought you out, and seemed to court you, so that I may justly draw the parallel between you and some celebrated names of antiquity, whose ambition was retirement, and their preferment a sort of violence. What the historian says of that great general, Epaminondas, is truly applicable to your Grace, "That he never "made any interest for preferment, but was courted to accept it, and often forced into "it; and he always discharged his trust in such a manner, as to do greater honour to "his station than he received from it *."

I could enlarge, with equal pleasure and truth, upon so copious and inviting an occasion; but, to say more, would, I fear, give offence to your Grace, and to say less would have been the highest injustice in me; nor should an eloquence less than your own attempt to display your character.

That your Grace may long preside over the church, under the happy conduct and blessing of that Wisdom, in whose right-hand is length of days, is the sincere prayer of,

My Lord,

Your Grace's most Obedient,

and Dutiful Servant,

RICHARD ARNALD.

THURCASTON,
April 4. 1744.

* Recusanti omnia imperia ingesta sunt; Honoresque ita gessit, ut Ornamentum non accipere, sed dare ipsi Dignitati videretur. Justin. lib. vi. c. 8.

THE

AUTHOR'S PREFACE.

THERE have been so many excellent Commentaries published upon the Holy Scriptures, and every one of the sacred books have been illustrated by the labours of so many learned and judicious persons, that it may be presumed nothing has escaped their enquiry, or seems necessary now to be added to their discoveries: But the Apocryphal Books, though they are placed next to the Canonical ones in the same common volume, and have some of them been esteemed, even by many Protestant writers, as second only to them for the usefulness of the matter and variety of instructions contained in them (see Sparrow's Rationale, p. 41. Raynol. Cens. Libr. Apocr. Præl. vii. lxxiv. Wheatley on the Common-Prayer, p. 140. Chemnit. de Script. Canon. Par. I. Falkener's Libert. Eccles. p. 160. Cosin's Schol. Hist. p. 8.) have hitherto received, though they confessedly stand in great need of light and illustration, very little help and advantage of this nature. The following Commentary therefore upon the Book of Wisdom, which the ancients had in so great esteem, and our church has thought not unworthy to be read in her public service, will, I flatter myself, be the more favourably received, and appear the more necessary, as there is no comment upon this, or indeed any of the Apocryphal writings extant, that I know of, in our language; and such as have written upon it in other languages, being generally Popish expositors, have perverted many passages to countenance their favourite opinions, which I have occasionally taken notice of in the course of this work, to prevent any mischief from such an abuse.

That there are some exceptionable places in the book itself I do not deny; and what book merely human is entirely without them? Nor because I have undertaken the illustration of it, shall I be so disingenuous as to patronize, or even palliate its errors, much less cry it up as all perfection; and therefore, as I shall neither, with the Romanists, pretend that it is canonical, and to be put upon the same level with the inspired writings, against which opinion there are unsurmountable difficulties, both internal and external, so neither can I persuade myself, with too many Protestants, to decry it as useless and of no authority, for no other reason probably, but because the Church of Rome has paid too great a deference to this, and other writings confessedly Apocryphal, which I cannot think are all of them of equal value, but that the *Didactical Books*, as they are called, *viz.* Wisdom and Ecclesiasticus, claim abundantly the preference, as in fact they are universally well spoken of and esteemed, and, I believe, have as many admirers, as they have readers, and may therefore, I hope, without any imputation or reflection, be as laudably commented upon, as any of the primitive ecclesiastical writings.

The Book of Wisdom in particular, to which the following sheets only relate, especially that part of it which refers to God's dealing with the Egyptians, is an epitome of the history of Exodus; it abounds with useful sentiments and instructive morals; we see in it repeated proofs of God's patience and long-suffering towards sinners, of his mercy and loving-kindness to his faithful servants, especially in their distress, and many lively instances of his justice and severity upon obstinate and irreclaimable transgressors: Such are the following memorable events recorded in it, "the establishment of the kingdom of death upon "the earth through the sin of our first parents; the destruction of the old world by the "deluge for its wickedness, after the repeated menaces of at least an age; the miraculous "manner in which Noah's family were alone preserved from perishing by the waters; the fire "which came down from heaven upon the unrighteous cities, and the whole kingdom of "Egypt punished, at different times, by ten terrible plagues.—In what manner Wisdom con-"ducted the patriarchs, and other holy souls, the friends and favourites of God, in their several "ages, inciting them to the most laudable actions, and, as a reward of their labours, reaching

" forth to them a glorious kingdom, and a beautiful crown from the Lord's hand; how by it " Moses obtained a good report, became the servant of God, and commissioned by him to " dispense his mercies and judgments; the sea opening a passage for the Israelites, and closing " again to overwhelm Pharaoh and his army; the former sustained miraculously with manna " for forty years, and drinking of the brook which flowed from the hard rock, and the Egyp- " tians perishing through the calamity of their river stained with foul blood; the former cover- " ed with a cloud from the scorching of the mid-day sun, and conducted by night with a light " of fire, and the latter perishing by a continued darkness, whose horror was encreased by the " glare of spectres and apparitions; an army of hornets marching before the people of God, to " drive the Canaanites from their possessions, and the Egyptians destroyed by as dreadful a " persecution of locusts: The clouds, at several times, converted into a shower of hailstones " to overthrow the wicked, and, at other times, the elements suspending their known quali- " ties in favour of God's chosen." Such important facts recorded in this book, manifesting God's displeasure against sin, and his acceptance and reward of obedience, shew the great usefulness of it, and that it was not without reason approved of by the church, and appointed to be read in it, for instruction and edification. And hence we may presume, Dr Raynolds, who wrote so learnedly against the authority of the Apocryphal Books, was induced to speak so favourably of this, and Ecclesiasticus, calling them, " Valde bonos et utiles, et omnibus tractationibus præferendos," (which is the language also of St Austin, De Prædest. Sanct. lib. i.) " proximumque illis locum deberi post Scripturam Sacram." Præl. vii. lxxiv.

The original text of this book is in Greek, nor are there reasons sufficient to induce us to conclude, that it was ever extant in Hebrew: but though the author wrote Greek well, and was acquainted with approved writings, both of philosophers and poets in that language, yet, in all the editions which I have carefully consulted and compared, there seem to be many faulty and suspicious passages. Junius has the like observation upon all the Apocryphal Books, " Permulti ubique inveniuntur loci varii, distorti, depravati. Depravati autem! imo profligati, æquè in contextu Græco atque in Translationibus, quos quidem locos partim ex Canonicorum Scriptorum Authoritate, partim ex ipsorum authorum secum, aut aliorum cum ipsis comparatione, partimque ex judicio necesse fuit emendare." Præf. ad Lib. Apoc. From him therefore I promised myself no little assistance; but neither Junius, nor the many commentators I have occasionally consulted, give that light which one might have expected in the most difficult passages. And though they could not but perceive, and often do acknowledge the Greek text to be corrupt, yet they content themselves with giving a general guess at the author's meaning, without strictly and minutely examining the original, whether it would warrant and justify such a sense, or might be, by some happy conjecture, altered to afford a better. There is indeed thus much to be said in the behalf of *some* of them, that being Catholic commentators, the very text itself was sacred to them; but why the few Protestant expositors, whom we find among the Sacred critics, should be generally so sparing of their learned labours, as to attempt scarce a single emendation, when the badness of the original text in so many places called for their assistance, can be resolved into no truer cause, than what is mentioned before, *viz.* that the Apocryphal books having been too much extolled by the Romanists, and even made a part of the Canon, and many of their erroneous tenets pretended to be warranted from thence, *these* have been as remarkably regardless of them, and through an over-cautious delicacy have gone into the other extreme; which probably may be the reason, joined to the scarcity of useful notes and observations upon the Apocryphal books, that the learned Poole has taken no notice of these in his Synopsis. But as this way of reasoning against the general usefulness of a thing from a particular abuse of it, is allowed on all hands to be illogical and inconclusive, there is the less occasion to enlarge on this head.

As there are many passages which to me seem faulty in the original, and have hitherto passed unaltered, and even unattempted, I have endeavoured to restore these by the most easy and natural helps; sometimes by a different point only, sometimes by the change of a few letters; mistakes, which might arise probably at first from the carelessness of transcribers, or the likeness and affinity of sound; but I have been cautious of indulging too much liberty and wantonness this way, and when any criticism is attempted, and an emendation of the original text offered, which I was induced to, either by the sense of the context, or the badness of the present

construction, or the authority of the ancient versions, which I have constantly consulted, I have always supported such an alteration with reasons, at least probable, and have not obtruded any favourite criticism dogmatically, but submitted it, with great deference, to superior judgment, being ready to retract any mistake, and to acknowledge my obligation for any friendly information. Nor have I boldly attempted any transposition, however inclined or induced to it, by the confusion and perplexity of some passages in their present state, such as ch. i. 16. ch. xii. 27. not having authority from MSS or the ancient versions; for though a conjecture of a transposition may be sometimes admitted in books which are confessedly written in prose, yet as some learned men have been of opinion, [see Grabe's Prolegom. tom. ult. chap. i. 2. Calmet's Diction. in voce WISDOM,] that this book, and that of Ecclesiasticus were originally written in metre, and there may perhaps seem some countenance for it from the many poetical terms here used, and from their being wrote stitche-wise in the Alexandrian MS, in the same manner as the book of Job, Psalms, Proverbs, Ecclesiastes, and Canticles are, to which some of the old Latin translations, and Dr Grabe, in his late edition, probably for the same reason, has joined them; I was, on this account, less disposed to indulge any conjectural transposition, as in metrical books, mistakes of that nature could not so easily happen; though nothing certain can be built upon this, even though we should suppose with some others, that this book was originally wrote in Hebrew. Thus much I can assert with great truth and sincerity, that as it was my design to make the work useful in all possible particulars, I have purposely confined myself, to explain, as indeed all expositors should, the most difficult passages, nor have I designedly left any one difficulty which respects either the sense, or the reading of the original text itself, unattempted at least. And this I have done by minutely examining the Greek text, collating the several editions and their various readings, consulting the Oriental versions, and the several ancient English translations, comparing the author's account with the Scripture History, and collecting what was parallel, or would give an additional light, from Josephus, Philo, Spencer, Selden, &c. and to these helps I have occasionally added some material notes and observations of those celebrated Commentators Messieurs of Port-Royal, and Calmet. The former give us the sentiments of the fathers, and their exposition and reflections upon particular important points; and the latter, in the explanatory way, exceeds all the Commentators that went before, and almost supersedes the use of any other. Such as would see a short marginal paraphrase upon this book, will probably find satisfaction from a small one in 12mo, published in 1706. And that the following sheets may be useful to every class of readers, I have likewise studied plainness and clearness, and inserted, in their proper places, many moral reflections, such as arose naturally from the subject, which, as they tend to discourage vice, and shew the fallacy of libertines of Epicurean principles, so they serve likewise to enliven the work, and are a sort of relief and entertainment after a dry criticism.

The English translation of the Apocryphal books, which the Church now uses, is that which was made by the command of King James I. but though seven very considerable persons were employed in the work, and among them the learned Dr Duport, the then Greek Professor in the university of Cambridge, yet it is surprising to observe in how many places it is faulty and imperfect. In that of the Book of Wisdom, the language is not only bad, but the sense often obscure and intricate; and though some allowance may be made upon account of the faultiness of the original text, which might in particular passages, occasion the obscurity of our version, yet often where the original is pure, clear, and intelligible, the translators have not only fallen short of the force and beauty of it, but have unaccountably mistaken the sense; and where the Greek happens to be equivocal, and will admit of different meanings, have frequently taken the worst, and most foreign to the context. The translation of the first part is much the best executed, but the three last chapters betray great negligence, and seem to come from a hasty, I had almost said, an unskilful hand. In all such faulty instances I have helped our version, and given the true rendering; nor is the number of emendations attempted in the Greek text less considerable: How far I have succeeded in the critical part, is submitted to the judgment of the learned; but hope it will meet with the more candour, being the first essay. If what I now offer to the public shall be favourably received, I shall be induced to publish, in due time, the like Commentary upon the book of Ecclesiasticus, which is already in some forwardness.

THAT nothing might be wanting that could give any insight into the book itself, or contribute to the discovery of its Author, I have prefixed two Dissertations of Calmet's, which I purposely translated from the French, as they are drawn up with great judgment, and will be found very useful for the better understanding this writer; one upon the book itself, the other containing the opinions and conjectures of learned men about the Author. In the former, the style, sentiments, method, and subject matter of the Book of Wisdom, are so judiciously treated of, that it is needless to attempt to add to it; but as the conclusion contains some bold assertions of the canonicalness and inspiration of the apocryphal books, which are not warrantable, and which unanswered, through the authority of so great a name, might have done harm, I mean his appeal to those pretended councils, in whose decrees the Romanists take shelter, and this learned commentator so much triumphs in, I thought it incumbent upon me, however unequal to the challenge, to examine and confute this pretence; which I have done in the clearest manner, that the nature of such a controversy will admit of, and, by authorities and reasons so full and cogent, that, I trust, an antidote is provided against any possible poison that can be conveyed. In the latter, he recounts the several supposed authors of this book mentioned by antiquity, and the arguments urged in their behalf, but, at length, he leaves the point undetermined; so that from him we rather learn who is not, than who is the real author of it. But the reasons which he produces in favour of Philo the Jew, it must be confessed, are very strong; so strong, that it seems not improbable he would have adjudged this book to him, if the canonicalness of it would not have been endangered thereby. The two principal arguments urged against Philo by him are, his not being inspired, and the difference of style.—The former he himself acknowledges is of no force to such as do not own the canonicalness of this book; and the latter he has answered, when he observes, that this may be occasioned by the difference of the subject matter, according to which, the same writer often varies his style, and seemingly differs from himself; which is particularly true of Philo, for sometimes his pieces are allegorical, sometimes literal, sometimes between both extremes, and yet from some resemblance in the features, one may easily know that they belong to the same parent:

Facies non omnibus una,
Nec diversa tamen, qualis decet esse sororum.

Such a variation of style, therefore, if there were no other arguments against him of more weight, no more concludes against Philo, than a change of dress, according to the exigency of a man's business and occasions, infers a real change of his person.

St Jerom acquaints us, that many of the ancients supposed this book to be wrote by Philo, Prol. in lib. Sap. and some very considerable moderns are of the same opinion. Dr Raynolds contends that it was wrote by Philo in the time of the Emperor Caius, who would have his statue set up and adored in the temple of Jerusalem, Sueton. in vit. Calig. 22. and that the Jews sent this very Philo, as their ambassador to intercede with him not to profane their temple, but the Emperor ordered Petronius to see the orders about his statue complied with. This, he says, is perfectly agreeable to the argument and drift of the Book of Wisdom; and from hence he accounts for those precepts in the first and sixth chapters, which contain the duty of princes, that they were inserted with a view to Caius, to admonish him how he ought to act, or to instruct his successors. Hence likewise those fine observations upon the reward of virtue, the happy exit of good men, and the torment which awaits the wicked, especially those in power, in the second, third, fourth, fifth chapters, designed, as he supposes, for the comfort of the distressed Jews, and as a warning and terror to evil and tyrannical princes. Hence, lastly, those severe remarks upon the original, progress, mischief, and downfal of images and idols, and those threatenings against them, their makers and worshippers, which are to be found at large in the thirteenth and fourteenth chapters. Cens. Lib. Apoc. tom. i. Præl. 22.

JUNIUS thinks the Book of Wisdom was composed from some fragments of Solomon, and that it is an extract from his writings, which the seventh, eighth, and ninth chapters may seem to favour, and that Philo was the compiler; and so takes the middle way, between those who assign it to Solomon, and those who ascribe it to Philo. Bishop Cosin concurs in giving this book to Philo, Schol. Hist. sect. 36. and refers in the margin to the following authorities, as confirming this opinion, S. Basil Ep. ad Amphiloch. S. Hier. Præf. in lib. Sol. Beleth de Div. Offic. c. 60. Jo. Sarisbur. Epist. 172. Aquin. in Dionys. de Divin. Nom. c. 4. Lect. 9. Bonavent. in lib.

Sap. Lyran. in eundem. These farther authorities in favour of Philo, joined to Calmet's arguments, though stronger than any hitherto alledged for any other person, must yet be allowed to amount only to a bare probability.

As there is not sufficient light for determining, with any certainty, the real author of the Book of Wisdom, or the precise time in which he wrote, I shall set down only what is most generally agreed on with relation to this book, *viz.* that it was not wrote by Solomon, though the title carries his name, nor originally in Hebrew; that it was wrote by a Hellenist Jew, for the style shews that it was a Greek that composed it, as St Jerom observes, *Stylus ipse Græcam Eloquentiam redolet, Prol. in lib. Sap.* and from some circumstances in the book itself, it seems most probable to be wrote by a Helenist Jew of Alexandria in particular. That it was wrote long after Malachi, and the ceasing of prophecy, even a considerable time after the LXX interpreters, and therefore not by one of them. We may, I think, come still nearer its true date, if we place it after the times of the Maccabees, and, consequently, that it is much later than the Book of Ecclesiasticus: For what Grotius urges from its being placed in all the copies before that of Ecclesiasticus, is of little weight to determine its Æra, nor is the order of books as it occurs in our bibles, any rule for settling the precedence in point of time. For does not the book of Job follow after the Pentateuch, and other books confessedly later? And yet the learned suppose it to be wrote before any of the books of Moses, and probably the oldest book we have now remaining. See Origen. cont. Cels. lib. i. Euseb. Demonst. Evang. lib. i. c. 6. Selden De Jure Nat. &c. c. 11. Bishop Sherlock. Dissert. II. In a word, allowing the uncertainty of the author, and of the exact time when this book was wrote, yet, as it certainly precedes the most primitive ecclesiastical writings in point of time, and cannot, without manifest injury, be supposed inferior to them in point of worth, it ought at least to be put upon the same level with them, and challenge as high a regard.

What a late learned Metropolitan says of the authority of the writings of the apostolical fathers, belongs in an equal, if not a higher degree, to the apocryphal books, especially the didactical ones: "We cannot doubt but that what was universally approved of, and allowed, not by a few "learned men, but the whole church in those days, what was permitted to be publicly read to "the faithful for their comfort and instruction, must, by this means have received the highest "human approbation, and ought to be looked upon by us, though not of equal authority with "those books, which the same church has delivered to us as strictly canonical, yet as standing "in the first rank of ecclesiastical writings." Archbishop Wake's Prelim. Disc. to the Transl. of Apost. Epist. p. 119.

[N. B. *In this Edition of the Commentary of the Book of Wisdom, the Reader will observe, that the many Additions communicated to the Author by a very learned Friend, are included in Hooks, which he designed to have melted down into the body of his Work, and to have acknowledged, no doubt, his Obligations to the Person that sent them. But he had executed this Design in Part only, the Observations being transcribed no further than Chap.* ix. *and the original Copy of them not found among his Papers. This Loss has, by good Fortune, been supplied by another Friend, through whose hands the Observations were transmitted to him, and who was indulged the Liberty of taking a Copy of them for himself; from whence they are now given to the Public. They correct often Mistakes of the Author, which it was thought proper to continue as he left them, that the Reader might the better judge of the Force of the Remarks, and that a Liberty might not be taken after his Death, which himself only, while alive, had a right to make use of.*]

CALMET'S PREFACE TO THE BOOK OF WISDOM.

TRANSLATED FROM THE FRENCH.

CUSTOM, and the language of the church, have always given to the books attributed to Solomon, the title of *Sapiential Books*. The fathers often cite them under the general name of "The Wisdom of Solomon;" and, in Ecclesiastical language, the Book of Wisdom comprehends, not only all the undoubted works of that prince, but likewise Ecclesiasticus, and that which we are now going to explain, which, by a peculiar privilege, hath been called, by way of eminence, The Book of Wisdom; or, as the Greek expresses it, The Wisdom of Solomon. Not that Solomon was the author of this Book, scarce any learned men are of that opinion; but it has been looked upon as a summary of his sentiments, and as containing some of his most weighty and important maxims. Some of the ancients quote it also by the Greek name *Panaretos*, i. e. a treasury of all virtue, or a collection of useful instructions to bring us to it. And in this sense, we must understand wisdom in this author, as synonymous to religion, piety, justice, and the fear of God; a sense widely different from that in which wisdom is understood in the writings of the heathen philosophers, where it has but little concern or connection with religion, and the practice of real virtue, aiming only to enlighten and improve the understanding, and to give it a sort of fruitless knowledge of general truths of a very imperfect morality founded wholly upon nature.

The principal end proposed by the author of this book is the instruction of kings, nobles, and judges of the earth; he addresses his discourse to them, accommodates his rules to their circumstances and occasions, and exhorts them to a serious and diligent study of wisdom. And to incline them the more effectually to it, he assumes the name of Solomon, and speaks to them as in his person with an air of authority, but without haughtiness or affectation. He proposes this great prince to them as a pattern, and recounts by what means he arrived to that height of glory, riches, knowledge, and eloquence; he declares that it is to wisdom alone he is indebted for all these blessings, and that whoever will imitate him, may arrive to the same happiness and perfection. And to engage them the more effectually to the pursuit, he assures them that the means of attaining wisdom are not difficult, that to gain her is only asking her of God, that she even prevents those that seek her, and hastens to meet those who sincerely desire her.

He discovers to them, at the same time, the obstacles that they may meet with in the study and pursuit of wisdom, which he shews are chargeable on men themselves, rather than on God; that therefore they wrongfully accuse nature, and to no purpose urge their own weakness and infirmities. For death and sin made not their first entry into the world through the will of God, but by the fraud of the devil, and through the fault of men themselves. At first, man was created pure, innocent, and immortal, and was himself the cause of forfeiting these great blessings and prerogatives. But notwithstanding his fall, wisdom is still possible to be attained by him, and, through the assistance of God, he may acquire it. But to engage God to be his friend, he must avoid, above all things, sin, debauchery, and deceit; for God will be served faithfully, and with an upright heart, nor will wisdom ever enter into, or dwell in a deceitful and corrupt soul.

He expressly confutes those who believe the soul to be mortal, and who place their sovereign happiness in the pleasures of sense; and says, they deservedly brought death upon themselves, by siding with the devil, and ranging themselves in his party, who, through envy, brought men into this degenerate and unhappy state. He represents the righteous man as reviled, hated, persecuted, condemned unjustly, and, at length, put to death, and in such terms as suit admirably with the sufferings and passion of Jesus Christ. He threatens the wicked with the judgments of God, and extreme punishment in another life, and represents them in a state of despair at seeing the happiness of the just, which they shall be witnesses of. On the other side, he describes the blessed condition of the saints in a future state, as a condition of joy, peace,

and glory, and represents them as kings and judges, who shall shine in heaven, and exercise there a jurisdiction as glorious, as their humiliation was on earth contemptible. He commends virginity, and opposes it to the many disorders of lust and incontinence, and, in particular, inveighs against the sin of adulterers, whose posterity he shews to be unfortunate, and of short continuance.

He speaks of wisdom in the most magnificent and pompous terms, in such a manner, that he often attributes to her what in strictness, belongs only to the divinity itself, of whom she is a ray and emanation. He gives her the name of the Spirit of God, the Holy Spirit, Creator, which fills and knows all things, and is Almighty; one in essence, but manifold and diversified in her operations. He says, that wisdom is a sort of efflux or vapour, which issues and proceeds from the sovereign virtue of God, an emanation of his splendor, the brightness of the everlasting light, the spotless mirror of the majesty of God, and the express image of his goodness: That being but one, she can do all things, and continuing the same, renovates, or makes all things new. That none are beloved of God who are not filled with wisdom; that she is always about his throne, and was present at, and assisted in the first creation of man. He prays to the Lord to send her down from heaven, that she may instruct him, and be his guide and assistant.

He shews the advantages which wisdom procures to men by his own happy experience; that Adam, who fell at the beginning, recovered himself by wisdom; that through her, Noah had the happiness to please God, and to preserve himself pure and unspotted in the midst of a wicked and perverse generation; that it was wisdom which preserved Abraham from the general corruption of the world, and Lot in the destruction of Sodom. He relates the history of Jacob and Joseph; that of Moses and the Hebrews in Egypt and in the desert; and the principal miracles that God wrought in their favour, and always ascribes to wisdom the glory of them. He draws an elaborate and judicious parallel of the different manner in which God treated the Egyptians and the Hebrews, and compares the just severity of God towards the former, with the many signal instances of favour shewn to the latter. He enlarges upon the original of idolatry, and shews its folly, progress, fatal consequences and effects, and foretels its ruin and downfal. That idolaters are the most senseless of all men, and their blindness absolutely inexcusable, in not discovering and finding out the true God by the help and scale of the creatures. And in general it may be said, that in no other book of Scripture, nobler and more grand conceptions of the Deity are to be met with than in this.

There are some particular sentiments in this book, which have made some doubt of the inspiration of the author, and of the canonicalness of the book itself. We shall examine, in a particular Dissertation, what he says about the original of idolatry. There is some difficulty in what he asserts with respect to his own soul, that it being naturally good, had the happiness to light into a body likewise pure and undefiled, ch. viii. 20. We have examined the passage in the course of this work, and shewn, that he speaks there only of natural parts, and not of any moral qualities or endowments.

He says in another place, that Joseph had the sceptre of Egypt, which is not mentioned in the Books of Moses; and that the Hebrews, whilst they remained there, under the bondage of Pharaoh, were a just and irreproachable people, which is contrary to what Ezekiel and other prophets say of them, who accuse them of idolatry in that very country. He approves of the Hebrews spoiling the Egyptians of their goods, as being only the just recompence of their labour, which before was so badly requited. He adds likewise many particulars to Moses's account: He seems to believe that Abraham lived at the time of the building of the tower of Babel, and that wisdom prevented him from consenting to that bold and presumptuous design, and kept him free from idolatry, which, like an inundation, overspread the earth. He accuses the Canaanites of magic, eating human flesh, worshipping flies and insects, which the Scriptures do not charge them with. It is true indeed, that the Philistines adored Beelzebub, the god of flies; but these people were not of the race of Canaan, nor of his extraction.

He says, that the fire which fell with hail and rain upon Egypt, spared those animals which plagued the Egyptians, supposing that the frogs, flies, and locusts were still subsisting at that time, which is contrary to the account of Moses.—He speaks of manna, as a food prepared in heaven, as the nourishment of angels, and in which the Hebrews found every thing agreeable to

their palate that they could wish for; whereas Moses tells us, that the taste of manna was like that of wafers, or bread prepared with oil; that the Israelites were so surfeited with it, that they disliked the very sight of it. He makes apparitions and spectres to haunt the Egyptians during the three days darkness in Egypt, supposing them to be visible by the light of some sudden and occasional flashes; and adds some circumstances about the Israelites passage through the Red Sea, which seems fabulous, as what he says of grass and flowers appearing at the bottom of it, to make their journey more easy and delightsome; and, in fine, seems to believe, that the quails which fell in the wilderness, round about the camp of the Hebrews, was a miraculous production, like that of the flies and frogs which Moses brought upon the land of Egypt.

But to all this we may answer in general, 1. That it is a piece of natural justice due to an author, that is not living nor capable of explaining his own sentiments, to understand his expressions in the most favourable sense, and not to impute a bad meaning to him, as long as one is not forced to it by the plain evidence of his own words: Now we have shewn in the comment, that there are none of these passages which have been excepted against, but what may be understood in a good and consistent sense. 2. With respect to the additions which are complained of, it is common, we know, both in sacred and profane history, for one writer to supply what hath been omitted by another.

" This answer will hold, it may be replied, when two authors cotemporary, or nearly so, record the same fact; but the case is quite otherwise here, as the author of this book lived many ages after Moses." To this we rejoin, that there are two ways by which the memory of events may be transmitted to posterity, *viz.* by scripture or by tradition. If the author could not come to the knowledge of these particulars by the first of these ways, he might learn them by the second. —But if this author was inspired, as we assert, and shall hereafter shew, there is no withstanding the force of his evidence, unless there could be found in his account of things some manifest contradiction to the sacred history, or sentiments contrary to truth and religion, which can never be shewn.

For, with regard to Joseph's having the sceptre of Egypt, it is not to be understood of a kingdom or sovereignty properly so called; it means only that he was the second person in the kingdom, and had a very extensive rule over all that country. And do not Joseph's own brethren say as much? " Joseph is yet alive, and is ruler over all the land of Egypt." As to the Hebrews, who lived under the cruel bondage of Pharaoh, loaded and overwhelmed with hardships, they were just and irreproachable with respect to that king and his subjects, who had cruelly enslaved them, though not so indeed in regard to God, who permitted their slavery to punish their idolatry.—The spoil of the goods of the Egyptians by the Hebrews is not condemned any where in scripture; and such as have wrote on that subject, justify the action by many substantial reasons.—What this author says of the Canaanites is but too true. The description which the scripture gives of their abominations is much more shocking than any thing said of them in this book. We have already answered, in general, to the objection drawn from the addition to the sacred account; the rest will be discussed in the Commentary itself. Some have raised an argument from the author himself, " If he is not the real Solomon, why does he endeavour to pass for that prince? Can " the Holy Spirit inspire a writer to personate what he is not?" We answer, that such an artifice in this writer, whoever he be, is neither fraudulent nor false. It is no more than a sort of *prosopopœia*, an ingenious fiction, whereby a writer, to give more weight and authority to the instructions delivered, assumes the name and person of another more ancient. The woman of Tecoah speaks in such a disguised manner, when she pretends before the king to have lost one of her sons, 2 Sam. xiv. 4. By the same artifice, one of the sons of the prophets feigns himself wounded for having let a prisoner escape, 1 Kings xx. 35. Thus Nathan reproved David for his sin with Bathsheba, under the significant parable of the ewe lamb. And thus the prophets introduce God, Moses, Abraham as occasionally talking, to render their discourses, by such a fiction, the more lively and affecting.

The author of this book designed to give the heathens a just idea of the original and end of true wisdom.—The Greeks were passionately fond of philosophy; but they knew not its true origin, ascribing it to their own industry and pains, which the wise man, in this treatise, shews to be the gift of God. They make it consist in fruitless speculations, or in rules of a morality merely chimerical (as was that of the Stoics, which exceeded the power of human nature) or one purely natu-

ral, which went no further than common honesty, and the doing such actions as were agreeable to right reason. But this writer proposes to them supernatural wisdom, having God for its end, and holiness for its object. He overthrows idolatry by shewing its ridiculous rise, sad consequences, and the horrors and abominations which accompanied it; that therefore men, and, above all, philosophers are inexcusable, in not knowing and acknowledging God, and transferring to creatures that honour which is due to the Creator only. In a word, he destroys the opinions of the Epicureans and Sadducees, who denied the immortality of the soul, a future judgment, the reality of hell, and the punishments and rewards of another life. After this manner he opposes the principle mistakes of the philosophers, and gives here the plan of a true and sound philosophy. Original sin, the fall, repentance, and recovery of the first man, the rewards and punishments in a future state, are as well, or perhaps more clearly described in this book than in any of the Old Testament, which is of great consequence, to establish the truth of these opinions, and to shew the antiquity of such a belief among the Jews.

The six first chapters of this book are as a preface to the rest of the work; they are a sort of an abridgment of the nine first chapters of the book of Proverbs. In them kings and nobles are exhorted earnestly to the study of wisdom. In the seventh and eighth chapters, the author, assuming the name of Solomon, proposes himself as a pattern, and shews what means he employed to attain true wisdom. One sees there the description of his happy reign, and of his consummate knowledge, agreeably to what is said of it in the first book of Kings. The ninth chapter is a paraphrase on the prayer which Solomon made to God in the beginning of his reign, which is mentioned 1 Kings iii. 6, 7, 8, 9. The tenth chapter, to the end of the book, is a continuation of the same prayer, where he enlarges upon the power of wisdom, and its effects, the evils which accompany the wicked and inconsiderate, and the rewards of the truly wise and righteous, which he confirms by various instances and examples. The work seems not to have been finished, or at least the conclusion of it has not reached us, for the author does not finish his prayer, as it is natural to suppose he should, according to his first design.

We shall not enlarge here upon the writer of this book, nor the time in which it was written, we shall do that in a particular dissertation. The original text is in Greek, which is yet preserved, and it does not appear that it was ever extant in Hebrew, notwithstanding what some authors have thought to the contrary. We find none of those Hebraisms, which are hardly to be avoided by those who translate from the Hebrew, nor any turns but what are usual in the Greek tongue. The author manifestly had read the Heathen writers, and wrote Greek well; he even borrows some expressions which are peculiar to them, as the Giants being drowned in the waters of the deluge; the river of forgetfulness, or Lethe; the kingdom of Pluto, or Hades; Ambrosia, &c. There are some passages, in which he plainly appears to have imitated Plato, and one clearly perceives that he had studied that philosopher. His style is swelling, abounds with epithets, often obscure, and almost throughout poetical and figurative. The Jewish writers had some knowledge of him, and have quoted him sometimes; Rabbi Moses ben Nachman cites particularly chap. vii. 7. which he gives in Syriac, or such Hebrew, as was spoken at Jerusalem in the time of our Saviour.

The author often quotes Scripture, and always according to the Septuagint. Thus ch. v. 10, 11, 12, 13. he compares the life of man to a shadow, to a vessel cutting the waves, to a bird which parts the air, and to an arrow shot at a mark, which is taken from Prov. xxx. 19. where the wise man says, according to the LXX, that "there are four things which are hard to be known, the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a young man in his youth; but, in the Hebrew, the last clause is, "and the way of a young man with a virgin." So that passage in ch. ii. 12. "Let us lie in wait for the righteous, because he is not for our turn," is taken from Is. iii. 10. where the Septuagint reads, "Let us bind the righteous, because he is disagreeable to us;" but, in the Hebrew, it is, "say ye to the righteous, that all shall be well with him." In his account of the plagues of Egypt, he follows the LXX, particularly in what he says of the flies and locusts. And when he speaks of idols in the xiiith and xivth chapters, he almost, word for word, copies what we have in Isaiah, Jeremiah, Baruch, and the Psalms on that subject.

The Latin translation which we have of this book is not St Jerom's; it is the ancient Vulgate, used in the church before the time of that father, and made from the Greek, in the first

ages of the church, by an author unknown. The translator does not seem well acquainted with the purity of the Latin tongue, often making use of words that are not used by approved authors in that sense; as *honestas* for riches, *honestus* for a rich man, *respectus* or *visitatio* for the punishment which God inflicts upon the wicked, *supervacuitas* for vanity, or vain-glory, *animalia supervacua* for dangerous and noxious animals. The translation keeps very close to the text, and is strictly exact in rendering every single word faithfully, neglecting all ornaments of speech, and the beauties of the Latin idiom. St Jerom, in his preface to the books of Solomon says, that he corrected Proverbs, Ecclesiastes, and Canticles, from the ancient version of the LXX, but did not meddle with the translation of this book, or Ecclesiasticus. There are not many various readings in the Greek copies, but a much greater number in the Latin ones. The Complut. edition, that of Antwerp, and of Sixtus V. in 1590, afford a great variety, which are corrected in the Bibles of Clement VIII. and in the Vulgate. We have marked them at the bottom of each page in the commentary.

The book of Wisdom was not always received by the church as canonical, as not being admitted into the Jewish Canon of scripture among those books, which were written in their language, and passed through their hands to the Christian Church without any doubt or exception. But such as were written in Greek, as Wisdom and Ecclesiasticus, have been disputed and contested, and the church, always cautious and wary in her decisions, did not decree to admit them for Canonical, till after mature judgment and long deliberation; which slowness in her proceedings, and determination, shews, that she did not admit them hastily, or by chance. The scarcity of books in the beginning of Christianity, the great distance of churches from one another, the difficulty of assembling general councils, made each church keep to its own tradition, to admit, or not to admit books, till the truth was at length discovered.

The principal reasons brought against the canonicalness of this book are, 1. That there is no appearance that Philo the Jew, to whom very many authors ascribe it, was inspired; he lived and died a Jew without any knowledge of Jesus Christ, or receiving his gospel. 2. The doubts of some ancient fathers, who have ranked it in the number of disputed writings.—That several particular churches left it out of their Canon; and even some late interpreters, as Lyranus and Catejan, did not admit it as indisputably canonical. 3. The Jews not admitting it into their Canon, for it does not appear to have been known among them before the time of Jesus Christ. 4. Internal evidence in the book itself to reject it, as plain imitations of the gospel, and writings of the apostles; the opposition of some passages to the undoubted scriptures; and the addition of others, which appears to have been made on purpose. All that can be objected on this head, we have mentioned before in the body of this preface; and will examine, in the dissertation upon the author of this book, the objections with respect to Philo, and those passages in the gospel and writings of the apostles, which resemble some in this book. We have also answered, both in the commentary and in this preface, the accusation of untruth, which has been urged against this writer. There remains only the difficulty which arises from the Jews not acknowledging it to be canonical, and some of the ancients not receiving it.

The authority of the Jews hath never been of any great weight in the church, particularly of the modern Jews, whose malice and unfair dealing, in every thing relating to our faith and holy religion, is open and notorious. The apostles, whose authority is of infinitely more weight than theirs, have taken quotations and proofs from this book [*a*]. And it is begging the question to say, that this writer copied from them. They recommended it to the faithful, who have ever since preserved, read, and cited it as inspired scripture, so that we cannot now form any reasonable doubt about its canonicalness. To the testimony of those few among the ancients, who have disputed its authority, we oppose a croud of witnesses in all ages of the church, who have acknowledged and quoted it as divine scripture. In short, to the scruples of those who, seeing antiquity wavering upon this point, have found some difficulty to persuade themselves to admit this book into the Canon, we oppose the third council of Carthage, in 397; that of Sardica, in 347; that of Constantinople in Trullo, in 692; the 11th of Toledo, in 675; that of Florence, in 1438; and lastly, the 4th session of the council Trent, all which expressly admitted this book into the class of Holy Scripture. And there is scarce any ancient father who has not quoted and com-

[*a*] See this objection discussed in note on chap. ix. 13. and Bishop Cosin's Scholast. Hist. p. 23.

mended it. Many of them attribute it to Solomon, others to some prophet, and all to an inspired writer [*b*]. We may therefore reasonably urge upon this occasion, the argument of prescription against our adversaries, and let them produce their title against our quiet possession. Let them attack and confute, if they can, so many councils [*c*], and those learned ecclesiastical [*d*] writers

[*b*] Some of the later Fathers, as St Jerom, St Austin, &c. give indeed very honourable titles to the Book of Wisdom, and the other apocryphal books, calling them canonical, sacred, divine; but then they mean not by canonical, as the church of Rome does, *canones fidei*, a perfect rule of faith; but *canones morum et historiæ*, such as are profitable only for instruction, and to inform men in the history of the Jewish church. See Dupin's Biblioth. Pat. tom. i. p. 1. Nor, when they call them sacred or divine, do they mean to equal them to divine scripture, strictly so called, or to make them of the same sovereign authority with the undoubted canonical books themselves, for the establishing matters of faith, or determining controversies in religion. See St Jer. Epist. 7. et Læt. Epist. ad Paul. Præf. in lib. Sol. Aust. de Doctr. Christ. lib. ii. c. 8. Retract. lib. ii. c. 10. De Civit. Dei, lib. xv. c. 23. Cyril. Hieros. in Catech. sect. 4. Euseb. Eccl. Hist. lib. vi. c. 25. Ruffin. in Expos. Symb.

[*c*] As the catholics lay the stress of their cause upon these councils, and this learned commentator triumphs in them as their bulwark, it seems proper, and even necessary, to examine into the authority of these councils, and consider how far they prove the point they are brought for. I shall take them in the order as they stand in this preface. With respect to the third council of Carthage, whereat St Austin himself, they say, was present, we reply, 1. This council was not œcumenical, but only a provincial one. 2. The 47th canon (according to Binius) which they urge against us, was not originally in the acts of this council, but added in the time of Pope Boniface. For if this council was held under the consulate of Cæsarius and Atticus in the year 397, as the inscription or title of this council in all copies has it, there can be no such canon in it; for Boniface, to whom this canon refers, was not, at that time, pope of Rome, nor above twenty years after, not till 418. 3. The great and general council of Chalcedon, consisting of 630 bishops, confirmed the code of the universal church; in that code were contained the learned canons of the council of Laodicea, wherein we have the catalogue of the canonical books of scripture; but the canons of the council of Carthage were not confirmed by it, as not having yet any place in it. And therefore we may safely conclude, that neither Pope Leo the First (whose legate subscribed the council for him), nor any of the bishops there gathered together, acknowledged any other books of canonical scripture than what the council of Laodicea (which left out all these books) had declared to be received, and read for such in the church, before their time. 4. The Romanists themselves do not generally allow the authority of this council, to determine what books are canonical: For Wisdom, and the rest of the apocryphal books, have been since rejected by many great and considerable persons among them, as Isidore, Nicephorus, Rabanus Maurus, Hugo, Lyran, Cajetan. See Limborch's Theol. Christ. lib. i. c. 3. Melch. Canus. Loc. Theol. lib. v. cap. ult. Baron. Ann. tom. viii. ad Ann. 692.

The next is that of Sardica, or Sardis, in 347, which was so far from a general council, that it was only a western synod. The canons of this council were never received by the catholic church as general laws, they were never put into the code of the canons of the universal church, which was approved by the great council of Chalcedon, but were first added to the code by Dionysius Exiguus, as those of the council of Carthage likewise were. The east never received these canons, nor would the bishops of Africa own them. The popes only used them, and cited them under the name of the council of Nice, to give them the greater weight and authority. See Dupin's Eccl. Hist. vol. ii. p. 261.

As to that at Constantinople in Trullo, this is only cited by them as confirming the council of Carthage; for in other respects, the canons of this council are not so agreeable to the Roman writers, who represent them as falsified and corrupt. They do not relish the 36th canon, which makes the bishop of Constantinople equal to the bishop of Rome; nor the 55th, which lays some restraints upon the church of Rome. But it is to be well observed, that the 227 bishops here assembled, in the second canon, confirmed also the council of Laodicea (which was 37 years before that of Carthage which they urge), which reckons the canonical books of Scripture as we do, and excludes the rest, in canon 59th, as not properly belonging to them. When, therefore, in the same second canon, they allow also the council of Carthage, they cannot be supposed immediately to contradict themselves, but that they understood the Laodicean council to be taken in one sense, and the council of Carthage in another; the latter extended, in a large and improper acceptation of scripture, to the ecclesiastical books; and the former, in a more strict and proper sense, took in only those books that were really authentic and divine. For in one and the same sense they cannot be taken, nor otherwise be confirmed and stand together. See Cosin's Schol. Hist. sect. 104. Episcop. Instit. Theol. lib. vii. c. 7.

There is still less to be said in favour of the 11th council of Toledo, which was subscribed only by the archbishop of Toledo, sixteen bishops, two deacons, two bishops deputies, and seven abbots. A number too small and contemptible to make a council!

That of Florence, in 1438, is of so modern a date, that it can be of no great weight. It was assembled by the authority of the Pope, and under his influence and management. In the large tomes and editions of the councils, no such canon, as is pretended, is to be found; it is a decree added by some impostor, probably the epitomizer or abridger of the councils, and is supposed with reason to be a forgery, for nothing was mentioned at this council concerning the canon of scripture. Nor can it be called a general or œcumenical council, even in respect of the Latin churches only; many of which neither acknowledged Eugenius or his council; and the

which are the bulwarks of our cause: they must overthrow all these, before they will be able to reach us.

The prophecies which are to be met with in this book, and which have been acknowledged as such by the fathers, are still further proofs of its canonicalness. All that is mentioned here of the future downfal of idolatry, and of the terrible judgments which God will inflict upon the wicked, may be considered as a true prophecy.

But the place upon which the ancients have fixed with most attention, is, where the author describes the punishments of the just man, in terms so resembling the sufferings of Jesus Christ, that Grotius imagines these passages to have been added to the book by some Christian interpolator, after the death of our Saviour; which is not at all probable, as they are so linked and interwoven with the context, that they are not to be separated without manifest violence. The fathers had quite a different opinion of them, and have made use of them against Jews and heathens, and shewn the complete accomplishment of them in the person of Jesus Christ.

The Jews themselves do not absolutely reject this book; I have before observed, that a learned Rabbi quotes a passage from it in his preface to the Pentateuch. John Picus of Mirandola asserts, that the Jews read a book of wisdom in Hebrew, composed, as they thought, by Solomon, as the marrow and quintessence of the law of Moses. But it is very different from this book. Isidore, Sixtus of Sienna, Christopher a Castro, Gonsalve a Cervantes, Lorin, in their prefaces to this book, maintain that it was written at first in Hebrew, and afterwards translated into Greek; many affirm, that it was written by Solomon, and translated after into Greek by the LXX. But these last opinions go too far. If the Jews were acquainted with, and read this book, it must have been translated into their language from the Greek, and we must indeed agree that they never received it as canonical.

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council of Basil, then sitting, condemned this of Florence as a schismatical assembly. And the Greeks, as soon as they were returned, and got to Constantinople, would stand to nothing that their own fears and the Pope's persuasion had before led them into. See Coslin's Schol. Hist. sect. 160.

The last is the famous decree of the council of Trent, wherein forty-three, or some few persons more, were only assembled, and cursed all other persons in the world that did not receive their new canon of scripture in such manner and form as they were then first pleased to appoint it. To establish this œcumenical decree, as they most unwarrantably called it, of the Greek church they had not one; of the English as few; of the Helvetian, German, and northern churches none; of the French scarce two; of the Spanish not many. All the rest were Italians, and they in no great number; among whom some were the Pope's pensioners, and sent thither to overbalance the votes of others, many of them titular, and some unlearned. And was it ever heard in the world before, that forty bishops of Italy, assisted, perhaps, with half a score others, should make up a general council for all Christendom? (See Coslin's Schol. Hist. sect. 194.) Wherein, as there was not any one greatly remarkable for learning, that voted the canonical authority of the apocryphal books, which the eastern and western churches ever held as suspected and uncertain; so some of them, (as Father Paul observes, whose testimony, upon this occasion, must be allowed of great weight, and less exceptionable) were lawyers, eminent perhaps in their own profession, but of little skill and understanding in controverted points of religion; and such divines as were among them were of low parts, and less than ordinary sufficiency. The greater number were courtiers, and bishops of such small places, or dignities only titular, that supposing every one to represent the clergy and people from whence he came, it could not be said that one in a thousand, in Christendom, was represented in this pretended council. See Brent's Transl. of the Hist. of the Council of Trent, B. ii. p. 153. I mentioned just above, that the eastern and western churches looked upon the apocryphal books as suspected and uncertain. Those that are curious may see this matter very minutely discussed by a particular detail of the sentiments of the several churches, extracted chiefly from the writings of the bishops that presided over the respective sees, which Episcopius has happily executed, Instit. Theol. lib. iii. c. 7. in such a clear manner, and so exact a method, as to time, place, and persons, that we see the judgment of these two great ecclesiastical bodies, as it were, in one view, and without any confusion or perplexity.

[*d*] This may be disproved by almost an infinity of testimonies in Bishop Cosin's Scholastical History, wherein, by an historical disquisition of the universal tradition of the church of God, unanimously delivered in all ages from the apostles times (and before) to ours, and by a very particular enumeration of the testimonies of the ancient ecclesiastical writers through the several centuries, it appears, that neither the ancient fathers, bishops, nor ecclesiastical writers, taught or believed otherwise than we now hold: So that it seems strange that so learned a writer as Calmet should either be so greatly deceived in a point of such consequence, or one in other respects so fair and candid, should knowingly triumph in false evidence and unsupported authorities: Nor is it less strange that he should not give the incomparable book of this prelate a place in his Bibliotheca Sacra, as the nature of that work required; but we may suppose that he either did not know it, being written in English, or did not care to have it known and read, the answers of it being so cogent against the Romanists, and the book itself the strongest bulwark of the Protestant cause in this controverted point betwixt us.

CALMET'S DISSERTATION UPON THE AUTHOR OF THE BOOK OF WISDOM.

TRANSLATED FROM THE FRENCH.

IF the dispute which hath been raised about the author of the Book of Wisdom, was only among Catholic writers, and all parties were agreed upon its canonicalness, and the inspiration of the author, we should have given ourselves no more trouble about this, than some others of the sacred books, whose canonicalness is acknowledged by all the churches, even those which are separated from our communion, though the writers of them are doubtful and unknown. When once it is agreed that the Holy Spirit is the original author of a book, one need not be so solicitous who the person employed as the instrument is. But in the question before us, many of those who dispute about the writer of this work, attempt to destroy its authority, and, by diminishing the credit of its author, would take the liberty to reject it as apocryphal. To oppose this is the design of the present dissertation; wherein we shall endeavour to shew, that though the author of the Book of Wisdom be not certainly known, the book itself does not cease, on that account, to be authentic, inspired, canonical.

Many Catholic writers suppose the author of this book to be Solomon himself. "He wrote it, say they, in Hebrew, from whence it was translated into Greek by the Seventy Interpreters, together with the other works of that prince: The ancient Fathers quote it often under his name, and it has generally that title in the Greek copies. The author plainly assumes this character throughout, and the true Solomon stands confessed in as clear a manner, as in any other of his books. Every body agrees, that it is not unworthy of his consummate wisdom, and high reputation; and that his sentiments and maxims are comprized in it: That though this piece is not now to be met with in the Hebrew, it cannot be concluded from thence, that it was never wrote in that language: For how many works have we in the versions and translations only, the originals of which are not now to be found? And how many are ascribed to particular authors, as indisputably theirs, which have less marks to ascertain them to belong to such writers, than this has of being the genuine work of Solomon?" This is what they plausibly urge in behalf of this opinion.

But to these reasons it may be replied, that if this work was really Solomon's, and was in Hebrew in the time of the LXX interpreters, the Jews would not have forgot, or neglected it as they have done, nor excluded it their canon. It is entirely unknown in that language to Josephus, Philo, St Jerom, and Origen; so that in all appearance it never was in that language. Add to this, that the turn of the phrase and expressions are in the manner of the Greeks, and very different from the genius of the Hebrew tongue. The author quotes the Scripture in it according to the LXX, and borrows passages from books, which were not wrote till a long time after Solomon. To pretend that the Jews have suppressed the original, out of hatred to the Christians, who make use of its authority to convince them, that they have accomplished, in the murder of our Saviour, what was foretold of him in this book, is to advance what is incredible, and raising an objection which has been an hundred times confuted, and more difficult to maintain, than what they would avoid by this plea. For could the Jews have suppressed it, if they would? And if they could, what service would that have done them, since they have left it us in Greek, with so many other books, as strong at least as this, to establish the truth of our religion?

The authority of the fathers is decisive, to prove a point of faith, and the authenticalness of any text; but then their testimony must be constant and uniform; but, in a matter of criticism, and where their judgments are divided, their opinion does not always determine the case. Now here the ancients do not speak in an uniform manner, some absolutely deny Solomon to be the author, others speak doubtfully, and none affirm it in express words. They cite indeed this work according to the usage of the church, which comprehends under the name of the Book of the Wisdom of Solomon, not only Proverbs and Ecclesiastes, but also this book and that of Ecclesi-

which are the bulwarks of our cause: they must overthrow all these, before they will be able to reach us.

The prophecies which are to be met with in this book, and which have been acknowledged as such by the fathers, are still further proofs of its canonicalness. All that is mentioned here of the future downfal of idolatry, and of the terrible judgments which God will inflict upon the wicked, may be considered as a true prophecy.

But the place upon which the ancients have fixed with most attention, is, where the author describes the punishments of the just man, in terms so resembling the sufferings of Jesus Christ, that Grotius imagines these passages to have been added to the book by some Christian interpolator, after the death of our Saviour; which is not at all probable, as they are so linked and interwoven with the context, that they are not to be separated without manifest violence. The fathers had quite a different opinion of them, and have made use of them against Jews and heathens, and shewn the complete accomplishment of them in the person of Jesus Christ.

The Jews themselves do not absolutely reject this book; I have before observed, that a learned Rabbi quotes a passage from it in his preface to the Pentateuch. John Picus of Mirandola asserts, that the Jews read a book of wisdom in Hebrew, composed, as they thought, by Solomon, as the marrow and quintessence of the law of Moses. But it is very different from this book. Isidore, Sixtus of Sienna, Christopher a Castro, Gonsalve a Cervantes, Lorin, in their prefaces to this book, maintain that it was written at first in Hebrew, and afterwards translated into Greek; many affirm, that it was written by Solomon, and translated after into Greek by the LXX. But these last opinions go too far. If the Jews were acquainted with, and read this book, it must have been translated into their language from the Greek, and we must indeed agree that they never received it as canonical.

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council of Basil, then sitting, condemned this of Florence as a schismatical assembly. And the Greeks, as soon as they were returned, and got to Constantinople, would stand to nothing that their own fears and the Pope's persuasion had before led them into. See Coslin's Schol. Hist. sect. 160.

The last is the famous decree of the council of Trent, wherein forty-three, or some few persons more, were only assembled, and cursed all other persons in the world that did not receive their new canon of scripture in such manner and form as they were then first pleased to appoint it. To establish this œcumenical decree, as they most unwarrantably called it, of the Greek church they had not one; of the English as few; of the Helvetian, German, and northern churches none; of the French scarce two; of the Spanish not many. All the rest were Italians, and they in no great number; among whom some were the Pope's pensioners, and sent thither to overbalance the votes of others, many of them titular, and some unlearned. And was it ever heard in the world before, that forty bishops of Italy, assisted, perhaps, with half a score others, should make up a general council for all Christendom? (See Coslin's Schol. Hist. sect. 194.) Wherein, as there was not any one greatly remarkable for learning, that voted the canonical authority of the apocryphal books, which the eastern and western churches ever held as suspected and uncertain; so some of them, (as Father Paul observes, whose testimony, upon this occasion, must be allowed of great weight, and less exceptionable) were lawyers, eminent perhaps in their own profession, but of little skill and understanding in controverted points of religion; and such divines as were among them were of low parts, and less than ordinary sufficiency. The greater number were courtiers, and bishops of such small places, or dignities only titular, that supposing every one to represent the clergy and people from whence he came, it could not be said that one in a thousand, in Christendom, was represented in this pretended council. See Brent's Transl. of the Hist. of the Council of Trent, B. ii. p. 153. I mentioned just above, that the eastern and western churches looked upon the apocryphal books as suspected and uncertain. Those that are curious may see this matter very minutely discussed by a particular detail of the sentiments of the several churches, extracted chiefly from the writings of the bishops that presided over the respective sees, which Episcopius has happily executed, Instit. Theol. lib. iii. c. 7. in such a clear manner, and so exact a method, as to time, place, and persons, that we see the judgment of these two great ecclesiastical bodies, as it were, in one view, and without any confusion or perplexity.

[*d*] This may be disproved by almost an infinity of testimonies in Bishop Cosin's Scholastical History, wherein, by an historical disquisition of the universal tradition of the church of God, unanimously delivered in all ages from the apostles times (and before) to ours, and by a very particular enumeration of the testimonies of the ancient ecclesiastical writers through the several centuries, it appears, that neither the ancient fathers, bishops, nor ecclesiastical writers, taught or believed otherwise than we now hold: So that it seems strange that so learned a writer as Calmet should either be so greatly deceived in a point of such consequence, or one in other respects so fair and candid, should knowingly triumph in false evidence and unsupported authorities: Nor is it less strange that he should not give the incomparable book of this prelate a place in his Bibliotheca Sacra, as the nature of that work required; but we may suppose that he either did not know it, being written in English, or did not care to have it known and read, the answers of it being so cogent against the Romanists, and the book itself the strongest bulwark of the Protestant cause in this controverted point betwixt us.

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asticus. The title of the book, in the Greek copies, is no stronger an argument than the name of King, which this author assumes in the body of the work, or the port and appearance of Solomon, with which he would set himself off. The ancients often call their books by the names of persons whom they introduce speaking; as Plato gives to his dialogues the names of Socrates, Timæus, Protagoras; and Cicero, to his book of Famous Orators, that of Brutus, and to another that of Hortensius. Xenophon too calls the history, in which he gives the model of a complete prince, by the name of Cyrus, who is the principal character drawn in it. But nobody will say, that these pieces were written by those whose names they bear, for it is known and confessed on all hands, that it was Plato, Cicero, Xenophon, who wrote them under such fictitious names. St Jerom says expressly, that the book of the Wisdom of Solomon carries a false and borrowed title.

The Resemblance that is to be found in the thoughts and expressions of this book with those of Solomon, is so far from proving him to be the writer of it, that it furnishes a strong argument to the contrary. This prince would never have copied from himself, nor have repeated here, what he had already said in some other work; nor would he have cited passages from Isaiah and Jeremiah, who lived so long after him. We do not design or endeavour to decry the book, or to diminish its real worth and value; we readily own, that it is not unworthy of the wisdom of Solomon himself, and we have given it an author more great and noble than that prince. It is the Holy Spirit, which inspired this writer, as he did Solomon. I shall not repeat here, what I have said elsewhere, with respect to some terms used in this book, which are borrowed from the heathens, such as *Ambrosia*, the river of forgetfulness, or *Lethe*, the kingdom of Pluto or Hades, &c. These fables are apparently of later date than Solomon, as well as the chaplets and crowns of roses, mentioned ch. ii. 8.

St Austin was once of opinion, that Jesus the son of Sirach was the author of the books of Wisdom and Ecclesiasticus; but he did not long continue under that mistake, he recants as to the Book of Wisdom, Retract. lib. ii. cap. 4. and, without explicitly saying who is the author, owns that it is more probable that Jesus the son of Sirach did not write it: He says in another place, that it was by no means likely to be wrote by Solomon; but he does not doubt, but that it, and Ecclesiasticus were both written by inspiration [*e*]. And he elsewhere observes, that the primitive writers of the church, nearest the times of the Apostles, fetched proofs from this book, as being of divine authority; that there can be no pretence for not receiving it, and placing it in the rank with the other scriptures.

St Jerom informs us, that some ancient writers ascribed the Book of Wisdom to Philo the Jew, which words have afforded much matter of dispute to authors that came after. Some have looked upon it as a dangerous opinion, which tends to destroy the whole authority of the book, by ascribing it to a Jewish writer, and one who was never reckoned inspired. Others have adopted him without any limitation, but the greater part add this restriction, that the Philo, whom St Jerom mentions, is not that Philo whose writings we have, who is commonly known by the name of Philo the Jew, but some other more ancient. For they pretend that there were several authors of this name; the first, as they say, lived under Ptolemy Philadelphus, and was one of the seventy interpreters; the second is Philo of Biblos, who is cited by Eusebius and Josephus; the third is Philo the Jew; the fourth is one who lived under the second temple, and wrote a book about the soul.

The first Philo is unknown to antiquity, nor is there any reason to place him in the time of Ptolemy and the LXX interpreters. In all appearance there never was such an author, since he is not mentioned by any ancient writer. The second was a Pagan, a native of Biblos, who translated the history of Phœnicia into Greek. Josephus places him in the same rank with Demetrius and Eupolemus, who, not being of the Jewish religion, could not have acquired a sufficient knowledge of their books, to give any true and just idea of their history, and can, with less reason be supposed to be the author of sacred and prophetic books. The next then is the famous Philo, the Jew of Alexandria, who lived in the first age of the church, and was deputed, by the Jews of that place, to the Emperor Caius, about the year 40 of the common æra. He wrote many

[*e*] See this confuted by St Austin. De Civit. Dei, lib. xv. c. 23. lib. xvii. c. 20. lib. xviii. c. 38. and many other places, which will serve likewise for an answer to what immediately follows from St Austin.

books in his youth, but, in the latter part of his time, was employed in public and national affairs, and was of great service to his countrymen. Eusebius and St Jerom write, that, in a second embassy which he was sent upon to the Emperor Claudius, he contracted an acquaintance and friendship with St Peter. Photius says, that he even embraced Christianity, but quitted it again out of discontent or disgust. Josephus mentions him as a very considerable person. His works are in a style admirable for its beauty and plainness, but his method of expounding scripture is allegorical. Photius thinks, that it was from him the custom was first introduced into the church of explaining the scriptures allegorically, and it is certain that some of the fathers have followed his method.—As to Philo's being a Christian, that opinion is now exploded by all learned men, as well as his pretended intimacy with St Peter.

There are four ways to judge whether Philo, to whom many of the ancients have ascribed this book, be really the author of it. 1. A conformity of sentiments and method. 2. A resemblance of style. 3. An agreement with the person and character of Philo, and the times wherein he lived. 4. The authority of those writers who have ascribed this book to him. We shall examine these particulars in their order.

The author of the Book of Wisdom, represents God as the Creator and Preserver of all things, of infinite wisdom and justice, and whose providence watches over and extends unto all his works. A God who aims only at the good of his creatures, who created them originally pure and innocent, and does not proceed to punish them till their wickedness is incorrigible, and at its full height; who is the author of true wisdom, and all other blessings, and communicates them freely to such as sincerely ask for them. Philo agrees in all these sentiments; but as this is nothing extraordinary in a Jewish writer, I shall not stop to draw the parallel, which would be of no service here.

The soul of man, according to the Book of Wisdom, is immortal, and linked to a corruptible body, the weight of which draws it to the earth, and presses it downwards; it is capable of eternal happiness, but when it gives itself up to the pursuit of sin and wickedness, it brings upon itself punishments and misery without end; it is inexcusable, when it continues ignorant of its Creator, who is so loudly proclaimed by his works. Philo says much the same, "That the soul of man is clothed with the body as with a garment, but that of a wise man with his virtues;" and in another place, "That while we continue in this world, we are in a state of pilgrimage; but a wise man looks upon himself, when in the body and upon the earth, as in some strange place, considering heaven as his only true country, and his proper native place."

Philo supposes two sorts of souls, some of which descend into, and inhabit bodies, and others are at a great distance and very remote. Of those that enter into bodies and continue there, some apply themselves to, and are trained up in a philosophy wholly sublime, which, after the death of the body, they continue to pursue, to purchase a life eternal and incorruptible; The other sort, overwhelmed with the weight of the flesh, neglect the study of wisdom, and giving themselves up to the caprice of fortune, are attached to things sensible and corporeal, to the pursuit of vanity, glory, riches, &c. which very much resembles what the author of the Book of Wisdom, speaking in the person of Solomon, says, ch. viii. 19, 20. "That he had a good spirit," or rather, "that, being good, he came into a body undefiled," wherein he supposes a pre-existence of souls, some good, others wicked, not by nature, or through any fate or necessity, but voluntarily and by inclination, which is certainly the opinion of Philo in many places.

The high encomiums this author gives of wisdom are likewise to be met with in Philo, who says, "That she is a pure gift from the bounty of God, who communicates her to souls well disposed, which love contemplation; that she existed before all ages, and by her the world itself was created; that she is as the mother, and God the father of it; that the wise alone are truly worthy to reign, to have command and sovereignty; and only these are truly rich; that wisdom is all divine, and nothing more easy to be acquired, being always ready to communicate herself; that she never shuts her school, but is willing and disposed to receive those who desire instruction. These she enchants, and as it were inebriates, with sweet and agreeable draughts of her doctrines, she invites them to come and improve themselves by her lessons, and promises them infinite advantages and blessings." According to Philo, kings should

distinguish themselves by their wisdom: and their ambition, happiness, and glory should centre in this, That a prince should be well versed and instructed, not only in human and secular affairs, but likewise in spiritual and divine, and should appear to his subjects as an animated oracle and a living law; which agrees admirably with the idea which the wise man here gives of a perfect and consummate prince.

The author of this book speaks of *the Word*, or *the Word of the Lord*, as a distinct person from him that generated and sent him. He ascribes to him divine attributes, particularly omnipotence. It was this *Word* which fed the Israelites in the wilderness, cured the bitings of the serpents, slew the first-born of the Egyptians, and, in fine, created the world. Philo resembles our author more on this head, than in any other particular; and some have pretended, that he had even knowledge of that divine Word, of which St John speaks in the beginning of his gospel; and others have advanced, but against all reason, that this holy Evangelist took his doctrine and expressions from him. He says, that the invisible *Word* which created all things is the express image of God, above all the world, more ancient than it, and superior to all creatures. That this *Word* was employed to separate and divide the elements, and to range all the parts and matter of the universe into form and order according to his own will. That this *Word* was begotten of God, was the creator of the universe, and has a dominion and sovereignty over all the kingdoms of the world. In speaking of Isaac, he says, that this patriarch never departed from his duty to God, but that he attached himself to the *Word*, that divine Mediator, which instructs us in those things which are best for us and came down to, and condescended to converse with us, to teach us what is most convenient and proper for us in all circumstances; for, continues he, God disdains not to be known to, and intimate with such as love virtue, and sends his *Word* to support and succour them.

The punishment and sufferings of the wicked in another life, and the rewards and glory of the righteous are admirably described in the Book of Wisdom; Philo speaks of them in as plain and distinct a manner. He says, that the elements, the air, fire, and water, all conspire to the punishment of the wicked, God, by his Almighty power, employing those very things, which he designed for the benefit and use of man, as his instruments and scourges to punish the ingratitude and wickedness of his creatures. He observes, speaking of Cain, that men imagine temporal death to be the greatest of all misfortunes, not reflecting upon the terrible tribunal of the sovereign judge which will succeed, with respect to which, in the judgment of God himself, death may be considered only as the commencement of their misery. And what is their misery? It is to live, as continually dying, or rather to be dying always without ceasing to live.—A death always renewing, and in some sense immortal. For there are two sorts of death, the first is that of the body, which is an indifferent thing, it may be either good or bad; but the second is, to die without ceasing, the greatest and most terrible of all calamities and misfortunes.

He says, in another place, that the wicked are always dead, though they should chance to live even to extreme old age, and that the righteous, on the contrary, though dead and departed this life, through bodily sufferings, are really living, and enjoy a life permanent, and without end; and he instances in Nadab and Abihu, who being dead betimes, enjoy immortality, and a life incorruptible before God [*f*]. He elsewhere observes, that long life does not consist in a number of years, but in a course of goodness, expressions exactly agreeing with these of the book of Wisdom. "Though the righteous be prevented with death, yet shall he

[*f*] Calmet here translates Philo literally; the passage referred to is in his treatise, De Profugis. Οἱ μὲν ἱερεῖς Ναδὰβ καὶ Ἀβιοὺδ, ἵνα ζήσωσιν ἀποθνήσκουσι, θνητῆς ζωῆς ἄφθαρτον ἀντιλαμβανόμενοι βίον, καὶ ἀπὸ τῆς γενομένης παρὰ τοῦ γενήτορος μεταναστάσεως· ἐφ' ὧν τὰ σύνδουλα τῆς ἀφθαρσίας ἀδῆ, τό, τε ἐτελεύτησαν ἐνώπιον Κυρίου, τέλειον ἔζησαν. It is surprising, that Philo should produce these two persons as an instance of rewarded piety, who died, by the immediate judgment of God, by an extraordinary visitation from heaven, for offering strange fire before the Lord, Lev. x. 1. Had they died instantly, when they had the honour to be called up to God, and to have a sight of him, and to eat and drink in his presence when he appeared on mount Sinai, Exod. xxiv. 9, 10, 11. they might have been thought to have died in God's embraces, as some of the Rabbins have asserted of Moses. This mistake seems to arise from his allegorical manner of interpretation. When the text says, "They died before the Lord," he renders, ἔζησαν, though the phrase has a quite different meaning in that place. See Patr. in Levit. x. Philo has the same thought, in *lib. Quis Rerum Divin. Hæres.*

be in rest; for honourable age is not that which standeth in length of time, nor is measured by the number of years; but wisdom is grey hair unto men, and an unspotted life is old age. That God took his beloved [Enoch] from the world in the flower of his age, lest wickedness should alter his understanding, or deceit beguile his soul; and that being made perfect in a short time, he fulfilled a long time, or had all the real advantages of old age." Chap. iv. 7, 8, 9, 11, 13.

What the writer of the Book of Wisdom says of idolatry and idolators, in the thirteenth chapter, is so like what we find in Philo in the beginning of his treatise, De Monarch, that one perceives plainly that they had both the same sentiments, and did not copy the one from the other. They both shew the folly and mistake of those who deified the stars, instead of exalting their hearts, and paying their devotions to him who is the great Creator and Ruler of them. In his Piece upon the Decalogue, there is a passage entirely agreeable to that of Wisdom, chap. xv. 15. where the ridiculousness of those pretended deities is exposed, which "neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet they are slow to go." There is no end of multiplying instances of the agreement between Philo and the Book of Wisdom; but these that we have produced, may be sufficient to shew the conformity of their sentiments.

Let us now examine the facts mentioned by the author of the Book of Wisdom, which seem to differ from the account of Moses. Philo speaking of Joseph, says, that he was made viceroy, or, to speak more properly, king of Egypt. And in the description of the plagues of that country, he says, that in the parts beyond Memphis there is no rain, nor do they know what winter is. But at the command of Moses, nature changed her appearance, and the air assumed new qualities; and thunder, lightning, hail, and rain were as dreadfully and sensibly felt there, as in other regions. And what was very particular, the water did not extinguish the fire in the lightning, nor the fire melt and dissolve the hail; a reflection which the author of the Book of Wisdom likewise makes in several parts of that work.

Philo remarks, that, during the darkness in Egypt, which lasted three days, no fire could be kindled there, the thickness of the fog extinguished it immediately; which is agreeable to our author's account. With respect to manna, the expressions of both are very much alike. According to Philo, it is a nourishment produced without the labour of man, sent purposely from heaven, and, in a figurative sense, is the wisdom of God, his word, or commandment; which is very like what Moses says, on this occasion, "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord," Deut. viii. 3. He explains, in an allegorical manner, the vestments of the high priest, and, like our author, supposes them to be symbolical of the universe; that the habit in general represents the whole world, and each particular answers to, and expresses the several principal parts of it: the long robe of an azure colour, is an emblem of the air; the pomegranates at the bottom represent the water; the ornaments, or flowers, denote the earth; and the bells, the harmony, which is in the several parts of it, from whence the union of the system proceeds. The Hebrew text speaks only of the pomegranates and bells, but Philo follows the seventy, who seem, Exod. xxviii. 33. to mention flowers. All this is agreeable to, and an explanation of what our author says in fewer words, "that in the long garment was the whole world," ch. xviii. 24.

One thing is very observable, that Philo doth not copy the very words of the Book of Wisdom, as he would have done, if he had designed to quote or use it, as the work of another writer. He follows in general the same method, the same sentiments, the same thoughts, but in different terms; as when one and the same author expresses himself upon particular points in different works. From this very great likeness and conformity of opinions, many of the ancients have concluded Philo to be the author of the Book of Wisdom.

The difference of the style of Philo, and that of the Book of Wisdom, is one of the strongest arguments against his being the real author; but the ancients, who were as good judges as the moderns upon this head, it is manifest, laid no great stress upon the difference of style, since it did not hinder them from ascribing this book, notwithstanding, to Philo. And, in spite of the diversity of style, one may observe in several parts of this book, the pompous turns of Philo, his exuberance in epithets, and his rich vein displayed by many lively and pathetic descriptions. But as he wrote it under the borrowed name of Solomon, he might disguise his style a little, and appear more sententious in this book, than in his other works: this probably is the true reason of the dif-

ference of style, it proceeds from the matter and subject itself. For let the same person write an oration, lessons of morality, an epistle, or a poem, will not a great variety of style necessarily arise from these different characters, though they are all penned, and proceed from one and the same author?

Though the book we are speaking of affords but few hints whereby to form a judgment of the time and place in which it was wrote; yet, as glimmering as the light is, it may be sufficient to give us some idea of both. The author lived in an idolatrous country, and most probably in Egypt, since upon all occasions he inveighs against the ridiculous idolatry of the Egyptians, which consisted in paying adoration to water, fire, serpents, and other beasts the most frightful and mischievous. He lived at a time when the Jews had a great aversion to idolatry, he speaks of its origin, and that one cause of it was the grief of a tender parent for a deceased child, which at length terminated in paying divine honours to him. This remark is more applicable to Egypt than any other country, upon account of that great respect which the Egyptians are remarkable for paying to their dead; and because it is certain, that Isis and Osiris, the first deities of this country, had the sovereignty of Egypt, and the former appointed divine honours to the body of her deceased husband. He speaks likewise of the Jews being held in subjection, and persecuted under some idolatrous princes, which agrees very well with the times of Philo, when the Jews suffered greatly, both in Judea and in Egypt, from the Roman emperors, their deputies, and even the people themselves.

If he wrote it after the death of Jesus Christ, who could not be unknown to him, it is not improbable that he had him in view, when he describes the just man, as reviled, persecuted, and at length put to death; and that seeing the beginning and first essays of Christianity, and the miracles which accompanied the first preaching of the gospel, he foretold the approaching ruin of idolatry. In fine, living under idolatrous and cruel emperors, it is probable he might direct his instructions to them under the person of Solomon, and the more effectually to execute his design, purposely disguised his style to give his work a greater air of antiquity, and to add the more weight to it. And it may be questioned whether it would have been even safe for him at that time in the very heart of Alexandria, to have addressed a book in Greek to princes, wherein idolatry is condemned in such a bold and open manner; but by concealing himself and writings under the fictitious name of Solomon, he avoided all danger.

When St Jerom tells us, that some of the ancients ascribed this book to Philo the Jew, he meant, no doubt, Philo of Alexandria, for at that time no other of the name was known. And as the ancients, whom he cites, are the first that acquaint us whom the church attributed this work to, their judgment ought to be of great weight; and so much the more, as since that time no one has been assigned in particular as the undoubted author of it. Truths of this nature are generally the more certain, the nearer they approach to the fountain-head: now in the time of those ancients whom St Jerom mentions, this tradition must have been very fresh, and it might have been a received notion in the church, even from the times of the apostles; the great commendations which the ancients give of Philo, shew the high idea they had of his merit. We have before mentioned, that Eusebius, St Jerom, and others, believed him to have been a Christian; the former asserts, that he was perfectly acquainted with all that related to the doctrine and the laws of his ancestors; he extols his eloquence, the loftiness of his thoughts and sentiments, his exact understanding of the scripture, and his explications of the sacred books. And if St Jerom, Eusebius, and others who have drawn up the catalogue of Philo's works, have not inserted the Book of Wisdom in the number, the reason was either that since their time it has been questioned, or that being received by the generality of churches as an inspired book, it was not proper to range it among the works of a Jewish author.

This is what may be plausibly urged in favour of Philo, but this alone will not be sufficient to induce us to ascribe this work to him, there will always be an invincible argument to the contrary, *viz.* his religion. Philo died in Judaism many years after the death of Christ; and if he was acquainted with the truths of the gospel, he has not done that justice, or given that honour to it which he ought. It is not therefore probable, that the Holy Spirit should speak by the mouth of such a person, or that the church should adopt, or receive as an inspired book, the work of an unconverted Jew. This reason, it must be confessed, is of no force against those who do not look upon the Book of Wisdom as canonical. But there are other reasons

which hinder us from ascribing this book to Philo. 1. The difference of style. 2. The silence of the ancients, as Eusebius, St Jerom himself, Photius, Suidas, and others, who have not placed this book among those of Philo. 3. The passages of this book quoted in the gospels, and the epistles written either before Philo could write this work, or a very little time after. There remains then only in his favour tradition, and that but indifferently supported, and a conformity of sentiments, which is not so peculiar to Philo, but the like may be found in Job, Proverbs, Plato, Ecclesiasticus, and in the books of Maccabees. In these we meet with, likewise, the punishments of the wicked after this life, and the future rewards and happiness of the righteous; one finds wisdom represented there as co-eternal with God, and the Word, as Almighty, Omniscient, Creator, Preserver; as instructing, punishing, rewarding. These notions were common at that time among the Jews, and who can be certain that Philo himself did not take these from the books we have just quoted?

Origen has nothing certain about the author of this book, no more than the other fathers which follow him. All then that can be concluded from what we have said is, that Philo was manifestly of the same principles with the author of this book, had the same method, and most of his sentiments; that he wrote in Egypt, and is not very ancient, since it is indisputable that he lived after the version of the LXX. If we should attempt to reckon up the differences between the Book of Wisdom and Philo, a very considerable number perhaps might be produced; the former sets down ten months as the ordinary time for the birth of children; the latter only seven, asserting that children born after that time, suppose in the eighth month, are not commonly long-lived, or born to be happy. Philo also differs from the author of the book of Wisdom in what he says of the creation of man, and his likeness and resemblance of God. According to the latter, man was created in the similitude and image of God, immortal and innocent, his body formed out of the earth, and will return to earth again, as his soul will likewise to God after death from whom it originally proceeded: Philo makes the resemblance between God and man to consist in the soul, which God himself created in the beginning, and filled with inclinations for its welfare and happiness; but adds at the same time, that he called evil angels to assist at the formation of man, who were the authors of those bad dispositions observable in him; which includes that dangerous opinion of two different independent principles, which the Manichees afterwards abused in so strange a manner.

Grotius is of opinion, that the book of Wisdom is the work of a Jew, who wrote it in Hebrew after the time of Esdras, and before the pontificate of the high priest Simon, and that for this reason it is placed before the book of Ecclesiasticus. It was translated, as he says, into Greek by some Christian author, who understood that language well enough, but took great liberties in his translation, without confining himself to the words of his original, and even added some strokes and sentiments taken from Christianity. Hence, he says, it proceeds that the universal judgment is taken notice of there, the happiness of the righteous, and the punishment of the wicked, in a manner more distinct and clear, than we observe generally in the books of the ancient Hebrews.

These are the sentiments of Grotius, but there is scarce any part of this hypothesis but wants proof. It is mere guess-work, to pretend that this book was originally wrote in Hebrew, neither Jews nor ancient Christian writers have either seen or known it in that language. If it was really wrote in it, would the Jews ever have suffered it to be lost? Or are there any footsteps of Hebraisms and a foreign construction, discoverable in the Greek translation? Those Christian sentiments, which Grotius thought to be foisted into it by the translator, are to be found in the books of Maccabees, and in Philo, and some of them even in Plato. The two former, as likewise Ecclesiasticus, speak very clearly of the everlasting happiness of the just, and the eternal punishments appointed for the wicked. Are we therefore permitted to say, that these books likewise have been corrupted by Christians, who have artfully conveyed their maxims and sentiments into them? That admirable description of the just man, ch. ii. affliicted and tortured with a variety of wretchedness, do we not meet with it in the writings of Plato, lib. ii. De Rep.? From whence Cicero and Seneca both manifestly took it. It is well known how the ancient Greeks, and even the Jewish writers, were attached to the doctrine of that philosopher, and why might not this writer think it proper to preserve, and even consecrate

such a fine thought, and put it in its full light and beauty in this divine work, and hereby set truth at liberty, and give it a freer circulation, which before was, as it were, a prisoner, and confined to the heathen writings? Does not St Paul himself sometimes borrow the thoughts, and even the words of profane authors?

Cornelius a Lapide believes, that the Book of Wisdom was written in Greek by a Jewish author, after the return from the Babylonish captivity, and about the time of Ptolemy Philadelphus. He even suspects that it might be one of the seventy interpreters that wrote it for the use of that king; the book being calculated, as has been before observed, for the instruction of princes: for Aristeas relates, that Philadelphus proposed to every one of these interpreters, some question concerning the good government of his dominions. He adds, that the opinion which ascribes this book to Philo, might easily have obtained by the following equivocal terms: Solomon had two names, Solomon and Jedidiah, the last of which signifies *the friend of God*, and in Greek, *Philo* or *Philos* signifies *a friend;* and the rabbins, when they quote Philo, give him the name of *Jedidiah*, and so people have been led into a mistake to imagine *Philo the Jew* was meant, when Solomon only was intended under his other name.

But these are conjectures without any certain proof. We will ingeniously acknowledge that this matter is dubious, and that the author of the Book of Wisdom is uncertain and unknown, but it is nevertheless canonical and divine, since it contains in it all that is necessary to deserve that title; it abounds with useful and solid instructions, and paints Jesus Christ and his sufferings in a heavenly manner, and the truths recorded in it, are as comfortable to the good and righteous, as they are dreadful to the wicked and the sinner: And besides, the church has received and acknowledged it, as sacred and canonical.

It is certain that the author lived after the LXX, since he cites their text even when they depart from the Hebrew. He wrote at a time when allegories were much in vogue, and appears to have read the writings of the philosophers and Greek poets. From these circumstances we are of opinion, that this author cannot be very ancient. He seems to be later than the writer of Ecclesiasticus, whom we have fixed to the times of Ptolemy Epiphanes in Egypt, and Antiochus Epiphanes in Syria. And if this be so, our author should have lived under the government of the Maccabees.

PREFACE.

THE book of Ecclesiasticus, according to some writers, is so called, because the ancients divided the books of the Old Testament volume into four sorts; the first contained the Pentateuch the second the Prophets, the third the Hagiographa, the fourth the Ecclesiastical, or Apocryphal Books, as not being in the Jewish canon. Among the Ecclesiastical books, this of Jesus the son of Sirach, being most remarkable and useful, it was καὶ' ἐξοχὴν called Ecclesiasticus, whilst the rest of the same class have lost their name. According to others, this title was given by the Latins to it, to denote its use in the church, its being read for the sake of edification in the public religious assemblies: or lastly, because, like Solomon's Ecclesiastes, which it resembles in name, as well as matter, it teaches and instructs such as attend to it by the admirable precepts which it delivers, and the earnest and frequent exhortations therein to wisdom, which in these sapiential books is another word for religion. In the printed Greek copies it is improperly styled, The Wisdom of Sirach, which is an abbreviation made with great absurdity, for it ascribes the book to Sirach, who was neither the author, nor the translator of it, and therefore could neither way have any relation to it. It is more usually and properly called The Wisdom of Jesus the Son of Sirach, because wisdom, in some branch or other of it, is the subject of the whole book.

The author opens his work with the eulogium of wisdom in general; then he enters into a variety of useful particulars, and continues to deliver many important precepts and instructive lessons, for the right conduct of life, to ch. xxiv. where wisdom is supposed to speak herself in person, and by the most engaging persuasive motives, which are continued to ch. xlii. 15. invites men to the practise of virtue, and the pursuit of what is lovely and of good report; where his collection of wise sentences and proverbs ends. He then, by way of epilogue, solemnly enters upon a pious hymn, wherein he extols the works of God, his infinite wisdom and power displayed in them, and, in dwelling upon his praises, his rapture and transport is so great, that he exceeds himself, and almost what is human, in the sublimity of his sentiments: and at length finishes the whole with a panegyric, or solemn commemoration of the most celebrated worthies of his own nation, illustrious instances in their respective generations of the several virtues he has been recommending. Manifestly copying in this division, says Valesius, the method and order of Solomon, and exhibiting, like him, Proverbs, Ecclesiastes, and Canticles, not in separate books indeed, but as parts of the same work. Not. ad Script. Eccl. Euseb. L. iv. c. 22.

The ancients styled this book by the Greek name πανάρετος, signifying that it treats of, and comprises, all sorts of virtues. And indeed it is a system of morality so full and comprehensive, as that there is scarce any virtue which this excellent piece does not recommend, and lay down rules for obtaining it; nor a vice, or indecorum, which it does not expose and discourage; it forms the manners of persons of all ages, sexes, and conditions, by an infinity almost of useful maxims and instructions. One learns from it all the duties of religion and civil life, both what piety commands, and politeness and good-manners expect. Every one may here discover, so full and obvious is it, what he owes to God, to his country, his neighbourhood, his family, and to himself; how to behave in the different relations of life, either to superiors, or inferiors, friends, or enemies; and so it may be thought, as indeed some have represented it, to comprize all the duties of both tables: For the precepts which it delivers, and the principal matters which it treats of, may be divided into four sorts, 1. Theological. 2. Political. 3. Economical. 4. Ethical, or rules respecting all sorts of men indifferently, however placed or circumstantiated. These four heads take in most, if not all, the maxims of this book, so that what lies dispersed in the great volumes of philosophers and moralists, is collected into a short compass, and to be found here as it were in miniature: in short, the author has given us at once a whole treasury of wisdom, and with great profusion has intermixed reflections, counsels, exhortations, reproofs, examples, prayers, praises, &c. so that truth appears in different attitudes and forms, but beautiful and engaging under each, and shines with so complicated a lustre, as cannot but draw attention, and command

respect and admiration. But besides the excellent moral instructions here given, some learned men have discovered in it certain vestiges of a more deep and recondite wisdom, and judge it to contain the more secret Solomoniac Wisdom. See Lee's Dissert. on the second book of Esdras, p. 32. which probably was taught in the schools of the prophets, and after the cessation of them, in those of the great doctors of the law, and interpreters of the sacred writings.

It was composed originally for the use and advantage of those, who were disposed to regulate their lives agreeably to the laws of God; with this view the grandson rendered it into Greek, and with the same design has it been translated into many other ancient and modern languages. On the same account, as being an instructive manuel, and good for the use of edifying, has it met with general esteem, especially in the Western church, and introduced by our first reformers, and the venerable compilers of our articles, into the public service. Nor can it fail of producing, in such as are well-disposed, those fruits, which one never fails of gathering from the knowledge of truth, when searched after, not merely as matter of speculation or curiosity, but with an honest intention to practise what it teaches. For this reason, as well as to enforce the author's precepts, and make his design more useful and extensive, I have sometimes ventured beyond the common and literal sense, and have accommodated a more exalted and spiritual one, extracted either from the valuable comment of Mess. of Port-Royal, or what occurred to me, and seemed naturally to arise from the text itself, and might without violence be inferred from it: by this means I have brought home to Christians, what by this writer was originally directed to the Jews, and have assisted the reader to find out the duties of the *new* law, in the letter and precepts of the *old* one.

There is one more excellency which I must not omit, which is common to this with the book of Proverbs, that the maxims are delivered in a way the most useful and beneficial, in such short and weighty apothegms, as may most strongly affect the mind, and yet not overcharge the memory; a method in which the wisdom of the ancients thought it most proper to deliver the rites and mysteries of religion, as well as their civil laws and constitutions. For truths, which depend upon demonstration and a long and abstruse chain of reasoning, are not so obvious to all capacities, as those which are couched in short memorial sentences, in expressive aphorisms, in single, and often independent propositions, as all collections of proverbial and sententious truths are, which being founded upon experience, and authorised by the observation of others, are admitted as just and approved maxims, and as such successively handed down to posterity; and every age confirms, and finds the benefit of them.

Though it is indubitably certain, that this book, was not written by Solomon, who lived many ages after, and there are in the work itself internal marks to disprove such a claim, yet it hath been ascribed to him, on account of the great resemblance of matter and style, and made by the Latin church to be one of his five books, as they are called, and is so quoted by several of the fathers, and as such in most copies joined with them, and like them wrote stiche-wise in the Alexandrian MS, and supposed, according to Epiphanius, to be written originally in metre. St Jerom says, that he himself saw a Hebrew copy of this work, not under the name of Wisdom, but of parables, or proverbs, Præf. in Prov. Munster also, and Fagius mention others; but Scaliger, Drusius, and Huetius, think none of these to be the original, but either Ben Sira's alphabet, or some late Hebrew version made from the Greek, such as that which appeared of the book of Tobit, which Fabricius mentions, Bibl. Gr. Tom. 2. And indeed it must be acknowledged, that this book is composed very much in imitation of the Proverbs of Solomon, and very frequently alludes to, and copies from them; hence by Athanasius, or the author of the anonymous Prologue, this writer is said to be ὁπαδὸς τῦ Σολομῶντος, with this difference only, that the sentences of the Book of Proverbs are not so closely connected, especially from the tenth chapter of that work, as those of this writer, who more frequently ranges, under distinct heads, what he observes upon the same subject, and in the Roman edit. and some MSS. Titles are occasionally prefixed to some chapters, denoting the contents of what follows, though even this of our author might have been more perfect in this respect, as his reflections upon similar occasions lie too much dispersed, and the distribution of chapters not regular, being probably different collections by him, and not sorted so orderly by the translator, as one might expect, and as is intimated in the *first Prologue.*

We are therein informed, that the Hebrew Sirachides gathered many grave and short sentences

of wise men that had been before him, some scattered ones, or remains probably of Solomon's 3000 proverbs, 1 Kings iv. 32. successively delivered down. See Bartoloccius, Bibl. Rabbin. Tom. i. p. 249. Huetius, Dem. Evang. Prop. 4. Nor is it to be doubted, but that many useful maxims of other learned men, as well as some of his own, were added by the last Jesus, the son of Sirach, to his grandfather's book, or from marginal additions of other men's sayings of the like nature; which being too few to fill a book of themselves, and as other fugitive pieces liable to be lost, if not collected together, they were joined to this larger work of the same kind, to be ready at hand, when occasionally looked for. Thus Solomon's Proverbs were augmented with a new collection, by the men of Hezekiah, taken, as some imagine, from copies of Solomon's Proverbs, with these sayings added, which therefore passed under the name of Solomon. Be that as it will, such books of Apothegms were made as it were heads of a common-place book, to which things of the same nature were reduced. So the ancient vocabularies have come to be enriched with many new words, by their possessors in different successive ages. We cannot otherwise account for the variations in the several Greek copies of Ecclesiasticus, and the translations of it, nor for the entire sentences, which are found in some, and wanting in other copies. And I have sometimes been inclined to think that text, chap. vi. 22. "Wisdom is according to her name, and is not manifest unto many," is one addition of the translator, where he derives the Greek word σοφία, from a Hebrew one, which signifies *covered*, or *hid*, which the elder Jesus, who wrote in Hebrew, could not do, but his grandson might, who was skilled in that, and the Hebrew tongue. And the like probably may be observed of ch. xliii. 8. as the reading is in all the present Greek copies.

The Hebrew Sirachides wrote his book in the language of the Jews of Jerusalem, such as was used after their return from the captivity, probably either in the Chaldee dialect, or Syriac, as a manual for the Jews in Egypt. The learned suppose the original work itself to have come down imperfect, either through the author's death, or the loss of some part of it in Egypt. See Bishop Chandler's Vindic. of Def. p. 81—85. which may perhaps account for the great incoherence, and abrupt transition in many places. We have no authentic monument whereby we can know how long the original was preserved; it is supposed to have been lost, either in troublesome times, or dropt through disuse. The Greek is the present and only original, and is the most early and authentic translation of this work, made for the use of the Jews in Egypt in their dispersion, who had then almost all forgot their native tongue; and so this, as well as other books, not canonical in that language, might easily be lost. It seems to have been too literal a translation, which often occasions the sense to be either obscure, or deficient. The translator himself has the modesty to acknowledge, that he doubts he has failed in expressing the full spirit of the then language, whether it was the ancient and pure, or more modern and corrupt Hebrew, and ingenuously apologizes for not coming up to the exact propriety, and expressiveness of the original; which might indeed easily happen, as it has to the law and the prophets, which lose much of their energy, when attempted in another language, as is well urged in his favour in the second prologue. It is well if inaccuracy be his only fault; Drusius seems to think, that he has sometimes actually mistaken the meaning of the original in some of the more obscure and intricate passages; and no wonder that this too should happen, for even the Greek version of the canonical books has often stumbled on seemingly plain ground.

There is a strange transposition of chapters in the best Greek copies of this book, from ch. xxx. to ch. xxxvi. to say nothing of whole sentences or verses so transposed, on which account the printed editions, as may well be expected, greatly differ from one another; these, with the number of various readings, which Hæschelius has collected with much exactness, and are chargeable chiefly on the carelessness of transcribers, shew the present state of it to be corrupt and mutilated. And with respect to the Greek translation itself, I am far from contending that the language is beautiful, or altogether correct. On the contrary, it does not always seem agreeable in construction to the received rules of grammar; and especially the uncommon use of the Greek particles, so frequently to be met with in it, has been objected to as harsh; but these particularities, I conceive, mostly owing to the idiom of the Greek Macedonian language, and are not so properly faults, as modes of that adopted tongue. But that it abounds with solecisms, as Camerarius, and others have charged it with, I cannot admit. For the Alexandrine Greek, in which dialect this book, as we at present have it, undoubtedly was written, however wide from the common and re-

ceived way of writing, has yet, by some men of learning, been observed to concur with it very surprizingly, where one would not expect it. Hebraisms indeed often occur in the text, and so they do in the Greek one of the Old and New Testament; but they are not reckoned by the judicious faults or blemishes. Philo, I believe, is not oftener guilty of solecisms than other Greek writers, nor the Christian fathers, who wrote in Egypt, nor do the LXX often transgress in this way, unless when the perplexity of the original, or their defect of understanding it, drove them accidently so to do, which perhaps may be the case of the translator of this book.

I have before intimated, that in his version he often uses the Macedonian Greek language; for from the time of Alexander the Great, it is certain, the Jews began to Hellenize, and that the Greek tongue, spoken by the Macedonians, became more common among them. And indeed, it is no wonder that the Jews of Alexandria, to whom that monarch, and Ptolemy Soter, after his death, granted the same privileges with the Macedonians, and other Greeks, should, by their constant intercourse with the other citizens, among whom they were there mingled, be necessitated to learn, and constantly use the Greek language, and that that should happen to them here, as did before at Babylon on the like occasion, I mean that by accustoming themselves to a foreign language, they should forget their own. And this will appear the more probable, as we learn from Philo, Josephus, and the apocryphal writings, particularly the Books of Maccabees, Wisdom, and this of Ecclesiasticus, in which frequent allusion is made to Græcian rites and customs, that the Jews had learned their philosophy, and embraced several of their opinions, ever since their conversing with that people under Alexander the Great, the Ptolemies, and Seleucidæ his successors, who reigned in Egypt and Syria.

The old versions, particularly the Syriac and Arabic are sometimes so wide from the Greek, that one scarce knows how to believe that they were made from it, often inserting long Paraphrases foreign to it, and in other places omitting as much, and yet there is no good reason to think that they translated from any Hebrew copy: If that indeed was certain, they would stand on an equal foot with the Greek, excepting its being translated so early, and by so near a relation. Nor do the Oriental versions agree any better with the Latin. As to the Vulgate in particular, it is uncertain what copy it follows, or of what authority that copy was; it sometimes adds whole sentences, which have nothing to answer them in the Greek; possibly the translator, to be more explicit, gave two renderings of the same sentence; or, as Huetius conjectures, inserted some parallel maxims from some other work. It does not appear to have been interpolated, except some marginal annotations should accidentally have crept into the text, much less to have been corrupted with design by an officious hand; and there is still less reason to assert, that any alterations have been made by the pious fraud of some Christian, to make it conform to, and countenance some favourite sentimens and opinions, as Grotius has, without any warrant or proof, more than once intimated. Bossuet, Calmet, and the other Commentators follow the Vulgate too implicitly and securely, and make that version the foundation of their annotations, and no wonder that the Popish expositors should adhere religiously to it, which the Council of Trent has confirmed and ratified. It may be observed of all these, and of Grotius himself among the rest, that by commenting from this, instead of the Greek, which serves now for the original, a sense is often given either superfluous, or foreign to the Author's meaning.

The old English versions, as Coverdale's and the Bishop's Bible, generally copy the Vulgate too closely, imitating and transcribing it in many (faulty) instances; the Geneva often departs from it for the better. Our last translators are not so servile, nor do they follow any one Greek copy invariably, as it is difficult, I may say impossible, to fix upon any one copy as the true standard of the rest; but they seem chiefly to have regarded the Complutensian, which, tho' it lies under a suspicion of conforming its Greek to the Vulgate, yet Dr Grabe, Prolegom. ch. iii. § 1. says, it exhibits a text in this book, *non nuper fictam aut interpolatum, sed jam olim a patribus ita lectum.* But they scruple not occasionally to prefer the Latin before the Greek, where they think it gives a better sense, and sometimes even to adopt conjectures, unsupported by any copy, for the same purpose. But upon the whole, either not attending sufficiently to the scope of the context, or not expressing fully the spirit and propriety of the Greek, their rendering is in very many places inaccurate and obscure, and in some faulty and mistaken. These defects are indeed discernible in many translations, made immediately from the original, but they must necessarily be more numerous, where translations are made from one another, as most of our English ones probably are;

which holds true of the canonical books (see Boyle on the style of the Holy Scriptures), as well as of the Apocryphal writings.

The learned are divided in their sentiments about the time of writing this book. The first opinion is of those who refer it to the reign of Solomon, and make that prince to be the author of it. But to the reasons before hinted at against this notion, we may add, that this writer speaks of Solomon himself very much to his discredit; of the kings his successors; of prophets, and other famous men, who lived before and after the Babylonish captivity; of the twelve minor prophets, and cites the very words of Malachi, the last of them. He mentions also Simon, the high-priest, whose time, whether we understand it of the first or second of that name, will by no means synchronise to the era of Solomon's reign. And the author in some passages, as chap. xxxiv. 11, 12. li. 6. discovers certain particulars of his own life which cannot be applied to that prince. The second is of such as place this writer under the pontificate of Eleazar, and in the reign of Ptolemy Philadelph, between A. M. 3711, the supposed year of Simon the Just's death, and A. M. 3783, the year of Euergetes I.'s death, according to Usher and other chronologers. This opinion is in part admissible, and may be true so far as it relates to this writer's going into Egypt, but not as to the time of his writing this book of Ecclesiasticus, which was under another reign, and in his more advanced age. The third is of those who place him either under the pontificate of Simon II. of whom they understand chap. l. or of Onias III. before Christ. cir. 171 years, and make him (the grandfather) to go, or rather flee into Egypt, on account of the persecutions and distresses which the Jews suffered under Antiochus Epiphanes, to whose troublesome times they refer, chap. xxxiv, xxxv, xxxvi, li. This opinion is as much too late for the author's writing his original work, and agrees not with his seeing Simon the Just officiate, mentioned chap. l. nor does it allow a sufficient distance of time between the two Syrachides, the author, and the Greek translator; the latter of whom translated, as he himself says, under Euergetes, which must mean the second of that name. The new hypothesis advanced in the following sheet of their respective times, makes the grandfather to have written Ecclesiasticus some time under Euergetes I. about 232 years before Christ, and the grandson to have translated in the first year of Euergetes II. or rather of the joint reign of the two brothers. Which date is proposed as most probable, because otherwise the life of the translator would be carried beyond the age of man, as will appear distinctly from the Chronological Table annexed; for the favour of which I am obliged to the singular goodness of a very learned prelate, to whom religion and the republic of letters are greatly indebted, and whose sentiments on all occasions are so just, that every the least work of his is truly valuable.

Some disputes have been raised concerning this writer, from his being called Jesus, the son of Sirach. From the first, some have contended, that the author of this book was Jesus, son of Josedec the high-priest, mentioned Haggai i. 1. as we meet with several of this name in the Jewish history; but as that Jesus lived in the times of Zacchary, Malachi, Ezra, and Nehemiah, he must have been some centuries before our author, for these holy men flourished under Darius Hystaspes, who preceded even Alexander the Great 200 years; but this writer lived after prophecy had ceased, after the time of Ezra, and the perfecting the canon, even after that of Simon the Just, the last, as is generally supposed, of the men of the great synagogue, from whose family, by Eleazar probably, this writer was descended. From the second, viz. son of Sirach, it has been alleged by some rabbins and Christian writers, that as the Jews have now a book among them which they call the Book of Ben-Sira, i. e. the Book of the Son of Sira, and this book containing a collection of moral sayings, this Ben-Sira, or the son of Sira (of whose proverbs Fagius has given two alphabets in Hebrew and Chaldee, with a Latin version), is the same with Ben-Sirach, or the son of Sirach, and his book the same as that of Ecclesiasticus. But this surmise seems to be founded only in the similitude of the names of these authors; for there is so far from being a perfect agreement, or a conformity of sentiments between them, that Ben-Sira's alphabet has many things which the other has not, and some quite contrary to it (see note on chap. xxv. 26.), and others trifling, ridiculous, or indefensible, as will appear from a comparison of the sentences, which Corn. a Lapide, to prove them different persons, has prefixed to his Commentary. Those few parallel ones, which we meet with, possibly Jesus might adopt, and insert into his own work, as there is a very considerable difference betwixt them, in point of time, likewise. For this Ben-Sira, according to some Jewish writers, was the son or nephew of Jeremiah, and not long after

his time, and had a son named Uziel, and a grandson Joseph (names which suit not either the author or the translator), and so must have lived in the time of the captivity, or soon after the return from it; but the author of Ecclesiasticus flourished after the time of Alexander the Great, and the establishment of the Greek monarchy. See Buxt. and Bartolocc. Bibl. Rabbin. With as little reason is Jesus, the writer of this book, supposed by others to be one of the LXX interpreters; for though it is probable he went into Egypt in the time of Ptolemy Philadelph, yet that he was sent thither, or assisted in that translation, or took the hint from questions proposed to those interpreters, to set about his own work of moral sentences and apothegms, is all conjecture. This notion took its rise probably from Aristeas mentioning one of that name amongst those interpreters, which, suppose it true, though his account is generally reckoned fabulous, is not sufficient to determine that Jesus, the son of Sirach, was the person.

I have, in the comment on the book of Wisdom *, considered, and examined the principal councils, on the sanction of which the Romanists ground the Canonicalness of this, and the other apocryphal writings, to which I beg leave to refer the reader; at present I shall take notice of, and confute another pretence, which is urged by some † of that communion, *viz.* that besides the first canon of Scripture, made in the time of Esdras, there was another added in the time of Eleazar the high priest, by a council then assembled at Jerusalem, when they sent their LXXII interpreters to Ptolomy, king of Egypt, for the translating their Hebrew Bible into Greek, in which council they canonized the books of Tobit, Ecclesiasticus, and some others. In answer to this, I observe, 1. That it does not appear by any evidence that the Jews ever had any such second canon among them. 2. Had there been any such, they were too tenacious of their laws, and the traditions of their elders, ever to have parted with it. 3. To what purpose should they afterwards reject such a canon, or what would they have gained by it? Possibly they might have been willing to abolish or mutilate those Scriptures, as Esay and Daniel, which prophesied of the coming of Christ, at the time when they rejected him; but what should induce them to attempt an alteration as to these books in which there are no such prophecies against them? 4. Had these, now called Apocryphal books, ever been made parts of the canonical Scriptures, it would have been a wicked sacrilege in the Jews after to have rejected them, nor would Christ, that so often and sharply reproves them for taking away the true sense of Scripture, have failed to have condemned them more severely for renouncing whole books of it. As there is then no such canon any where to be produced, nor any probability that the Jews should receive any such, who religiously adhered to the first as delivered to them by the prophets, and still less reason to imagine that they ever should part with it afterwards, if once authorised, it is as clear, as any evidence can make it, that there never was any such second canon of Scripture made by a council of Jerusalem. See Cosin's Schol. Hist. p. 14. *&c.* Calmet indeed says, that it is a received opinion of the Catholic church, that this book was placed in the Canon of Scripture, and that it may be demonstrated by the testimony of several fathers, and by the tradition of all Christian churches, and by its being quoted by a great number of ecclesiastical writers, as a work inspired by the Holy Ghost. To the first assertion I answer, that if by the Catholic church, he means the Church universal, it is not true; Episcopius to shew the agreement of Christian churches with the Jews in this point, enumerates the decisions of nine of the Eastern, nine of the Western, and two of the African churches, determining for the canon as we now have it, and excluding all other, but the twenty-two books received by the Jewish church, and contained in the Hebrew Bible. See Joseph. Cont. App. L. i. If by *Catholic church* he means that of Rome in particular, her judgment cannot outweigh the decisions of a larger number, and churches of greater authority, *viz.* those of Jerusalem, Alexandria, Antioch, and Constantinople, to the contrary. As to the second pretence, that the fathers revere and quote this book as Scripture, it may be replied, 1. That the term *Scripture* is often taken laxly, to signify any ancient ecclesiastical writing, containing excellent and pious instructions in them, in regard whereof this book, and the other of Wisdom may have been called Holy Writings, and divine books, and sometimes canonical ones, but not in so true and strict a sense, as the other uncontroverted books are. 2. That when either the Greek or Latin fathers make a more honourable mention of them, and attribute

* Annotat. on Calmet's Preface.

† Genebrard, Maldonate, Serarius, Perron, *&c.*

to them the title of Holy Writings, yet this does not place them higher than in the second rank of Scriptures, which are of a lesser, imperfect, and doubtful authority.

I shall in a third and last part, which will finish my whole design, attempt to illustrate in the same manner the books of Tobit, Judith, Baruch, *&c.* to which I shall add some strictures and observations on particular passages in the books of Maccabees and Esdras. And this, God willing, shall follow with all convenient speed.

PROLOGUE.

ALMOST after all the prophets.] Either this is a mistake, or they mistake who make Malachi the last of all the prophets; for should we understand this of Jesus the grandfather, (to carry the matter as high as possible) though undoubtedly the grandson is meant here, as the learned have very justly observed, that this book was wrote in the third century before Christ, and translated about 133 years before his advent. See Bishop Chandler's Def. p. 41. we cannot reconcile the assertion here with the time in which chronologers have fixed the death of Malachi, and the completing of the canon; which Helvicus, Prideaux, Usher, place about Anno, 428. Artaxerxes, 37. except the word *prophet* is to be taken in a more lax and extensive sense. See following, Disc. p. xxx.

PROLOGUE II.

FOR in the eight-and-thirtieth year coming into Egypt, when Euergetes was king, &c.] The learned are greatly divided how to settle this difficulty; They are not agreed whether the words should be understood of the 38th year of the translator, or of the years of the reign of Euergetes, or of the 38th year of Jubilee, or of the 38th of the Dionysian æra, or the 38th year of the Jews' deliverance from slavery under Ptolomy Philadelph, or of the 38th year from the grandfather's writing his book in Hebrew, or of the 38th year from the grandson's coming into Egypt. See following Discourse, p. xxx. &c. where these opinions are discussed, and the difficultycleared up.

Ibid. *I found a book of no small learning, therefore I thought it most necessary for me to bestow some diligence and travel to interpret it.*] Our translators suppose the book he translated to be the same that he found: But can this be? was he a stranger to his grandfather's work till he happened to meet with it in Egypt? The account in the former Prologue is, that the original work was transmitted from father to son; viz. by Jesus the elder to Sirach, and by Sirach to Jesus the translator; and no doubt but it was preserved by them as a most valuable work in their family. Of this, indeed, Jesus the translator gives some account above; and yet by this expression, it seems as if he met with his grandfather's work by mere chance in Egypt, which is not an easy supposition. May not ἀφόμοιον here stand for, and relate to some other book, the meeting with which was his inducement to translate his grandfather's work in like manner? for they seem to be plainly distinguished, as two different works, but of the same nature and kind: ἀφόμοιον, which is properly rendered here, from the Greek, *Exemplar* in the Polyglot Bibles, does not signify a copy or transcript of the original book, (nor is it usual, speaking of a copy, to say, *Exemplar non parvæ doctrinæ)* but means a learned and ingenious performance of the like kind, which moved him to an imitation of it in a similar case, to translate the work he had before spoken of, and to publish it for the sake of his countrymen in dispersion. Though ἀφόμοιος is *dissimilis*, ἀφόμοιον here must be understood in the sense of ἀφομοίωμα, *similitude*, or *likeness*. And what book so likely to be this ἀφομοίωμα, as one of the τῶν παλαίων Βιβλίων, written after the prophets, and among these what so probable, says a very learned friend, to whom I am not a

little indebted in the following work: "As the Wisdom of Solomon in particular, the translation of which into Greek he might first meet with in Egypt, after he had made some stay there; and which, being done with great skill, and proving very instructive, might be his motive to think of doing the like with his grandfather's collection of sentences, which were of the same kind, and partly on the same subject. See first Prolog. This likewise might be his inducement to intitle his work in the same manner, *Wisdom*. For the first Prologue says, *he gave it this* name, and that Jesus did imitate Solomon, which perhaps was the reason why one is tacked, or joined to the other. Our translation therefore of the above-said passage (he conceives) should run thus: "For in the 38th year (of my age) being in Egypt, in the reign of Euergetes, and staying there some time, I met with a learned and instructive tract, or instance, of this kind, and thereupon I myself (αὐτὸς) thought I was bound to apply myself with close study and diligence, to the rendering into Greek this same book," τήνδε τὴν βίβλον, viz. his grandfather's, which he before recommended as a most useful book. This makes his whole Prologue consistent with itself, and to be easy and natural, and likewise conformable to the account given in the anonymous Prologue above." I could not conceal from the reader this ingenious conjecture, how far the circumstance of time, and the æra of the respective writers will confirm it, the learned must determine.

TO THE

RIGHT REVEREND FATHER IN GOD,

JOHN,

LORD BISHOP OF LINCOLN.

My Lord,

THE great regard which you have always shewn for whatever may tend to promote the cause of virtue and goodness, and the affection which you was pleased to express for your Clergy, encourage me to hope for a favourable acceptance of the following sheets.

The excellent morality of *The Wisdom of the Son of Sirach*, and the justness of its observations, which have stood the test, and gained the approbation of so many successive ages, have deservedly recommended it to general esteem. A celebrated Metropolitan * in particular, one of the early lights of the Reformation, had such a high opinion of its worth, and the great usefulness of its being thoroughly understood, that he purposely engaged the learned Drusius to undertake an illustration of it, under his patronage and encouragement.

Though I might, after the example of our author, in celebrating such famous men, as "are leaders of the people by their counsel, wise and eloquent in their instructions, and by their knowledge of learning meet for great purposes," be induced to attempt a parallel between his favourite character, chap. 1. and that of your Lordship, yet I chuse religiously to adhere to the advice of this wise writer, not to offend in the presence of great men, nor to court favour by the mean artifice of flattery.

May the same good providence of God, which from a calamity, that threatened your life, reserved your Lordship for the happiness of this diocese, still continue to watch over you for the future benefit and service of his church.

I am, My Lord,

Your Lordship's most Dutiful,

and Obedient Servant,

RICHARD ARNALD.

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* Archbishop Whitgift.

A

DISCOURSE

CONCERNING

THE AGE OF THE TWO SIRACHIDES, ONE THE AUTHOR, THE OTHER THE GREEK TRANSLATOR OF THE BOOK OF ECCLESIASTICUS.

WHERE there are intrinsic characters in any author that shew the age, he did, or did not live in, or give ground for reasonable conjectures of the time he wrote in, little notice should be taken of any authorities to the contrary from writers of a distant, subsequent age, to the prejudice of the author, whose characters he overlooks or contradicts. This is the case of the Prologue of St Athanasius, which is joined with the Prologue of the Greek translator of the Book Ecclesiasticus. It is probable he is the same Athanasius, Bishop of Alexandria, as Euthalius dedicated his edition of the Acts and Epistles to, who flourished between the years 458, and 490, as is proved by Zacagny, the editor; and if so, he was above a century at least from the age of the great Athanasius, and at too great a distance from the age of the translator of Ecclesiasticus, to be regarded in any historical or chronological point, wherein he differs from that translator.

This I take to be the shortest way of getting rid of the first difficulty in the Prologue of Athanasius the younger. The age of Malachy is too well settled to be shaken by so modern an authority; and for the author of the Hebrew Ecclesiasticus, he is, in several places, express against the assertions or deductions that may be drawn from any expressions in the Prologue aforesaid. For instance, the Hebrew Sirachides, speaks in the praise of the twelve minor prophets, chap. lx. 10. "And of the twelve prophets, let the memorial be blessed."—So that he not only lived after them, but even after their prophecies were collected into one volume, which went under the denomination of the twelve prophets, as did the collection of the five books of Moses, under the name of the Pentateuch, and of the Octateuch, when the three other books were added to it.

And to be sure that Malachy the last prophet made one in the collection of the twelve prophets, the same Hebrew Ecclesiasticus quotes the very words of Malachy as a prediction of his, then yet to be fulfilled. For speaking of Elias, who, as Malachy foretold, was to come before the great and terrible day of the Lord, he epitomizes what Malachy had said upon that occasion, chap. iv. 5, 6. "Elias, (says he,) was ordained to pacify the Lord's judgment before it breaks forth." And then quotes the very words of Malachy, chap. xlviii. 10. "To turn the heart of the father unto the son."

But how then are we to understand Athanasius when he says, the son of Sirach lived almost after all the prophets? it is of no consequence whether we understand him at all. If he meant almost after the twelve, or any of the minor prophets, he is plainly mistaken. And if he uses the word *prophet* in any other sense, it is foreign to your purpose. Possibly he might learn of the Jews (who esteemed the בת קול to be a lower degree of prophecy) to call those prophets who are favoured with that gentle voice; or rather, with Josephus, to term some holy men prophets, who lived in the interval between the ceasing of prophecy and the advent of Christ, and predicted a few future events, relating to public or private affairs, which came to pass accordingly, as Josephus affirms.

The same prologue of Athanasius affirms, that Sirachides was no less famous for Wisdom than Solomon, which, I think, intends no more than that his collection of wise, pithy sayings, were in as great repute, were known and read as much as the Proverbs of Solomon, which were in the highest esteem for their wisdom and learning. As much as to say, Sirachides was looked on as another Solomon, for his wise, moral, and œconomical precepts.

Eastern comparisons (and herein the Egyptians imitated them) are not to be stretched to every degree of equality. Sirachides might imitate Solomon, and resemble him in many things without coming up to his full height of wisdom, much less to his spirit of inspiration.

The learned are indeed much divided in opinion touching the 38th year, mentioned in the prologue of the Greek Sirachides, but most of their reasons may be answered easily, and methinks I see, in the prologue itself, light enough how to understand it differently, from them all. His words are these: Ἐν τῷ λη ἔτει (ἐπὶ τῦ Εὐεργήτυ Βασιλέως) παραγενηθεὶς εἰς Αἴγυπτον ϗ συγχρονίσας, εὗρον ὐ μικρᾶς παιδείας ἀφόμιον:—Of which I take the sense to be this, " For in the 38th year (Euergetes being then king) *after I had come into Egypt, and sojourned there* all that whole long time, I met with a copy, or exemplar of this book, fraught with no small learning."—To synchronize, is to be equal in time or duration with some other thing; and here is nothing to synchronize with besides the 38 years of his abode in Egypt, which began from the year of his first entrance into that country, and concurred with the succeeding years to the 38th.

I am aware that ἀφόμοιον, or ἐφόμοιον (as some manuscripts have it) is not classical Greek. For though ἀφόμοιος doth usually stand in the Greek writers for *unlike*, taking the particle ἀπὸ in a contrary sense to that I use it in, yet since ἀφομοίωσις commonly signifies *similitude*, I cannot see why ἀφόμοιον may not signify a counterpart of a writing, copied upon, from, or after it. It must be remembered, that in Alexandria, the common people, as yet, spoke Macedonian Greek, and our translator, conversing much with them, might fall into their dialect, or compound Greek words as they did, though not much in use before him, when he thought them to be most expressive of his meaning.

They that understand this 38th year of part of the jubilee year, surely did not consider that those years, no more than the sabbatical years, were observed out of the land of Canaan. The design of the jubilee, was to preserve the inheritances of families within their own proper tribes; and therefore when a possessor, through misfortune, or luxurious living, had been forced to mortgage his estate, it was ordained to be restored to him or his heirs, at, or after the revolution of 50 years, and so the inheritance was restored to the family that formerly possessed it; but as the Jews had no inheritances in their dispersions, the jubilee year was impracticable, and the observation of such an epoch needless, and next to impossible.

Nor will recourse to the Dionysian year help those who would accommodate this 38th year to that epoch, for his æra beginning from the first of Ptolomy Philadelph, and Philadelph reigning but 38 years, according to Ptolomy's canon, at most thirty-nine according to Josephus, the first of Euergetes must be the 39th or 40th of the Dionysian æra, and consequently exceeds a year or two the 38th year of the Greek Sirachides.

The year of the Jews deliverance from slavery, under Ptolomy Philadelph, bids fairest for a Jewish epoch to be remembered in Egypt; but as this deliverance has no other nor better authority than that of Aristeus (for Josephus follows him) the fact is doubtful, especially since this deliverance is said to be purchased with a large sum of money by the Jews, which how they that were slaves, and not long ago led captives into Egypt were able to amass, is not easy to guess. The year of this deliverance is not mentioned by Aristeus, Eusebius (upon what authority I know not) places it in the second or third year of the reign of Philadelphus; but that is most improbable, that a wise king, just come to the throne of a newly conquered kingdom, should make it one of his first acts to do the most provoking thing possible to a superstitious, changeable, seditious people, viz. the procuring the publication of a book that rallied their religion and their gods, and exposed the tyranny and cruelty of their ancestor kings, and perpetuated the history of the shameful destruction of their nation, in the cause of those very Jews that were now again their slaves. Scaliger, therefore, from the reckoning of Julius Africanus, places it in the latter end of his reign. By the computation therefore of Julius Africanus, this version was not made under Euergetes the first, for he reigned but 24 years, and add to those 24 years the five or six years of Philadelph, after the Sirachides had made this pretended Greek version, and you get no higher than five or six years more, which fall short of the 38 years in the Prologue.

Indeed, by Eusebius's computation, the Greek Sirachides might come into Egypt, and begin his translation the second or third of Euergetes; but then there are other circumstances that overthrow this opinion also; for the Hebrew Sirachides writ his book under a king

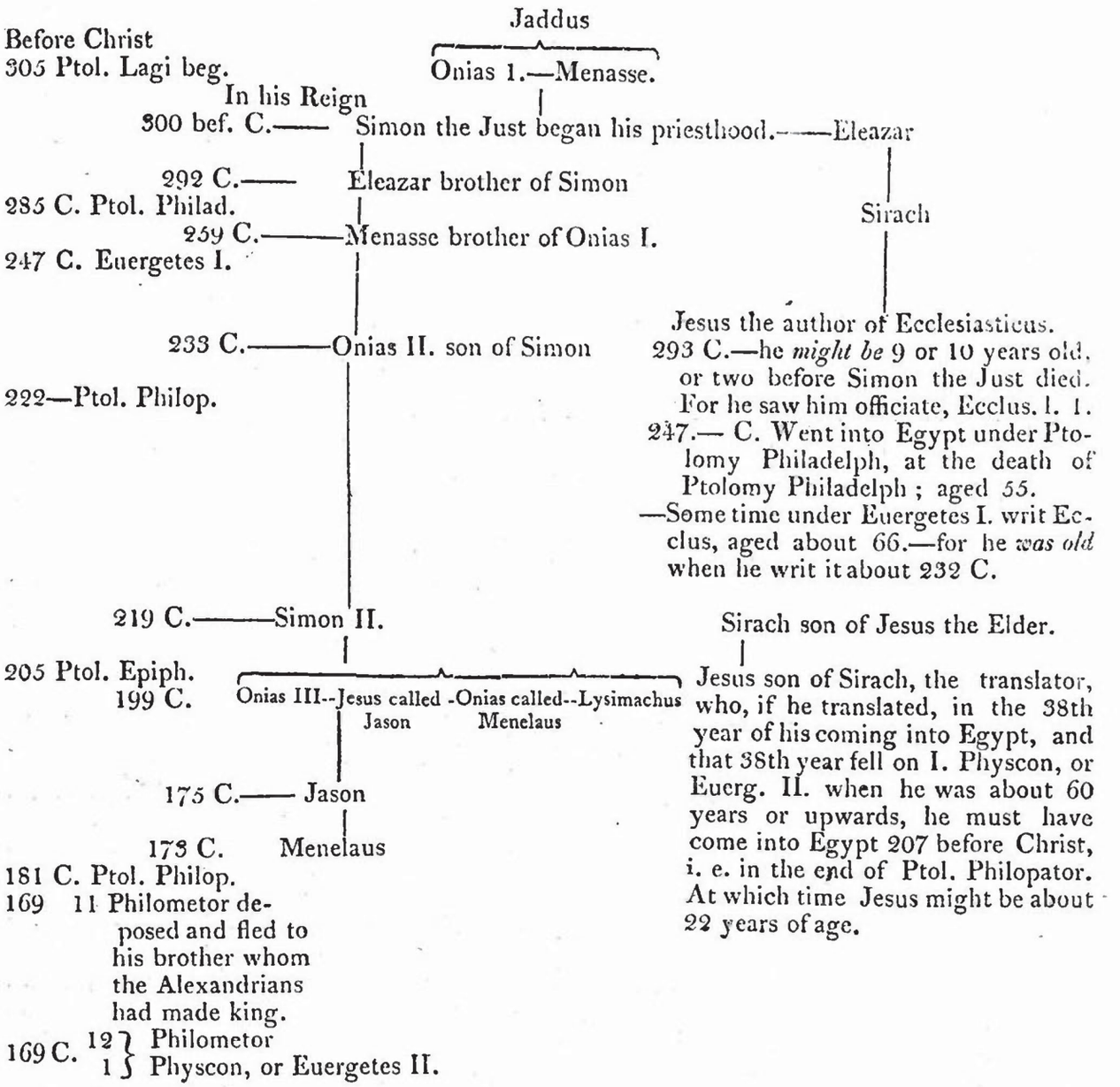
of Egypt, who persecuted the Jews, and from whom he was in danger of his life after many sufferings by false accusations, &c. This could not happen in Ptolomy Lagi's reign, because the elder Sirachides was scarcely born at that time, at least he was too young to repair into Egypt to get wisdom and knowledge, which, as he himself seems to intimate, was the end of his going thither, much less was he of an age capable of writing a book of such wise instructions and observations. Nor is it likely that he or his people, should suffer such grievous things under Philadelph, a prince of a most humane temper; and particularly favourable to the Jewish nation, according to the same Eusebius: If then we bring the Hebrew Sirachides into Egypt, not sooner than the reign of Euergetes the first, the Greek Sirachides could not in his reign translate this book; for a proper interval must be allowed between the writing and the translation, much longer than the reign of Euergetes, or even of his successor. It must be considered the Hebrew Sirachides wrote his book in Hebrew, or in the language of the Jews at Jerusalem, as a manual for the Jews in Egypt, who must therefore be supposed able to read and understand well that language: but the Greek Sirachides therefore translated this book out of Hebrew, because the Jews had then almost all forgot their native tongue: Thus the Greek prologue of the translator, "Having found a copy of no small learning, or instruction, I thought it most necessary for me to bestow some diligence and travel to interpret it with great watchfulness, and skill in my leizure hours to bring the book to an end, and set it forth, or publish it for their use, who in this Egyptian dispersion, or peregrination were given to study or learning, being before prepared in manners to live according to the law." This was the very end proposed by his grandfather in writing the book, "to the intent," says the translator in the same prologue, that those which are desirous "to learn, and are addicted to these things, might profit much more in living according to the law." Such a change in language in the same people, might easily happen within the compass of three generations, or of 120 years, and not much sooner; consequently the Greek translator did not tread too quick upon the heels of the Hebrew writer, but his age must be brought down to the reign of a later Ptolomy; and if he did translate, as he says he did under Euergetes, he must be under Euergetes the second, and at a good distance from Euergetes the first.

The opinion of those (which is the general opinion of learned men) who make this 38th year to be the year of his life, is liable to few or no exceptions; but it seems to be too vague an expression, without some word expressive of his age to restrain it to that sense, unless it should appear that such omissions are not infrequent in this translation; the mention of his own age at all does not seem to be of any importance towards raising the value of the work itself; but the long stay in Egypt before he undertook it, implies that he was well qualified for such a work, and fully acquainted with the want his countryman were in of such a translation.

The following genealogical table may contribute to strengthen what I have advanced above, concerning the age the translator lived in; at least it will shew that Jesus the younger could not translate his grandfather's book under Euergetes the first.

I think it may be collected from several passages of Ecclesiasticus, that Sirachides the writer, was of the priestly line, and if we may credit the reading in some Greek MSS, Ecclus. l. 3. he was descended from Eleaser, the brother of Simon Justus the high priest; and should that be allowed, I make Jesus the son of Sirach the younger, to have translated 38 years sooner than Archbishop Usher doth, *viz.* in the first year of Euergetes the second, ante Chr. 169. and not in his 38th year, 132, which would protract the translator's life too long.

I would not be thought in the table to fix the year precisely, when each priest entered on his office. It is sufficient for our purpose, that it is near the time specified, allowing about thirty years to each priest's continuance in his office.



But whether the elder Sirachides was of the family of Simon the high priest by Eleazar or not, it is certain he was of a competent age to remember Simon's graceful performing of the duty of high priest: That he was not of sufficient age and experience, before the reign of Euergetes I. to write his book, *in old age:* And that the reign of Euergetes I. was too short (24 years) for his grandson in advanced years, to translate this book under the same Euergetes: As on the other hand, the grandson must have lived beyond the usual period of men, to begin this translation in the 38th year of Euergetes II. according to Usher, or his father Syrach must have exceeded the like period, did he, the son, at the 38th year of his life, reach the reign of Euergetes II. and yet his grandfather Jesus be acquainted with Simon the first.

E. Duresme.

A

CRITICAL COMMENTARY

UPON THE BOOK OF

THE WISDOM OF JESUS THE SON OF SIRACH.

Ecclesiasticus, qui *Sapientia Jesu F. Sirach* inscribitur, pleraque cum Proverbiis Salomonis habet communia, nisi quod hic noster copiosior est, & minus habet difficultatis. Ex eo certius, and minore cum periculo discent moralem Philosophiam studiosi, quàm ex ullo *Platone*, aut *Aristotele*. *Bullinger. Præfat. in Vers. Leo. Judæ.*

Παιδίαν συνίεως καὶ ἐπιστήμης ἐχόμενος ἐν τῷ βιβλίῳ τούτῳ Ἰησοῦς υἱὸς Σειρὰχ Ἱεροσολυμίτης, ὃς ἀνώμβρησε σοφίαν ἀπὸ καρδίας αὐτοῦ· μακάριος ὃς ἐν τούτοις ἀνατραφήσεται, καὶ ὁ θεὶς αὐτὰ ἐπὶ καρδίαν αὐτοῦ σοφισθήσεται. ἐὰν γὰρ αὐτὰ ποιήσῃ, πρὸς πάντα ἰσχύσει. cap. 1.

Ἴδιόν ἐστι, ὅτι ἐκ ἐμοὶ μόνῳ ἐκτίσασα, ἀλλὰ πᾶσι τοῖς ἐκζητοῦσι σοφίαν. cap. xxiv.

CHAP. I.

THE ARGUMENT.

AS the title of this book is Wisdom, the author very properly opens it with the recommendation of righteousness, which is a principal part of it; a virtue necessary to be observed by all, but more particularly by the rulers and judges of the earth, this being the chief end of their appointment, the pursuit of this end their great duty, and the attainment of it their true glory. He then proceeds to shew in general the necessity of right sentiments of God, and the folly of mistrusting, and murmuring against his providence; that as he is the searcher of all hearts, no disguise or hypocrisy can impose upon him, nor be concealed from him; that wickedness first brought death into the world, which God unwillingly inflicts upon men, who were originally designed for a blessed state of immortality.

LOVE righteousness, ye that be judges of the earth.] We find the like command given to Joshua, when God appointed him to succeed Moses in the government of his people: "the book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success," Josh. i. 8. where the marginal reading, thou shalt do wisely, taken from the Hebrew, and confirmed by the LXX, seems far preferable. The same direction is given, Psal. ii. 10, 11. "Be wise now, O ye kings, be instructed, ye that are judges of the earth; serve the Lord with fear," &c. The philosopher assigns two reasons why magistrates should be particularly careful to give public testimony of their goodness; "because the people will be less jealous of suffering any injury from such whom they believe to be righteous; and will be less disposed to attempt an injury against such of whom they entertain the highest opinion." Politic. lib. v. c. 11. And it is no improbable conjecture, that one reason why rulers are called gods in Scripture, Psal. lxxxii. 6. is, that they ought to imitate the deity in the perfection of goodness. [This is the most natural interpretation of the words, and undoubtedly designed by the author, because, ch. vi. 1. he calls those very persons, δικασαὶ περάτων γῆς. Where see the three verses which follow, and ver. 9.] But besides this acceptation of judges of the earth, there is another sense suggested by "Messieurs du Port Royal: Les Saints expliquent ces paroles comme estant dites à tous les fidelles," who according to some of the fathers, will be appointed judges of the earth. And indeed St Austin thus interprets the very words of this author, οἱ κρίνοντες τὴν γῆν, (see Comment. on Psal. ii.) from the Christian doctrine, probably, 1 Cor. vi. 2. "Know ye not, that the Saints shall judge the world? τὸν κόσμον κρινοῦσι; Hence ὁ κριτὴς τῆς οἰκουμένης, became the style of a great Saint, and is yet used as the standing title of the patriarch of Alexandria, and perhaps of other eastern patriarchs. That this construction might be intended here may seem probable,

because the author of this book uses the same expression in the same sense, ch. iii. 8. where, speaking professedly of the saints, or the best of men, he says, κρινοῦσιν ἔθνη καὶ κρατήσουσι λαῶν. Upon which words Grotius, and other commentators scruple not to refer to Matt. xix. 28. and Apocal. ii. 26. and other places where the judgment of the world by the saints is mentioned. Both these passages in this writer may easily be accounted for, if there was any foundation for Grotius's observation in the introduction to his notes, viz. that the translator of this book was a Christian, "qui Christiana quædam commodis locis addidit." If that great man had given any proof of his remark, then indeed these passages might be more justly suspected, and esteemed instances of the truth of his observation.

Ibid. *Think of the Lord with a good heart.*] Φρονήσατε περὶ τοῦ Κυρίου ἐν ἀγαθότητι. Our translators, because it follows immediately καὶ ἐν ἁπλότητι καρδίας ζητήσατε αὐτόν, have considered ἀγαθότης, as well as ἁπλότης, as relating to the heart. But according to Grotius, *sentite de Domino in bonitate*, is a Hebraism for *bene sentite*, (which is the sense of Calmet and the rest of the commentators, of Coverdale's and the Geneva Bibles) think of God justly and worthily, i. e. have right sentiments of his goodness, power, (which the Arabic Version understands in particular) and his other attributes: consider what God is, and what ye yourselves are; what God is, and what ye yourselves are; what great things he hath done for you, and what unworthy returns ye have made him. This certainly is the better construction, (if the Hebraism may be depended upon) and comprehends more than our translation of the place. This instruction is very properly inserted in the entrance of this word, because a right opinion concerning God is the basis and foundation of all virtue and goodness. Thus Origen, βάσιν γὰρ οἶμαι καὶ ἑδραίωμα πασῶν τῶν ἀρετῶν εἶναι τὴν ἁρμόζουσαν Θεῷ δόξαν τε καὶ πίστιν. Cont. Marcion. p. 2. for the better God is understood, with the more rational religion will he be worshipped, and with a homage more agreeable to his nature, free from any mixture of superstition or idolatry.

Ibid. *And in simplicity of heart seek him.*] i. e. With sincerity and singleness of heart, as Coverdale renders, in opposition to double-mindedness, which the scripture so frequently condemns, and the Hebrew well expresses by *a heart and a heart*, divided as it were betwixt God and the world; and thus St Bernard seems to understand it. "Seek not any thing, says he, more than God, or so much as God, because he is above every thing; seek not any thing with God, or next unto him, because he alone is sufficient for every thing. De Div. Serm. 37. A person of such a temper is elegantly called by the son of Sirach, a sinner that goeth two ways, Ecclus. ii. 12.

Ver. 2. *He will be found of them that tempt him not.*] (In the Greek, εὑρίσκεται, is *found.)* Though it is certain that tempting God, is used in Scripture, not only for presumption and too much confidence, but also for too little confidence, or diffidence and distrust, which latter is the sense that Grotius and Calmet take it in; yet for what reason it should be so taken here (especially as the following words express this very thing, *viz.* "that he sheweth himself to those that do not distrust him) is not easy to conceive; unless we will make a difference in the degrees of distrust expressed by πειράζουσιν and ἀπιστοῦσιν, as there seems to be in the degrees of discovery God makes of himself, expressed by εὑρίσκεται and ἐμφανίζεται or else interpret ἀπιστοῦσιν of incredulity or slowness of belief, which is the proper meaning of the word. But the most natural construction of the whole verse is given by Messieurs du Port Royal, who interpret *tempting God*, of every instance of hypocrisy and disguise, *on ne cherche point Dieu avec un cœur simple:* This is so agreeable to the ἁπλότης καρδίας before-mentioned, as well as to all the following verses, that it claims the preference. And then, as it is another proper effect of the simplicity of the heart, to be as free from suspicions and distrust, as it is from craft or pretence, μὴ ἀπιστοῦσι, rendered and understood as in our translation, follows most aptly and naturally.

Ver. 3. *For froward thoughts.*] Σκολιοὶ λογισμοί. Σκολιὸς properly is *tortuosus*, *flexuosus*, and, when applied to thoughts, must denote *crafty*, *captious*, *intriguing*, *subtle*, *prevaricating*, and every thing which is the reverse of ἁπλοῦς. I doubt therefore of the propriety of rendering it by froward, which denotes rather perverseness or obstinacy, as our translators render the word, Prov. xvii. 20. from another sense of σκολιὸς, viz. *crooked*, *hard to be reduced to a right line.* But this sense of wiliness or dissimulation perfectly agrees with the context, for it is said *to separate from God*, i. e. God is not to be found by an hypocrite; and the reason follows in the fifth verse. [ἰθὺς, *right* or *straight*, is the opposite to σκολιός. Acts viii. 21. ἡ γὰρ καρδία σου οὐκ ἔστιν

ἐυθεῖα ἐιώπιον τοῦ Θεοῦ. which is taken from Psal. lxxviii. 37. Propertius iii. 3. *Recta animi primum debuit esse via.*]

Ibid. *And his power when it is tried, reproveth the unwise.*] This is variously apprehended by the commentators. Clarius would have it, "that the approved virtue of good men renders them the fittest to reprove the ungodly." Badwell says, *Pronomen ejus adjunxi, ut ad Deum referatur.* So have our translators inserted it; though *his* should have been in Italic letters, because not in the original. Castellio, the same in sense; so also Grotius understands it, and expounds it, "that there is sufficient experience of the power of God to confute all those who deny his providence." But how does this suit with the context? I think Messieurs du Port Royal preserve the connection much better, *et lors que les hommes veulent tenter sa puissance* (tempt him by their hypocrisy, as above, or, as they explain it here in their notes, *en feignant le chercher au même tems qu'on le deshonore) elle les convainc de folie*, i. e. as they explain it, God punishes their folly by giving them up to their own unruly affections. The sense of the whole third verse seems to be to this effect; guileful thoughts set us at a distance from God and his truth, he is too great and powerful a being to be treated with art or craft; and when men presume to treat him so, *recalcitrat undique tutus* (as Horace said of Augustus) they are sure to suffer for their folly. This sense is confirmed by the words immediately following.

Ver. 4. *For into a malicious soul wisdom shall not enter.*] Εἰς κακότεχνον ψυχήν. Here again is meant the *crafty, designing, evil plotting soul*, and not merely the *malicious soul*, as our translators have rendered. And thus Badwell understands κακότεχνος, *anima quæ malum molitur & machinatur.* St Gregory has a just and apposite observation: "Deus de supernis mysteriis illorum mentes radio suæ visitationis illuminat, quos nulla umbra duplicitatis obscurat." De Cur. Pastor. p. 3. The Syriac and Arabic versions understand it, "of a soul polluted with many sins." And indeed it must be confessed in favour of this interpretation, that all sin, especially long continued in, indisposes the soul for the reception of divine wisdom, and renders it an incapable subject of divine grace; whereas holiness composes our natures into such a regular temper, as is of all others the most fit to receive religious impressions, and to procure us the presence and aid of God's grace. This sense has some countenance from what follows.

Ibid. *Nor dwell in the body that is subject unto sin.*] Not barely *subject*, or liable unto sin; that cannot be the meaning, for this all persons who live in the midst of temptations must be in danger of committing; but the sense is, divine wisdom will not dwell in such who are bound, or subjected under the dominion of sin: And so the Vulgate renders, *nec habitabit in corpore subdito peccatis*; and Coverdale's version has it, *ner dwell in the body that is subdued unto synne*, or rather in bondage, as a debtor unto sin; for so καθάχρεος, which is a forensic term, properly signifies. What the Jews observe of the spirit of prophecy, that it dwells not with sadness, is true of divine wisdom, that it dwells not with wickedness, *i. e.* in a soul subject or enslaved to vicious and irregular passions. And so long as men allow themselves in any known sin, suffer any vice wilfully to remain in them unsubdued, so long they deprive themselves of the presence or inhabitation of this heavenly guest. It is observable that the author here insists upon purity both in body and spirit. Nor is wisdom, as understood by this writer, to be attained without such a perfect integrity. The body itself, indeed, as such, cannot be the habitation of wisdom; but through the strict union which is between it and the soul, the actions and passions of one necessarily affect the other. Hence the pollutions of the soul communicate themselves to the body, as the defilements of the body vitiate and infect the soul. With great reason, therefore, it is required as a necessary means towards obtaining wisdom, that we should glorify God both in our bodies and in our spirits, which is the advice of the inspired writer, 1 Cor. vi. 20.

Ver. 5. *For the Holy Spirit of discipline will flee deceit.*] The Jews apply the name of spirit to several habits of the soul. Thus we meet with the spirit of meekness, the spirit of wisdom and understanding, the spirit of counsel and might, &c. Isa. ii. 2. and here the spirit of discipline: But I think, with Calmet, it would be better rendered, *the Holy Spirit of instruction will flee deceit*, that being a more proper word than *discipline*, which our translators use; for the context requires that precise sense, and discipline has a general and more lax sense in our language; some manuscripts accordingly read, ἅγιον πνεῦμα σοφίας, which confirms this. Seneca has a very remarkable passage among his epistles to this purpose: "Sacer intest in nobis spi-

ritus, bonorum malorumque custos & observator; & quemadmodum nos illum tractamus, ita & ille nos." "There is a holy spirit residing in us, who watches and observes both good and bad men, and will treat us after the same manner, that we treat him." Nor is the reason which is assigned for the residence and abode of a demon, or good genius, with Socrates, after a very extraordinary manner, less worthy of notice: "Do not wonder, says Maximus Tyrius, that such a spirit should dwell with Socrates, whose purity of body, goodness of soul, devotion towards God, and integrity to man, rendered him worthy of such a friend." Dissert. 26.

Ibid. *And remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.*] Probably the true reading here of the original is, ἀπὸ λογισμῶν ἀσυνβέτων, and not ἀσυνέτων, as all the printed copies have it: For the context plainly shews, and even the sentence immediately foregoing, that not silly or weak thoughts, but guileful intentions, and deceitful practices are to be understood. What is here said of the spirit of instruction, with respect to artifice and dissimulation, is no less true of those holy spirits who are the appointed guardians of mankind, with respect to unrighteousness in general; for these, who with much tender concern and affectionate hopes minister to man's salvation, are forced with regret to leave the care and habitation of the profligate and irreclaimable, and with sorrow cry out to one another, as the angels did in the Jewish temple, when through many profanations it was no longer fit for their charge, μεταβαίνωμεν ἐντεῦθεν, *let us depart hence.* Joseph. de Bell. Judaic. lib. 7. And it is very observable, that when the wickedness of the old world was arrived to its height, God pronounces, οὐ μὴ καταμείνῃ τὸ πνεῦμα μου ἐν τοῖς ἀνθρώποις, Gen. vi. 3. *My spirit shall not always continue in such men;* the sense of which passage our version expresses imperfectly by *striving with men.* See John xiv. 23.

In confirmation of the present reading, ἀπολογισμῶν ἀσυνέτων, it is urged, (that the same expression occurs below, ch. xi. 15. ἀντὶ δὲ λογισμῶν ἀσυνέτων, and it is hard to say, what can be the sense of ἀσυνβέτων here, ἀσυνέτος is *inconsiderate, without reflection,* as well as *silly,* and *without understanding;* and so it is to be taken in several places in the New Testament; as likewise the verb συνίημι, which is translated *to understand,* should be *to consider,* Matt. xiii. 19. *When any one heareth the word of the kingdom, and understandeth it not,* καὶ μὴ συνιῇ, *and considereth it not,* as the sense manifestly requires. So Mark vii. 14. ἀκούετέ μου πάντες καὶ συνίετε, *hear and consider;* the consequence of which consideration is *understanding.* See also this author, chap. vi. 1. Ἀκούσατε καὶ συνέτε.)

Ibid. *And will not abide when unrighteousness cometh in.*] It will have no fellowship with the ungodly. When the spirit of wisdom enters into the soul of a man, it enlightens and improves it; but if he afterwards abandons himself to wickedness, the good spirit will leave, and flee from him, for wickedness and wisdom cannot subsist together. This observation was verified particularly in Solomon himself, who, when he followed the corruptions of an evil heart, was forsaken of wisdom, and fell into gross errors. The prophet therefore with great judgment joins together the spirit of knowledge, and of the fear of the Lord, Isa. xi. 2.

Ver. 6. *For wisdom is a loving spirit.*] *i. e.* A hearty well-wisher to, and promoter of the good of mankind, and, in particular a lover of their souls. But how is the punishing a blasphemer, an instance of the great love and philanthropy of this spirit? It seems rather a proof of its severity, than kindness and good nature. The answer and true sense is, that though wisdom be such a kind and merciful spirit, yet her regard to justice is such, that she will not acquit the blasphemer; and so St Austin, De Mendacio, cap. 16. explains it. These may be supposed the words, and, as it were, soliloquy, of a wicked man, comforting himself in the midst of his evil courses against danger, because divine wisdom is a loving and compassionate spirit: And then the words immediately following will contain the answer to this vain subterfuge and weak pretence, *viz.* that notwithstanding the affectionate tenderness of this spirit, which is confessed on all hands, and displayed every where, yet cannot she act so inconsistently and unsuitably to her holy nature, as to excuse the blasphemer. And thus the Syriac version understands it, "amicus est quidem hominum spiritus sapientiæ, at non justificat impium." And Junius, after having stated the objection, answers it in like manner, "Humanus quidem est, fateor, sed tamen non propterea injustus est, qui hominis blasphemi maledicta impune abire sinat." See Comment in loc.

Ibid. *And will not acquit,* &c.] (Καὶ οὐκ. καὶ signifies *et tamen* in very many places of the New Testament, and in other authors. It should be rendered here, *nevertheless it will not,* &c.)

Ibid. *And will not acquit a blasphemer of his words.*] Or, as the literal rendering of the Greek is, "hold him guiltless with respect to his lips." Such whose mouths are full of cursing, deceit, and fraud, and under whose tongue is ungodliness and vanity, who dare be outrageous against God, or deceitful and injurious to their neighbour, shall be answerable for what is not conformable to truth and sincerity: All falsehood and deceit in general either open or concealed, and whatsoever proceeds from the heart or the lips that may do hurt, is not only detestable to this divine Spirit, but will be punished severely by it. This in the book of Proverbs is called a *froward mouth*, which the Vulgar Latin translates sometimes *a mouth with two tongues*.

Ibid. *For God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.*] The sentiment here is like that in king David's fine charge to Solomon; "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts," 1 Chron. xxviii. 9. God's judgment alone therefore is infallible as to mens real goodness and inward dispositions; for whereas men judge of their neighbour's heart by his words or actions, which are often deceitful, God, on the contrary, judges of mens words and actions as he sees their heart, and knows their reins. But the observation in this place relates not so much to God's infinite knowledge in general, as to his discovery of guile and deceit in particular.

Ver. 7. *For the spirit of the Lord filleth the world.*] *i. e.* Is infinite and immense, is not bounded by any place or space, but spreads himself to all places that we can either see or imagine, and infinitely beyond; so that we cannot say, he is here, and not there; thus far he reaches, and no farther. St Gregory describes God, "intra omnia non inclusus, extra omnia non exclusus, supra omnia non elatus, infra omnia non depressus:" Lib. 2. Moral. Or, to speak in the language of the old philosopher, he is a being, "whose centre is every where, and his circumference no where. But nothing can equal what God says of himself, "Am I a God at hand, and not a God afar off? can any hide himself in secret places that I shall not see him? do not I fill heaven and earth, saith the Lord?" Jer. xxiii. 24. Psal. cxxxix. 7.

Ibid. *And that which containeth all things, hath knowledge of the voice.*] Some manuscripts read ὁ συνέχων, which probably is the true reading. See Calmet and St Austin. in Speculo, and Orig. in Epist. ad Rom. cap. 9. lib. 7. Thus the Syriac and Arabic versions expound it, the former rendering, "ille qui tenet omnia scienter habet vocem ipsius;" and the latter, "& qui creaturas omnes amplectitur, possidet notitiam vocis." Coverdale's version is to the same purpose, "and the same that upholdeth all things, hath knowledge also of the voice." But the rendering of the Vulgate here is very faulty, and even ungrammatical: As the former sentence respected God's omnipresence, this takes in his infinite knowledge, which extends itself to, and takes cognizance of, what passes every where. With respect to our words, that of the Psalmist is most full, "Lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether; Psal. cxxxix. 3. With respect to our actions, that of the prophet Samuel, "the Lord is a God of knowledge, and by him actions are weighed;" 1 Sam. ii. 3. where the reading of the LXX is very observable, Θεὸς γνώσεων Κύριος, *i. e.* "the Lord is a God of knowledges," which, as Bishop Pearson expresses it, are so *plural*, or rather *infinite*, that "of his understanding there is no number," τῆς συνέσεως αὐτῦ οὐκ ἔστιν ἀριθμός. See the LXX in Psal. cxlvii. 5.

Ver. 9. *And the sound of his words shall come unto the Lord, for the manifestation of his wicked deeds.*] The marginal reading here seems preferable, "for the reproving of his wicked deeds." Coverdale's version is to the same effect, "the reporte of hys wordes shall come unto God, so that his wickedness shall be punished;" to which agrees the rendering in the Geneva Bible, "the sound of his words shall come unto God for the correction of his iniquities;" And the Syriac and Arabic versions are to the same purpose. And in this sense even our translators themselves have used ἐλέγχω, the very verse before, which they seem here to have forgot.

Ver. 10. *For the ear of jealousy heareth all things.*] *i. e.* God's jealous ear overhears every thing; especially complaints against the dispensations of his providence cannot be kept secret from him, who is jealous of his own honour. The Arabic version therefore of this passage is very just, "ob Zeli causam res omnes audit:" hence his name *Deus Zelotes*. There is no metaphor more frequent in the prophets, than to represent sin as spiritual adultery. Jealousy, therefore, in a religious

sense, means God's quick sense and keen resentment of his injured honour, that, like a suspicious and abused husband, he is ever inquisitive and watchful, always listening to, and actuated by, every report and whisper, so that nothing can be concealed from, or pass unobserved by him, that reflects the least dishonour upon his judgments or proceedings.

Ibid. *And the noise of murmurings is not hid.*] *Murmurings* here may either respect God or man; with respect to God, the sense is, that he will listen to, and remember all hard and ungodly speeches against him; that he will punish the secret complaints or open insults of such who dare to find fault with the wise methods of his providence, or from any seemingly unequal dispensations of it, call his justice or goodness in question. By murmurings with regard to men, we may understand, that detraction, though a covert method of evil speaking, and generally conveyed by way of whisper, and under the seal of secrecy, yet shall neither be undiscovered, or unpunished. And in this latter sense St Austin understands this passage (De Mendacio, cap. 16.) and is pleased with the contrast of the expression: *viz.* "the noise of murmurings; which though imagined to be secret, and the slander of them conveyed privately, and as it were instilled into the ear, yet are as well known," says he, "to God, as if they were spoken aloud, or proclaimed with the voice of a trumpet."

Ver. 11. *Therefore beware of murmuring, which is unprofitable.*] *i. e.* Is very mischievous and hurtful. This figure of speech, called *litotes*, or *meiosis*, when less is said than is meant, is frequent both in sacred and profane writings. Thus Prov. xx. 23. the wise man saith, "a false balance is not good," *i. e.* very bad, and hateful to God. Thus idols are called "vain things, which cannot profit," *i. e.* things which occasion much mischief. And the most shameful vices are called "things which are not convenient," Rom. ii. 28. see also Gen. xxxiv. 7. Nor are examples of this kind of speaking wanting in Cicero, Livy, Longinus, and the best writers. Thus Virgil calls the great tyrant *Busiris, illaudatus;* and the Stygian lake, *inamabilis;* though by his negative of praise, he intended to express a great abhorrence of them. See more instances in Martyn's notes on the Georgics, lib. iii. p. 210.

Ibid. *And refrain your tongue from backbiting; for there is no word so secret that shall go for nought, and the mouth that belieth, slayeth the soul.*] We cannot better or more truly interpret this verse, than of those reasonings which are contained in the five first verses of the next chapter; nor can it be so consistently understood any other way; for in the verses referred to, we have all the particulars inserted in this, *viz.* the γογγυσμὸς ἀνωφελὴς, the καταλαλιὰ γλώσσης, not *backbiting*, as our version hath it, but such representations of our mortal state, as are false and injurious to God the Creator—the φθόρμα καθαρὸν in the strictest sense, explained by ἄπαν ἐν ἑαυτοῖς λογισάμενοι—and ὑ κενὸν, on account of its pernicious consequences.——And lastly, the στόμα καταψευδόμενον, which literally slayeth the soul, by filling it with such vile principles as bring it to destruction. From hence the connection, between this and the next chapter, is both visible and necessary; nor can we account for this verse so well in any other light. None of the commentators have attended to this, and therefore they expound this verse, either of *lying* strictly so called, or of slander in general; but if we understand it of *slandering*, with the marginal reading and the Geneva bible, we must confine it rather to a particular branch of it, *viz.* the speaking evil of God, good men, or sacred things. St Bernard's observation, that "slander is like a serpent, that at the same time kills several persons," is very just, and applicable here; for a slanderer, that takes a wicked pleasure in ridiculing or discrediting things sacred, ruins himself at length by his libertine notions and false principles; he shoots his arrows against heaven, which are sure to fall on his own head; he poisons the persons that listen to him with consent and pleasure, and so draws them after him into the same ruin; and he wounds religion, and consequently God through its sides, by the scandal and groundless suspicions which he impotently endeavours to fasten upon it.

Ver. 12. *Seek not death in the error of your life; and pull not upon yourselves destruction with the works of your hands.*] It should be thus rendered, "Seek not death by the error of your life; and pull not upon yourselves destruction by the works of your hands." The original words ζηλοῦτε, and ἐπισπᾶσθε, intimate that wicked men labour to be miserable; that they offer a sort of violence to themselves when they commit sin; and thereby oblige God, unwillingly, and as it were with reluctance, to inflict death on them. Salvian expresses this in most remarkably strong terms; "God," saith he, "is loth to punish men, but they themselves, exigunt

& extorquent ut perirent, vim etiam faciunt—manus inferunt pietati Divinæ, & omni peccatorum sceleri, quasi omni telorum genere, misericordiam Dei expugnant." De Gubern. Dei, lib. i. As death and destruction proceed thus from the corrupt abuse of mens own natural power and liberty of will, we hence see the origin of evil.——I observed of the former verse, that it was best explained by a reference to the beginning of the next chapter; so the like reference to it is equally proper and necessary in this, for much the same order of sentiments will be found in the cautions here given: "Seek not death," *i. e.* court it not, ἐν πλάνῃ ζωῆς, which error of life is explained in 6, 7, 8, and 9th verses of the next chapter: and the following verses there, *viz.* 10, 11, 12. that express a degree of wickedness which amounts to a covenant or compact with death, are here cautioned against, by "pull not upon yourselves destruction;" for ἐστιπτᾶν ὄλεθρον is as much above ζηλῶν θάνατον, as acts of violence, cruelty, and injustice, are above voluptuousness in the climax of a bad life.

Ver. 13. *For God made not death.*] i. e. He designed not originally the entrance of death into the world. Man, whom God at first made an image of his own eternity, in his state of innocence had the pleasing prospect of immortality; and if he had continued upright, his obedience would have been crowned with it. Bishop Bull hath a most excellent discourse upon the state of man before the fall; it is his opinion there, that "this never-ending life of happiness, promised to our first parents if they had continued obedient, and grown up to perfection under that economy wherein they were placed, would not have been continued in the earthly paradise, but only have commenced there, and been perpetuated in a higher state; and after such a trial of their obedience, as should seem sufficient to the Divine Wisdom, they should have been translated from earth to heaven." Bull Opera Posth. Vol. IV. Disc. 5.

Ibid. *Neither hath he pleasure in the destruction of the living.*] God does not sport himself, like a merciless tyrant, with the lives of his creatures, but is tender of their welfare, ever disposed to do them good, and ready to communicate happiness to them, if their own obstinacy and evil behaviour do not obstruct it. And therefore, if, notwithstanding these gracious intentions of God in their favour, men do finally perish, their miscarriage must be ascribed to their own perverse wills, and sinful abuse of their liberty. And thus God declares expressly in Hosea xiii. 9. "O Israel, thy destruction is from thyself," *i. e.* God is not the cause of any evil, either of sin or punishment; but thy sin, whereby thou destroyest thyself, and thy misery, which is the consequence of it, are both of thy own procuring. See Lowth in loc. and Ezek. xxxiii. 11. Some of the fathers, viz. Origen, Chrysostom, Theophylact, &c. have a pretty observation, and which is very pertinent to the passage before us, upon Matth. xxv. 41. "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." They observe, 1. That the punishment of the wicked is not said here to be *prepared from the beginning of the world*, as the blessing is, lest it should be thought that God designed man's punishment before he sinned. 2. That Christ saith, "Come ye blessed of my Father," but not, "Go, ye cursed of my Father;" because God is the author and procurer of men's happiness, but man is the only author of his own misery. 3. That punishment is mentioned as designed originally, not for man, but for the devil and his angels. See Dr Whitby in loc.

Ver. 14. *For he created things that they might have their being.*] i. e. God created the world and all things in it for perpetual duration; and, that, under the direction of his over-ruling providence, they might always continue in being; and particularly he designed this favour for mankind, whom at first he created to be immortal, ch. ii. ver. 23. This is the sense of the Syriac version, which renders, *Et in ipsa mundi origine vitam expertem mortis veneno.* [εἰς τὸ εἶναι, *for existence*, i. e. that they might continue; in opposition to ἐπ' ἀπωλείᾳ, ver. 13.]

Ibid. *And the generations of the world were healthful.*] [γενέσεις, *creations*, i. e. *things created*, or *creatures*,] *were healthful, or salutary*; but as ἦσαν follows, perhaps the more natural translation is, *are*. All things which God made in their several kinds were very good, and designed for the use and benefit of man, and were originally appointed to be serviceable to him. There were naturally no hurt or noxious qualities in the elements, till sin altered the constitution of things; but sin having made a breach in the world, a sad train of evils entered with it; for the world being made for man, and the place of his residence, it hath felt the effect of God's displeasure to increase his punishment. And since the curse consequent upon the fall, famine, pestilence, deluges, wild beasts, diseases, pains, sicknesses, have been in their turns his scourges

and destroyers, as if universal nature was armed against him. Or the meaning may be in particular, that all men (*Nationes orbis terrarum*, as the Vulgate reads, and Coverdale's translation follows,) were created originally pure and healthful, both as to soul and body, in the person of Adam, the common root from whence they sprung; and that there was no natural contagion, or hereditary taint, to draw him to disobedience, and, in consequence of that, to destruction, *Exterminium*, as the Vulgate expresses it, alluding probably to Adam's banishment out of paradise. Had Adam indeed continued innocent, he then, among many other great privileges, had transmitted downwards, by way of natural generation, or descent, a healthful and blessed temper of body; but our great protoplast and representative falling, besides the rectitude of his mind, he lost also that blessed constitution of body, which would have been so great a privilege to his offspring.

Ibid. *And there is no poison of destruction in them.*] [Φάρμακον ὀλέθρου, i. e. *destructive poison.* But as what the author here says, *there is no poison*, &c. is not true; and as he is speaking of the original state of the creation, and of time past, one would imagine, that instead of οὐκ ἔστι, he wrote οὐκ ἦν, *there* WAS *no poison*, &c. viz. *when God created them.*] The Greeks often use φάρμακον in a good sense: Thus we read in Homer,

Φάρμακα πολλὰ μὲν ἔσθλα μεμιγμένα, πολλὰ δὲ λυγρά.

And therefore ὀλέθρου is very properly here added; as in Virgil Georgics we meet with *malum viris*, where *malum* is not to be looked upon as a superfluous epithet, because *virus* is used in a good as well as a bad sense, as in Statius particularly. And that *venenum* itself does not always signify something destructive to life, see Virgil's eight Eclogue, and Martyn on lib. i. Georg. p. 29. St Austin observes, that briars and thorns were not of the original product of the earth, much less poisonous plants and herbs; and that none of these had grown upon the face of it, but for man's disobedience. De Genes. cont. Manich. lib. i. c. 13. And St Basil, Hexaëm. Hom. 5. Accordingly the LXX render, *Cursed be the ground for thy sake*, by ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου, *i. e.* in, or by thy works of sin. And Aquila and Theodotion render in like manner. But here it may be asked, How can this observation of our author be true, if in the natural world there are confessedly poisonous plants and drugs; and if what some good writers maintain be just, with respect to the moral world, viz. that the fruit of the tree of knowledge of good and evil was for its specifical quality of a poisonous nature both to the soul and body; and that the first man's nature was tainted by tasting or eating of it? Or how can it be justly said, that God did not create death, since he did create that poisonous fruit, by which the human nature was so deadly poisoned? For the solution of this difficulty, see the learned Dr Jackson's works, Tom. iii. p. 29.

Ibid. *Nor the kingdom of death upon the earth.*] ᾅδου βασίλειον· the palace of death. Nor would death have had any power, much less sovereignty over the earth, who now reigns absolute in it, hath made it her place of residence, and even fixed her palace in it. For in the original it is not βασιλεία, but βασίλειον, which means not *kingdom* or *dominion*, but rather *court* or *palace*. Coverdale renders ᾅδου βασίλειον, "the kyngdom of hell;" intimating, that the devil's power was usurped, and his sovereignty of man's own erection. Calmet renders, "Le roi des enfers n' avoit pas son palais sur la terre."

Ver. 15. *For righteousness is immortal.*] If this verse was included in a parenthesis, the sense of the context would be better connected, and more perfect; and I have the pleasure to observe, that Coverdale's translation doth so include it: The meaning seems to be, that obedience would not only have made man immortal, and translated him from an earthly to a heavenly paradise; but, as the verb is in the present tense, it may intimate further, that righteousness, continued in, would have raised man to an unchangeable state of goodness, and his innocence have been crowned with everlasting perseverance: As the angels, who continued in their duty when the rest revolted, are finally established in their integrity and felicity. Calmet gives another sense of this place, that righteousness has always existed, and shall never cease to be; for there have been from the beginning, and will ever continue to be, some good persons, in every age, who are as shining lights amidst a perverse and crooked generation; so that, as Christ assures us, Matth. xvi. 18. the "gates of hell" shall not absolutely prevail against the church. As righteousness is a blessing not originally foreign to our nature, one cannot say that it entered into the world at a particular time only, as death did, and therefore is very properly described to be "peregrinum et adventitium malum." Faust. Rheg. de Grat. Dei.

Ver. 16. *But ungodly men with their works and*

words, called it to them; for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.] We meet with the like phrase, "of making a covenant with death," Isa. xxviii. 14, 15. and upon the like occasion. I shall transcribe it at large, because it will give great light to this passage: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves; therefore, thus saith the Lord, your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." This passage of Isaiah is certainly alluded to and imitated by our author in this verse. But the words in the original, and in our version, are so perplexed and obscure, that it will be very difficult, I had almost said impossible, to give any translation of this verse, and many others in this book, that shall answer truly to the letter, and yet be free from obscurity. The words, as they now stand, are certainly intricate and confused, and seem by some accident to have suffered a transposition. Was I at liberty to attempt mending the obscurity of this verse, it should be by a transposition too of the Greek words, by altering the place only of ἐτάκησαν ᾗ, thus—Φίλον ἡγησάμενοι αὐτὸν συνθήκην ἔθεντο πρὸς αὐτὸν, ᾗ ἐτάκησαν, ὅτι ἄξιοι, &c. *i. e.* "they call (death) to them, and looking upon it as their friend, they made a covenant with it; and consumed away, because they deserved to share in it." But tho' this easy transposition would make the construction very clear, yet I dare not warrant it, without plainer authority, from MSS, or ancient versions. Let us then see what construction may be put upon this verse, as the present reading, is by attending closely to the context; and from what goes before in the 11th and 12th verses, and what follows after in the whole second chapter, we may in general make this observation, that there seems here to be an intended climax, to shew the progress of wicked mens attachment to death, like that in Psal. i. 1. to shew their progress in iniquity; they first "call, or invite death to them;" next, they "hold it, or treat it as a friend;" and, lastly, they "enter into covenant or strict union with it." And this progress seems to be represented and explained at large in the next chapter. The first step is in their "reasonings about death," contained in the first five verses, wherein they put it in a false, but the most favourable light to themselves that it is capable of. The next step is "a debauched life," founded on the foregoing false principles, and recommended in the next four verses. This is, entering into society or friendship with death; and the consequence of it is, they consume, and waste away, and shorten their lives, which is represented by ἐτάκησαν. The last step is marked out, ver. 10. by their resolving upon "acts of flagrant injustice, and malicious wickedness;" which is as it were entering into "covenant with death," and makes their attachment to it inseparable, *viz.* "they die for ever." But this will appear more fully when we explain the particulars of the next chapter. I shall observe here, once for all, that we are not to imagine this book to be only a collection of confused discourses or independent sentences; for, from the little sketch here given, and the argument of the several chapters, to every attentive reader a regular method will appear plain and observable.

Ver. 16. This verse would perhaps be better, and more clearly rendered thus: "For ungodly men with their works and words called him to them; for when they thought to have him their friend, they subjected themselves to him, and made a covenant with him, because they are worthy to take part with him, i. e. to belong to, or to be his portion or inheritance." See Prov. xx. 21. where what is μερὶς in the LXX is by Symmachus and Theodotion rendered κληρονομία. As the incoherence of the sense raises a suspicion that the Greek word ἐτάκησαν is faulty, it has been conjectured that the author wrote ὑπελάγησαν, "they subjected themselves to him, they became his subjects, and made an agreement with him," as it follows. Job xl. 23. (in our version xli. 4.) Θήσεἰαι μεθ' σου διαθήκην; λήψῃ δὲ αὐτὸν δοῦλον αἰώνιον; "Will he make a covenant with thee? Wilt thou take him for a servant for life?" The obscurity of the construction is in a great measure owing to αὐτὸς and ἐκεῖνος, but it is to be observed, that where the words αὐτὸς (or ὅτος) and ἐκεῖνος are used in different parts of a sentence in good writers, they signify different persons or things, as *hic* and *ille* in Latin, and αὐτὸς to be referred to the nearer, ἐκεῖνος to the more remote. See chap. ii. 24. xi. 10. xv. 17. xvi. 3, 4. and so it is in this place, where αὐτὸς belongs to Ἅδης, ἐκεῖνος to Θάναλος; and the translation of the three last verses may be thus, supposing that the author wrote ὑπελάγησαν. "For he created all things for continuance, and the

creatures of the world were salutary, and there was no destructive poison in them, nor palace of Hades upon earth (for righteousness is immortal); but ungodly men, by their works and words called him (Hades) to them; taking him for a friend, they made themselves his subjects, and entered into an agreement with him as being worthy (or deserving) to be the portion of the other," viz. death. And Θάναλος and Ἅδης are here represented as persons (as they are by St Paul, 1 Cor. xv. 55. and St John, Revel. vi. 8. xx. 14. Isaiah xxviii. 14, 15.) and Ἅδης (who is probably the same with Διάβολος, xi. 24. where he and death are in like manner joined together) is here said (ver. 14.) to have a palace upon earth, as a king; and death may be considered as his minister, or executioner, agreeably to that of the author to the Hebrews, xi. 14. him that had the power of death, that is, the Devil; so Ἁμαρτία is often mentioned as a person, Rom. vi. and elsewhere; and ἡ Δίκη, justice, or divine vengeance, below in this author, chap. xi. 20. and Acts xxviii. 4. There is the same mistake in our version of these words αὐτὸν and ἐκεῖνα in 2 Tim. xi. 26. where αὐτῷ relates to Διαβόλου, ἐκείνου to Θεοῦ.] By others this verse, as it stands in the present reading, is thought to contain a keen satire, in a continued, and not obscure metaphor, upon the folly of those wicked men who shortened their days by their debaucheries, and lived so fast as if they were enamoured of death, and impatient for its cold embraces. Hence the caution given ver. 12. μὴ ζηλοῦτε θάναλον, "seek not, i. e. do not covet, do not eagerly desire to pursue death." The ground of which caution is well explained in the words before us, ver. 16. "Ungodly men with their hands (beckoning) and with their words (persuading, i. e. with all the importunity of fond and passionate lovers) call (or invite) it to them; esteeming it as their friend (their minion or darling) they consumed away, or languished for it, ἐτάκησαν (sc. ἔρωτι) and they made a covenant (as it were of marriage) with it, because they are worthy to take part with it (and be joined unto it in the closest union.)" For the given sense of the verb ἐτάκησαν vid. Theocrit. Idyll. ii. ver. 29. which construction of the word is very natural and proper in this place, as it preserves the climax undisturbed. The phrase, "they made a covenant with death," only expresses the great security of profane scoffers, who set the divine judgments at defiance. The passage is well illustrated by another in Lucan, lib. ix. where, to express their safety from the danger of death, it is said of the Psylli (famous for extracting poisons) *Pax illis cum morte data est.* Vid. J. Cleric. in loc.

CHAP. II.

THE ARGUMENT.—*The author having represented in the former chapter, the original of sin and death, as too sadly exemplified in our first parents, proceeds to shew the contagious effects and terrible consequences of sin upon their posterity. For this purpose, he introduces some libertines reasoning (if it may be so called) in their loose way, in favour of their darling opinions, "That life is short and uncertain, and therefore its sensual gratifications to be pursued with eagerness, and without delay: That there is no real distinction between good and evil, and therefore all acts of oppression and injustice, such as may best suit mens convenience and interest, are allowable and commendable: That the soul is naturally mortal, and is annihilated with the body: That there is no future state, nor any account to be given hereafter of mens wicked and evil courses in this life:" These poisonous principles are represented from the beginning to* ver. 21. *of this chapter; and though set out to the best advantage, are not intended to countenance men in bad notions of religion, in false opinions of God, and wrong sentiments of the soul; but are only opinions introduced with an intention to confute them; and therefore, on the very entrance of this chapter, the author, to prevent any possible mistake as to his intention and meaning, pronounces such notions and conclusions to be not right,* ver. 1. *and at the end of this, and in the three following chapters, confutes them at large, determines in favour of virtue and goodness, and shews the certainty of their reward.*

OUR life is short and tedious.] I think the word *tedious*, which is used by the old English translations, improper here; it occurs very rarely in the sense of our version; refers more generally to time, and rather implies a long duration of it: So that *short* and *tedious* seem wrong coupled together. It would have been better rendered, and with less ambiguity, *short and painful;* and so the original indeed signifies, ὀλίγος καὶ λυπηρὸς ὁ βίος ἡμῶν, which is confirmed by the Syriac and Arabic versions. The expression here is like that of Jacob's: "Few and evil have the days of the years of my life been," Gen. xlvii. 9. and that of Job, "Man, that is born of a woman, is of few days,

and full of trouble, ch. xiv. 1. allowing only for the difference of the speakers.

Ibid. *In the death of man, there is no remedy.*] There is no prevention of, or remedy against mortality. Death is the portion of every man, though the particular time is uncertain; according to that of Job, "His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;" ch. xiv. 5. But neither does our author, nor this passage of Job, countenance that notion of the Predestinarians, That every particular man's time of life is so absolutely circumscribed, and so strictly and peremptorily assigned him by God, that nothing can shorten or lengthen it beyond such predetermined bounds: For though all things, even the number of our months, are allowed to be foreknown by God, yet does it not from hence, nor from any passage of Scripture appear, that he has predetermined the precise and particular time of any person's death by any absolute decree: For if every man's time of life is unconditionally fixed, to what purposes serve the promises of long life to good and pious persons, where God sees it best for them; or the many threats of a short one to the ungodly and wicked? Or why does the wise son of Sirach say, that "There is a time when there is success in the hand of the physician," or that "they should pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life?" Ecclus. xxxviii. 13, 14. For vain is the help of art, and even prayer itself must be supposed fruitless, where the case is unalterable, and the doom irrevocable. The Vulgate renders, *In fine Hominis non est Refrigerium*, from a corrupted copy probably, which read ἴαυθις, from ἰαίνομαι, *Refrigeror, Lætitia perfundor;* instead of ἴασις, the true reading. Coverdale's translation follows this mistake. (But it may be questioned whether any such word as ἴαυθις or ἴαυσις is to be found.)

Ibid. *Neither hath any man been known to have returned from the grave.*] Both the observation and inference of these vain reasoners is false; for that persons have returned from the grave, appears from several instances under the Old Testament; 1 Kings xvii. 22. 2 Kings iv. 35. xiii. 21. Nor does it follow, if there were no instances of persons returning from thence, that the dead altogether cease to be, or that there is no future life after this, as such libertines would gladly infer. See Anacreon, Ode 59. who has many thoughts and expressions like the loose and jovial ones in this chapter.

Ver. 2. *We were born at all adventure.*] i. e. We came into the world by chance, without any appointment or direction of providence: And as we came from nothing, (Vulgate reads, *Ex nihilo nati sumus,* which Coverdale follows,) so upon our deaths shall we return to nothing again. This language is very natural and agreeable to the persons here introduced speaking, *viz.* Materialists and Infidels.

Ibid. *And a little spark in the moving of our heart.*] According to the notions of these false reasoners, the soul was nothing else but a little fire about the heart, the smoke of which was perceivable by our respiration, and the sparks of it by our words: That when this fire was extinguished, as they imagined it was by death, the body was reduced to ember or ashes, and the soul vanished into air. In like manner, the atheistical philosophers, who made atoms the principles of all things, thought the soul to consist of some little brisk fiery spirits, which kept in for a while, but were afterwards extinguished by death. Hence we find them using the similies of air, fire, or smoke, with respect to the soul. The Latin also, and the Hebrew, it is well known, express both spirit and wind by the same word: And from this agreement only in name, some, for want of better argument, have been so weak as to infer, that they agree likewise in nature, and at last mix together. The true reading of the original, and which occurs in all the copies, and is followed by the Oriental, and most ancient English translations, is ὁ λόγος σωινθὴρ; the Vulgate also with Junius, render it in like manner by Sermo. By which we are to understand reason, or the soul: That this is the true reading, appears undeniably from a parallel passage in Lucretius, whose philosophy is the same with that of these false reasoners.

> *Consilium, quod nos animum mentemque vocamus,*
> *Idque situm media in regione pectoris hæret.*
>
> Lib. III.

And from that of Empedocles,

> Αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.

Our translators, it is certain, made use of a corrupted copy, which read ὀλίγος σωινθὴρ, and have given the sense accordingly. If there was any authority for this reading, or just reason for its preference, (see Flamin. Nobil. in loc. ap. Polygl. though it seems to be owing only to

affinity of sound,) I should chuse to read the whole thus, ᾗ ὀλίγος σπινθὴρ ἐκίνησε καρδίας ἡμῶν, i. e. *a little spark of fire moves*, or *hath put our hearts in motion.*

(Ver. 3. διαχυθήσεσθαι, *will be dissipated*, not *shall vanish.)*

Ver. 4. *Our name shall be forgotten in time.*] When we are dead, our names will not live long after us, but our memorial shall perish with us; our actions will not be remembered in the next generation, much less in future ages: So that as to the shame or infamy arising from them, we are quite unconcerned and indifferent as to what posterity may think or say of them. As there is a commendable ambition in good men to be remembered with honour hereafter, which is a spur to virtuous and laudable actions; so a carelessness as to the present or future opinion of mankind, is an encouragement to wickedness, and a certain sign of a profligate and abandoned mind.

Ibid. *Our life shall pass away as the trace of a cloud.*] ὡς ἴχνη νεφέλης, *as the traces of a cloud*, which is unintelligible; probably it should be ἄχνη, which properly signifies *lanugo, down*, and there is transferred to any slight and yielding matter. The translation may be, "as the soft substance of a cloud, which is continually passing away, and changing its figure and situation." Job vii. 9. "As the cloud is consumed and vanishes away."

Ibid. *Our life shall be dispersed as a mist, that is driven away by the beams of the sun, and overcome with the heat thereof.*] βαρυνθεῖσα ὑπὸ θερμότητος αὐτοῦ, *made heavy with heat;* and so Vulg. *a calore illius aggravata*—both very improper. *Overcome with heat*, according to our version, is not agreeable to the Greek; and *oppressed with heat*, as in the margin, is no better. *Big with heat*, has no better pretence to be allowed, because in the sentence immediately foregoing, mention is made of dispersion by the rays of the sun. If I might indulge conjecture, I would, to avoid these difficulties, read here μαρανθεῖσα ὑπὸ θερμότητος, i. e. "wasted away with the heat thereof." Sophocles applies the same word to time, πανθ' ὁ μέγας χρόνος μαραίνῃ τε ᾗ φλέγει.—See Ajax Flagell. [This conjecture of μαρανθεῖσα ὑπὸ θερμότητος, instead of βαρυνθεῖσα, the common reading, is confirmed by a passage, ch. xix. 21.]

Ver. 5. *For our time is a very shadow that passeth away.*] Rather, *is the passage of a shadow:* i. e. *Life is as the passing by of a shadow.*] The comparison of life to a *cloud*, and a *shadow*, is almost every where to be met with; but Mr Norris has set this latter resemblance in the best, and, as it were, a new light; as that "our state here is partly life and partly death, as the other is partly light and partly darkness,—that like a shadow, wherever it passes, it leaves no track behind it—that it seems to be something, when indeed it is nothing—that it is always altering, and ends on a sudden; and, when at its full height and prime, is often nearest to its declension, as a shadow is, to disappear when at its full length:" Miscellanies, p. 178. Hence Pindar calls men ἐφήμεροι, *people for a day*, and, upon account of the shortness and uncertainty of life, the ancient patriarchs, though their span was much longer than ours, thought it hardly worth while to build houses, but contented themselves to sojourn and grow grey in tents.

Ibid. *For it is fast sealed, so that no man cometh again.*] The Arabic version runs: *Est enim res obsignata* (scil. *mors nostra*) *quam nemo revocaverit.* The comparison here is taken from the ancient custom of sealing the grave or sepulchre, and rolling a great stone to the mouth of it, to make it the more secure and undisturbed. See Dan. vi. 17. Matth. xxvii. 66. Pausanias has a thought which very much resembles this, ἔχει ὁ Πλούτων κλεῖν, ᾗ λέγουσιν ἐπ' αὐτῇ τὸν καλούμενον Ἅιδην κεκλεῖσθαι ὑπὸ τοῦ Πλούτωνος, ᾗ ὡς ἐπάνεισιν οὐδεὶς αὖθις ἐξ αὐτοῦ, i. e. "Pluto has a key, and with it, as they say, he locks up the place commonly called *Hades*, and from thence no man returns;" lib. v. c. 20. See Apoc. i. 18. Holy Job has the like sentiment upon death, chap. vii. 9, 10. "As the cloud is consumed and vanishes away, so he that goeth down to the grave shall come up no more; he shall return no more to his house, neither shall his place know him any more." Where it is very observable, that the LXX express this impossibility of returning by three strong negatives following one another, οὐδ' οὐ μὴ ἐπιστρέψῃ, repeated twice in the same verse.

Ver. 6. *Let us enjoy the good things that are present.*] ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν. The writer of the τῶν Ἠθικῶν μεγάλων, supposed to be Aristotle, makes a just and proper distinction between καλὰ and ἀγαθά. The former includes virtues, and the good and commendable actions proceeding from thence; the latter, power, riches, glory, pleasures, and the like: Καλὰ μὲν, οἷον, τὰς ἀρετὰς, ᾗ τὰς ἀπ' αὐτῶν πράξεις·—ἀγαθὰ δὲ, ἀρχὴν, πλοῦτον, δόξαν, τιμὴν, ᾗ τὰ τοιαῦτα.

Ibid. *Let us speedily use the creatures like as in youth.*] *i. e.* whilst the good things or creatures are in their prime, or rather, whilst we our-

selves are vigorous and young, which is the sense of the Syriac and Arabic versions; youth being the season for the high relish of pleasure, for chearing the heart and gratifying the senses; for every aged person may say with Barzillai, "Can I discern between good and evil? Can I taste what I eat, or what I drink? Can I hear any more the voice of singing men and singing women?" 2 Sam. xix. 35. There is also a third sense of these words, *viz.* "Let us live as if we were young again," which Grotius prefers, and seems countenanced by the Alexandrian MS. [In the Greek distinguish thus, ἡ χρησώμεθα τῇ κτίσει, ὡς ἐν νεότητι, σπουδαίως, "And let us, as being in our youth, use the creatures carefully, that is so as to let slip no occasion of pleasure." So that there seems to be no foundation for Grotius's sense, *as if we were young again*, for it does not appear that these are old men who are here arguing in this manner, but rather young ones, who, ver. 10. declare against "paying any reverence to the grey hairs of the aged." The Alexandrian MS reads, ὡς νεότητος, I suppose, for ὡς ἐκ νεότητος, the meaning of which would be, "as we have done from our youth up;" but even this would not prove them old men.

Ver. 7. *Let no flower of the spring pass by us.*] Flowers have always been esteemed symbols or emblems of joy, and in the revellings of debauchees they were usually crowned with them; and so peculiar are they to times of public festivity and rejoicing, that they are looked upon as incompatible with mourning. The spring seems more particularly to be mentioned, because it is the chief season of flowers. But some copies instead of ἔαρος read ἄνθρος ἀέρος, which Junius prefers: But if this reading be admitted, I would not with him understand it barely of fine weather *jucundus aër*, but rather, "Let no fragrant breath of air arising from the wine or ointments, (just before mentioned,) pass by or escape us." Οἶνος ἀνθοσμίας, *vinum odoratum & fragrans*, see Hesychius *in voce*, was not unusual in such meetings.

Ver. 8. *Let us crown ourselves with rose-buds before they be withered.*] It is certain that not only the guests at the feasts of the ancients, but the rooms, were strewed with flowers, and the waiters, and even the drinking-bowls crowned with them. Roses are mentioned here in particular, because the rose is reckoned to be ἔρωτος φυτὸν, *the plant of love*, and was accordingly consecrated to Venus; and rose-buds are symbols of youth, and of the spring, and from their soon withering, the properest emblems of the shortness of life, and the fleeting nature of its pleasures. See Anacreon Od. 5. de Rosa, and Od. 53.

Ver. 9. *This is our portion, and our lot is this.*] Coverdale's version is more explicit, "For that is our porcyon, els get we nothynge." This is the language of Epicurus's scholars, the sum of whose ethics was, *Dux vitæ dia voluptas.* Life, in the opinion of such libertines, is bare existence without their sinful pleasures; and it is observable, that in Plautus, Catullus, and Martial, and such writers, *vivere* is taken for a merry life, as ζῆν is sometimes among the Greeks: And in this sense we are to understand that old inscription, *Amici, dum vivimus, vivamus.* Those that are persuaded that the soul is absolutely mortal, their conclusion must be that of these sensualists; such persons act agreeably to their own principles, if they pursue every thing that their appetites are inclined to, be it pleasure or profit. Such maxims, and a conduct suitable to them, may be expected from persons who had no views beyond the grave. And therefore the Epicureans endeavoured to efface the belief of another life out of men's minds, as well knowing that men could never arrive to an undisturbed sensuality, whilst any notions of futurity checked them in the commission of their crimes. Accordingly—*Metus ille foras præceps Acherontis agendus.* Lucret. lib. iii.

Ver. 11. *Let our strength be the law of justice.*] The assertion here, that right is founded in might, is a very old opinion, as old probably as Nimrod, but long since confuted by the wisest men and soberest philosophers: "Falsum est, says St Austin, quod a quibusdam non recte sentientibus dici solet, id esse jus, quod ei, qui plus potest, utile est;" De Civit. Dei, lib. xix. Upon which, Ludov. Vives remarks, that this false and dangerous opinion is confuted by Plato, lib. i. De Repub. Hobbs in vain endeavoured to revive this notion, so injurious in its consequences to the property, and destructive of the peace and comfort of mankind.

Ver. 12. *Let us lie in wait for the righteous, because he is not for our turn.*] i. e. *Let us lurk privily for the innocent without a cause*, as it is expressed, Prov. i. 11. where there is the like consultation of the wicked. It is no wonder that Atheists and unbelievers, and persons of such vile and libertine principles, should encourage one another in wickedness, and in attempting the most outrageous acts of violence

and injustice, in the manner here represented, especially against such, as are most likely to cross or contradict their pleasures, and to reprove them in the sinful use of them. Such a kind monitor is not for the turn of the wicked, he is rather δύσχρηστος, as the original has it, *i. e.* officious, troublesome, and disagreeable to them. St Cyprian, who quotes this passage of our author, reads accordingly *insuavis*, lib. ii. cont. Judæos; and so does St Austin, lib. xvii. c. 20. De Civit. Dei. There is exactly the same expression, and upon the same occasion in Isa. iii. 10. According to the version of the LXX δήσομεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστι, from which this seems to be taken; and it is the more probable, because in the Greek text of Barnabas, where this passage of the Book of Wisdom is cited, the reading is, δήσωμεν τὸν δίκαιον, and not ἐνεδρεύσωμεν, as in the common editions.

Ver. 14. *He was made to reprove our thoughts.*] ἐγένετο ἡμῖν εἰς ἔλεγχον ἐνθυμήσεων ἡμῶν. Our version seems here neither just nor proper: The meaning is, He is a reprover of our schemes and designs. The Arabic renders it *consilia nostra;* and the Syriac, *est nobis objurgator cogitationum nostrarum:* Thus I would understand ἐγένετο, and not in the sense of our translation.

Ver. 15. *He is grievous unto us, even to behold, for his life is not like other mens.*] The very sight of him is uneasy and disagreeable to us; for the presence of a good man is a check to the proceedings of the wicked; and his virtuous example, and singular goodness, is a living reproof which they do not relish in their sight. Hence the many attempts and combinations of ungodly men against the life of the righteous, so frequent to be met with in sacred and profane history. Thus Joseph's virtue was an eye-sore to his brethren, and therefore they conspired his destruction. Thus David, for his superior excellence and uncommon merit, was persecuted by Saul. Hence St Peter observes of the wicked, that it is their custom to speak evil of, and abuse "such as run not with them to the same excess of riot," 1 Pet. iv. 4. And St John asks this question, "Wherefore did Cain, who was of that wicked one, slay his brother?" And returns for answer, "Because his own works were evil, and his brother's righteous," 1 John iv. 12. The like may be observed of the primitive martyrs and confessors, who were persecuted, afflicted, tormented, because, instead of countenancing fashionable and popular vices, they chose rather to reprove and rebuke them. Tacitus assigns this as the cause of the death of Thraseas Pætus, "That Nero could not bear even the sight of that senator, who was of so unblemished a character, that his life was, as it were, animated virtue itself." Annal. lib. xvi.

Ver. 16. *We are esteemed of him as counterfeits.*] Our version seems here faulty, for such abandoned persons as are here described would not be at the pains to act under the disguise of piety, or assume the mask of religion: The meaning is, that he esteems us like dross, or as an impure and filthy mixture; which sense is confirmed by the very next sentence, and so the original word means, and the Syriac and Arabic versions understand it. The Vulgate reads *nugaces*, i. e. we are looked upon by him as persons that pursue trifles (for such do all the pleasures of the world appear to a truly humble and good spirit) but this term seems too soft and favourable for persons of such bad morals, and wicked principles.

Ver. 17. τὰ ἐν ἐκβάσει αὐτῶν.] I should prefer αὐτῶν, *sc.* λόγων. *Let us see if his words be true, and let us try the event of them.*

Ver. 18. *For if the just man be the Son of God, he will help him, and deliver him from the hand of his enemies.*] Thus the primitive martyrs were insulted, and treated in the like opprobrious manner, πῶ ὁ Θεὸς αὐτῶν, ἢ τί αὐτοὺς ὤνησεν ἡ θρησκεία, ἣν ἢ πρὸ τῆς ἑαυτῶν ἔκλυσε ψυχῆς; Euseb. Eccles. Hist. lib. v. c. 1. The expressions from ver. 16. to 21. of this chapter, very much resemble those of the Psalmist, Psalm xxii. 8. "He trusted in God, that he would deliver him, let him deliver him now, εἰ θέλει αὐτὸν, if he loveth him." Compare likewise Matt. xxvii. 43. where the taunt and irony used by the Jews, by way of insult, to our Saviour then expiring on the cross, very much resemble the manner of expression here. And indeed St Austin thus understands and expounds our author; and says, that in this, and the following verses, "there is a plain prophecy of Christ's passion, and that the unrighteous here mentioned are his wicked murderers?" De Civit. Dei, lib. xvii. c. 20. St Ambrose, St Cyprian, and many others of the fathers assert the like; but Lactantius is most express, and presses the Jews home with this testimony, which, he says, is "so full and particular in describing the wicked counsels against him, that this author may seem almost to have been present," lib. iv. But I am not so sanguine as to imagine or assert, that there is any direct prophecy of our blessed Saviour's sufferings in these verses,

which would be doing too much honour to this author, and the times in which he wrote; yet, I think, by way of accommodation, they are applicable to our Saviour, who, in Scripture, is called, *the just one*, by way of eminence, and in a very particular and appropriate manner calls God his father.

Ibid. *The son of God.*] In the original υἱὸς Θεῦ, *a Son of God*, without the article; which in the singular number, I believe, is not used, but when it either is, or may be applied to our blessed Saviour. In the plural οἱ υἱοὶ τῦ Θεῦ often occurs. See likewise xviii. 13. where there is the same mistake in the version, and in this chap. ver. 13.

Ver. 19. *Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.*] The Vulgate renders, *interrogemus eum*, i. e. let us make proof of his patience, and treat him like a criminal that is put upon the rack. The verb ἐτάζειν, *interrogare*, in this book and Ecclesiasticus, signifies to *chastise* or *punish*. See chap. i. 9. vi. 3. xi. 10. Ecclus. xvi. 22. xxiii. 10. Such a resolution in wicked men is not to be wondered at. We may observe, that the best men among the heathens were generally, through their enemies malice, the most unfortunate and unhappy. Socrates, Aristides, Cato, Seneca, are all instances of this truth, suffering either persecution, banishment, or death. See Plato De Rep. lib. ii. where he enumerates the punishments to which a good man stands exposed, which Tully has copied, and expresses thus, "Bonus ille vir vexetur, rapiatur, manus denique ei auferantur, effodiantur oculi, damnetur, vinciatur, uratur." Lib. ii. de Repub.

Ver. 20. *Let us condemn him with a shameful death, for by his own saying he shall be respected.*] *i. e.* if his own word may be depended upon, God will have respect unto him, ἔσται αὐτῦ ἐπισκοπὴ ἐκ λόγων αὐτῦ, there shall be a visitation or interposition of God in his favour, probably by bringing him from the dust of death again. The expression here very much resembles that of Joseph's brethren, Gen. xxxvii. 20. "Come now and let us slay him, and we shall see what will become of his dreams." See also Jerem. xviii. 18. It is a severe irony and a sneering sarcasm upon the hopes of the just man, not unlike that of the heathens upon the ashes of the primitive Christians, who gloried in the hopes of a resurrection; their persecutors pleased themselves with reducing the dead bodies of the several martyrs into atoms, with scattering them in the air, or throwing them into rivers, and then scoffingly said, "Let us now see whether they can rise again, or whether their God can help them, and deliver them out of our hands!" Euseb. Eccl. Hist. lib. v. c. 1.

[Ibid. *For by his own saying he shall be respected.*] [This is very obscure, I would translate it thus, "for his trial shall be according to his own words," alluding to verse 16. "He pronounceth the end of the just to be happy."] For the sense of ἐπισκοπὴ, see chap. iii. 7.

Ver. 21. *For their own wickedness hath blinded them.*] See the like sentiment, ch. iv. ver. 12. St Chrysostom observes, "that sin doth so blind the senses of sinners, that, seeing not the ways of falsehood and error, they run headlong into them; nor could any errors ever have prevailed over man, if sin had not made the way; for first, a man is blinded by his sins, and then drawn away and seduced; for error, saith he, begetteth not sin, but sins beget and bring forth error." Homil. xix. in Matt. vii. But still it is no less true, on the other hand, that error, especially in fundamental principles, produces generally wicked practices. St Austin accordingly observes, that the different degrees, and, as it were, gradations of licentiousness, are very justly described in this chapter: "that men first efface all impressions of a deity, then deny the immortality of the soul, and a future state; that immortality is the certain consequence of such infidelity; that debauchery and intemperance is their resort in particular, as being the most effectual remedy to drown thought; and that when men are once heated, they easily proceed, through excess, to oppression, cruelty, and murder." In Psal. lii.

Ver. 21. ταῦτα ἐλογίσαν[το.] [*i. e. Thus did they reason;* as ver. 1. λογισάμενοι, *reasoning.*] See to chap. iii. 10.

Ver. 22. *As for the mysteries of God, they knew them not, neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.*] Not unlike this is what St Paul says of the wicked, "that the God of this world blinds the minds of those which believe not, lest the light of the glorious gospel should shine unto them," 2 Cor. iv. 4. And it is very observable, that a course of sin, and a state of darkness are reciprocal terms in Scripture. With great propriety, therefore, the wicked are here represented as blinded to such a degree, that they had no regard for any thing serious, much less did they concern themselves about revelation, or the great and mysterious truths contain-

ed in it; they considered not God's proceedings, nor were affected by any of his judgments or threatenings; and, as they believed not another life, they did not expect any great day of account, and could have no grounds or reason to hope for future rewards, which are the wages of righteousness, and the blessed portion of blameless and undefiled souls.

Ver. 23. *For God created man to be immortal, and made him to be an image of his own eternity.*] God not only created man ἐπ' ἀφθαρσίᾳ, to be free from corruption, but made him εἰκόνα τῆς ἰδίας ἰδιότητος, which is a very strong expression to denote a peculiar resemblance of the deity; and accordingly the Arabic interpreters render, "fecitque illum imaginem peculiarem;" and the Syriac "ad imaginem ideæ suæ." Our translators undoubtedly read, ἀϊδιότητος, which properly signifies eternity; and thus Dr Grabe has inserted in the text, esteeming it, as most certainly it is, the best reading. Nobilius says most MSS have ἀϊδότητος.

Ver. 24. *Through envy of the devil came death into the world.*] The devil, jealous at the future happiness designed for man, resolved to tempt him to disobedience, that he might deprive him of the blessing of immortality, and reduce him to the same forlorn condition with himself and his apostate brethren. St Chrysostom makes the same observation upon the devil, ὅτι οὐδὲν παρ' ἡμῶν ἠδικημένος, ἰδὼν τιμηθέντα τὸν ἄνθρωπον, εὐθέως ἐβάσκανεν αὐτῷ τοῖς ἀγαθοῖς. Homil. 25. de Diabolo. tentat. "That though man had given the devil no occasion of offence, yet, when he saw the honour designed him, he immediately envied him the favour." See also Euseb. Præp. Evangel. lib. vii. St Austin observes, "That death began at the same time with the transgression; and that neither age nor pain could have touched our first parents, so long as they held the privilege of eating of the tree of life; but afterwards their bodies, even in a natural way, contracted the seeds of diseases and death." De Genes. lib. ii. And thus the apostolical constitutions, δύο ἐδοί εἰσι, &c. "Duæ sunt viæ vitæ; una, mortis altera; illæ autem nullam habent inter se convenientiam. Naturale quidem est vitæ iter, adscitum autem iter mortis, quod non ex voluntate Dei extitit, verùm ex insidiis adversarii." Constit. lib. vii. c. 1. But St Bernard is more explicit than St Chrysostom, or the other fathers, upon the true cause of the devil's envy: according to him, "the malice and conspiracy of the devil against the happiness of man, proceeded principally from the honour which he foresaw was designed to be conferred upon the human nature, by the hypostatical union of the Λόγος with it: He flattered himself, that so great a mark of distinction belonged to the angelic order preferably to man; and from hence arose his jealousy, which determined him upon mischief and revenge." Bern. Serm. in Cantic. And to this sense some other writers have interpreted Isaiah xiv. 14.

Ibid. *And they that do hold of his side do find it.*] The Vulgate reads, "Imitantur autem illum qui sunt ex parte illius;" and Coverdale's translation renders in like manner, "and they that holde of hys syde, do as he doth;" and so does Fulgentius, de Prædestin. ad Monimum, lib. i. but the construction before given would be more consistent and agreeable, and the relation between the two chapters more apparent, if the rendering here was, *they tempt it*, (*i. e.* they solicit, they court, they draw death upon themselves) as many as are partakers of it; for the τῆς ἐκείνου μερίδος ὄντες, and the οἱ ἄξιοι τῆς ἐκείνου μερίδος εἶναι, ch. i. 16. are the same sons of perdition, those over whom is ᾅδου βασίλειον, ch. i. 14. which is not of God's appointing, but their own seeking and procuring. The present rendering of this place is little less than tautology, for to be partakers of death, is certainly to find it. I shall only observe, that it appears, from the whole drift of these chapters, that the death, which wicked men call, correspond, or covenant with, and at last partake of, is all along to be understood of death eternal. And thus Fulgentius understands this passage. "Mors est impietatis quam non fecit Deus, quæ per Diabolum introivit in orbem terrarum; huic uni morti, quam peccator sibi per contemptum Divini jussionis arcessivet, duplam Deus mortem retribuit, primam in separatione animæ & corporis, secundam in æterna cruciatione animæ & corporis." Ibid. If such then as hold on the devil's side, *i. e.* imitate and copy after him, shall have a part in the second death, Rev. xxi. 8. let the libertine and freethinker, who are equally the subject of this chapter, consider and tremble, whose detestable ambition and inglorious triumph is, to confound the simple, seduce the innocent, pervert the unwary, and, by propagating loose notions and irreligious principles, to make converts to vice and infidelity, and enlarge the kingdom of darkness.

Ibid. *Find it.*] i. e. *Feel it*, as ch. xii. 26. κρίσιν πειράσουσιν. Nobil. translates it, *experiuntur*.

CHAP. III.

THE ARGUMENT.—*In order to confute the false and dangerous principles maintained by the irreligious and profane scoffers in the foregoing chapter; in this is displayed the great happiness of the righteous, and the impotent malice of the wicked against them. For though God, for wise ends of his providence, permits the righteous sometimes to be afflicted, and even to die under the severity of their persecutions, yet do they not totally cease to be; but as they die in the Lord, so they still live unto, and with God, in whose hands their souls are. But the wicked, on the contrary, though they promise themselves great happiness in their sinful courses, are miserable both here and hereafter. The chapter concludes with the praise of chastity, and the sad state and condition of adulterers and their children.*

THE souls of the righteous are in the hand of God.] i. e. In the state of separation, the souls of the righteous that are departed, shall after death find great refreshment and comfort of their labours; and being in God's keeping, enjoy a state of the greatest happiness and security. This state of the piously-deceased, the ancient Jews, according to Grotius, called *paradise*, or the *garden of pleasure;* where, though they enjoyed not the consummate happiness which they were in expectation of hereafter, yet even at present, and in their intermediate state, they had some foretaste and anticipation of their future happiness; but they held none to have this pleasing sense, but the πνεύματα δικαίων τετελειωμένων, such as had their souls well purified before they departed from their bodies. From this expression, "that the soul is in God's hand," we may infer, that the human soul is not only a substance distinct from the body, but that it lives after it in a state separate from it, and such a state as is susceptible of happiness or misery; for why are the souls of the righteous here said to be deposited in the hand of God, but because it denotes a place of rest and safety; where the departed souls shall not only live and survive, but live too in a manner far different from that in which they lived here; where no temptation shall be able to assault, no sin to pollute, no affliction to discompose them.

[*The souls of the righteous are in the hands of God.*] This is opposed to the last clause of the foregoing chapter, *and they who are his* (the devils) *portion* (or of his party) *do find it* (death.) *But the souls of the righteous*, &c. whence, and from ver. 2, 3. it appears that the author is speaking of the souls of those who are dead, and that this cannot well be understood of the afflictions which the righteous may undergo in this life.]

Ibid. *And there shall no torment touch them.*] Nor are such as die in the Lord only freed from temptations and dangers, from injuries and persecutions, from diseases and death, and all other burdens of the flesh, but we may piously believe, that more is here implied than a bare freedom from evils, that they are possessed of some positive degree of happiness; that, in particular, they have pleasing anticipations of their reward, and wait for it with a holy impatience; and in the mean time are in paradise, or in Abraham's bosom, or some place of rest and refreshment appointed for them by God. But with respect to the martyrs in particular, who had suffered gloriously in God's cause, it was a notion very early entertained in the primitive church, that these entered immediately upon a perfect state of happiness and glory. Or we may understand this passage, of the afflictions which the righteous may undergo in this life, that, though their torments be the most exquisite that heathen malice can invent, yet, by the strength of their faith, and a sure dependance upon God, they shall overcome the reluctance of nature, and not only suffer with patience, but with joy and thanksgiving. Not that this resolution of the righteous is the effect of any Stoical apathy, or that they have not flesh and blood, like other folks, to feel the force of sufferings, but it is the power of a strong faith that makes them more than conquerors. "If the souls of the martyrs were indeed in their bodies when they had trial of such a variety of sufferings, they could never, says St Bernard, have been able to have gone through them; but while their bodies were in the hands of their persecutors, and mangled by them, their souls were in the hand of God; and the Holy Spirit, with which they were filled, kept them above all sense of pain, and rendered them quite invulnerable." And whoever reads the letter from the churches of Lyons and Vienna to those of Asia and Phrygia, wherein the exquisite sufferings of the martyrs, and their invincible constancy in the most severe trials is described, (see Euseb. Eccl. Hist. lib. v. c. 1.) will acknowledge the truth of this observation, and at the same time be convinced, that the history of their sufferings is the most complete comment upon the beginning of this chapter.

Ver. 2. *In the sight of the unwise they seemed*

to die.] This is a very happy expression, for good men rather sleep than die; their hope and well-grounded assurance changes the nature of death, and turns it into a sleep. St Chrysostom expresses himself to the same purpose: "Death is no longer to be counted death, it is only a name; nay, the very name also is gone, for Christians call it not death, but rest and sleep." Homil. 29. in Genes. Accordingly, in many places, both of the Old and New Testament, where the death of good men is mentioned, it is expressed by sleeping, John xi. 11. Acts vii. 60. 1 Thess. iv. 14. Hence the day on which the blessed Virgin died, is in the Greek church called κοίμησις, *her rest;* and the places where the first martyrs were buried, κοιμητήρια, or *resting places.*

Ver. 3. *And their going from us to be utter destruction, but they are in peace.*] The wicked, who are also in the former verse called the unwise (for in the book of Proverbs, Wisdom, and Ecclesiasticus, wickedness and folly are synonymous terms,) imagine the righteous to be miserable, because, when alive, they were mortified, as to all pleasures; and when dead, extinct and annihilated, according to their opinion. To such vain reasoners, who had no notion of a life beyond this, it is here very justly replied, that the righteous are so far from being sufferers by death, that when dead they are in peace, and their happiness the greatest, see Job iii. 17, 18. And this the voice from heaven confirms, Rev. xiv. 13. "Blessed are the dead that die in the Lord, for they rest from their labours." Instead of being objects of ridicule and contempt, the character of the righteous is rather that beautiful contrast of St Paul's, "As deceivers and yet true, as dying and behold they live, as chastened and not killed, as sorrowful yet always rejoicing;" 2 Cor. vi. 8, 9, 10. The word σύντριμμα which our translators render *utter destruction*, is a metaphor taken from potters' ware, which when broken by some casualty to pieces, cannot by any skill or ingenuity be re-united, as vessels of silver and of other metal may, by being melted again, be in some measure restored. See Psal. ii. 9. Rev. ii. 27. where the word is thus applied. It is designed here to denote by a figure annihilation and extinction, or an absolute and entire ruin of the human body, beyond all possibility of recovery from its dust, which the comparison drawn from an earthen vessel will better suit; and this indeed was the sentiment of the Epicureans, and as such maintained by the libertines here introduced, that when the soul quitted the body, it was dissipated into air, *in tenues evanuit auras;* and thus Calmet explains this term as meaning, "suivant le Grec, un brisement, un dissipation entiere, comme un chose qu'on brise, & qui s'en va en poussiere." Comm. in loc.

Ver. 4. *Yet is their hope full of immortality.*] In the midst of their misery and afflictions, they comforted themselves with the pleasing hopes of a happy resurrection to a blessed state of immortality, as the seven brethren did, 2 Maccab. vii. and when, as a reward of their constancy and virtue, the saints shall be finally in possession of their happiness, and receive their μισθὸν πλήρη, 2 John 8. then in another, and no less proper sense of these words may it be said, ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης, their hope of immortality is full, i. e. fulfilled and completed. [To this is opposed Κενὴ ἐλπὶς ver. 11.]—It was even the opinion of the wiser Heathen, that a good and virtuous life was the surest way to immortality. Thus Antisthenes in Laërtius, Τὺς βελομένυς ἀθανάτυς εἶναι δεῖν ζῆν εὐσεβῶς καὶ δικαίως, i. e. those who aim at immortality ought to live justly and righteously.

Ver. 5. *And having been a little chastised, they shall be greatly rewarded.*] This cannot relate to the smallness or lightness of the sufferings, which are above described so violent, as to affect even the life of the righteous; but the meaning seems to be, that, having suffered through the malice of their persecutors for a small space of time, with respect to eternity, those afflictions which were comparatively but for a moment, "will work for them a far more exceeding and eternal weight of glory. Thus the writer to the Hebrews having described at large, ch. xi. the sufferings of the worthies mentioned there, says, that such chastening (παιδεία, the word here used) though, "for the present it seemeth grievous, yet afterwards it yieldeth the peaceable fruit of righteousness to them which are exercised thereby," ch. xii. 11. St Gregory observes, "that God permits the afflictions of good men, that he may draw much benefit from them:" For this reason he permitted Jacob to be persecuted by Esau, and David by Saul, that the persecutions they suffered, might be at once the exercise and crown of their virtue. And the reward of such suffering virtue follows in the next sentence, that God having tried their faith and constancy, and found them worthy, is pleased finally to translate them to himself, to live with him, and with the blessed Society of just men made perfect, of whom the world, in their several

ages, was not worthy to enjoy his beatific presence.

Ver. 6. *As gold in the furnace hath he tried them, and received them as a burnt offering.*] According to the best explanation which the commentators and Jewish writers give of the burnt-offering, the victim's throat was to be cut, its body dissected into quarters, and the bowels taken out, and afterwards it was to be burnt to ashes, that, if possible, there might be nothing of it left. It is a very strong and beautiful image which this writer has chose to represent the great variety and intenseness of sufferings, which the saints undergo for righteousness sake: for as, in the oblation of the Holocaust, the victim was entirely consumed in the flames by the appointment of God, and in honour of him, "so right dear and precious in the sight of the Lord is the death of his saints, when, enduring a great fight of afflictions," they expire in the cause of virtue; for martyrdom is, of all others, a sacrifice the most perfect and pleasing, that a creature is capable of offering; it is, as an instance of the most consummate fortitude, in the language of Seneca "Spectaculum Deo dignum, ad quod respiciat Deus intentus operi suo." His description of suffering innocence, as I find it cited by Lactantius, comes nearest to that of the inspired writers, and is indeed a surprizingly fine sentiment from an Heathen Philosopher: "Hic est ille homo honestus—qui sive toto corpore tormenta patienda sunt, sive flamma ore recipienda est, sive extendendæ per patibulum manus, non quærit quid patiatur, sed quàm bené." Ap. Lactant. lib. vi. Instit. cap. 17.

Ver. 7. *And in the time of their visitation they shall shine.*] The Vulgate, which Coverdale follows, joins this to the former verse, and reads, "Et in tempore erit respectus illorum," i. e. that God will in due time have a respect to, and reward, such saints and martyrs who fell a sacrifice in his service, who, like the victim in the burnt-offering, were consumed in the flames, and whose souls are purified by their afflictions, and prepared for heaven, and made fit offerings for God to receive. This sense the Syriac interpreters prefer. Our Version, with the Arabic, follows the Greek, ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλάμψουσι; which expression may be taken in two senses; either it may be understood of the afflictions and sufferings of the righteous in this life, for so ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often signify in the LXX, particularly Isai. x. 3. According to this acceptation, the meaning of this place is, that the righteous shall shine the brighter for their afflictions, and that God will glorify his saints in and by them. Thus God promises to such as set their love upon him, not only that he will be with them in trouble, but that he will deliver them from it, and bring them to honour by it, Psal. xci. 15. We cannot have a more remarkable instance of the presence of God with his servants in afflictions, than in the history of the Three Children cast into the furnace, where the text acquaints us, that one in the form of the Son of God, probably an angel, conspicuous and distinguishable by his brightness, walked with them, and accompanied them in the very flames; and that this accident, and their miraculous deliverance from it, was the occasion of their being promoted in the province of Babylon, Dan. iii. The sentiments of the primitive writers, upon occasion of the martyr's sufferings, are most noble and magnificent: "A Christian, says Tertullian, never thinks himself so fine, never so illustrious, as at the stake; he is then in his triumphal chariot, going to heaven in state." Apol. pro Christianis. Nor is what Eusebius writes less observable: "That it was a most charming sight, to behold the martyrs in prison, to see how their misery became them, how they adorned their fetters, and looked as captivating in their chains, as a bride in all her glory upon the day of marriage." Eccles. Hist. lib. v. c. 1. Or we may understand this passage in another sense, viz. That the righteous shall shine with glorified bodies, ἐν ἐπισκοπῇ ψυχῶν, ver. 13. For the Jews have a tradition, that the bodies of the righteous shall be clothed at the resurrection with a clothing of light, as of a pure flame. This is agreeable to the descriptions made in the Old Testament, of the just rising from their graves, "that they shall shine as the brightness of the firmament, and as the stars, for ever and ever," Dan. xii. 3. And in the New it is said, "that they shall shine as the sun in the kingdom of their Father," Matth. xiii. 43. Hence in Scripture, and particularly in the writings of St Paul, the state and happiness of the blessed is expressed by the word *glory*. See also Matt. xvii. 2. Acts ix. 3. Rev. i. 14, 15.

Ibid. *And run to and fro like sparks among the stubble.*] By the stubble it is certain the wicked are meant, called also chaff, by a like metaphor, Psal. i. 5. The expression here is proverbial; and if it be understood of the righ-

teous in this life, and of their conduct, as distinguished from the wicked, the meaning then will be the same with that of St Paul, Phil. ii. 15. "That the sons of God," *i. e.* the righteous, "shine as lights in the world, in the midst of a crooked and perverse generation." But if it is applied to the future state of the righteous, it seems to intimate their great swiftness in their heavenly vehicles. Our translation, it must be confessed, which renders διαδραμοῦνται, by running to and fro, conveys but a flat and low idea, the image only of a few random sparks. The sense would be more sublime and just, after this manner, "They (the saints) shall run or pass through the ranks of the wicked (*discurrent*, says the Syriac version, *justi inter impios*) as fire spreads through the stubble every where, uncontrouled and irresistable." Hereby probably is intimated their power over them; a farther description of which follows in the next verse.

Ver. 8. *They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.*] [or, *the Lord shall reign over them.* ὁ βασιλεύσει αὐτῶν κύριος εἰς τὰς αἰῶνας.] Though the righteous may be said even in this life to judge the nations, *i. e.* to condemn the wicked, by the conspicuousness of their faith and virtue, in which sense κρίσις is taken by the Arabic version and is often understood so by St Jerom, and by St Austin, De Civitate Dei, lib. xx. c. 5. see also, John v. 24. yet I rather incline to apply this passage to the next life, "That in the great and final judgment of the world, the saints shall be assessors with God in judging the wicked:" For it is piously thought by many learned men, that the saints, when crowned themselves by God, shall be invested with the authority of pronouncing sentence even against evil angels and wicked spirits. And it was an opinion that prevailed generally in the early times of Christianity, that at the resurrection every man should rise in order, ἕκαστος ἐν τῷ ἰδίῳ τάγματι, *i. e.* according to the degree of his goodness; and that they who were raised and judged first, should themselves have a part in judging those which followed. See Dan. vii. 18, 22. Matth. xix. 28. 1 Cor. vi. 2, 3. Rev. ii. 26. See note on chap. i. and ver. 1. of this book.

Ver. 9. *They that put their trust in him shall understand the truth, and such as be faithful in love shall abide with him.*] *i. e.* Persons so qualified shall happily experience this truth in particular; or the meaning may be, that they are the fittest and most likely to attain the knowledge of divine truths in general, which is the sense of Messieurs Du Port Royal: for the author seems to point out two ways or conditions for that purpose; the first is, trust in God, or rather a distrust of a man's self, and of his own perfection and abilities, because humility is the surest way to divine knowledge; the second is, a sincere and unfeigned love of God, which displays itself in obedience and a readiness to do God's will; for an honest and well-disposed heart, free from any corrupt passions or affections, may soonest hope to receive spiritual illuminations, and the knowledge of saving truths, according to that observation of our Blessed Saviour's, "That if any man will do his will, he shall certainly know of his doctrine," John vii. 17. According to the different pointing of the Greek text, the last clause of this passage of our author may be differently understood: either we may render with the margin, and the Geneva Bible, "Such as be faithful shall remain with him in love;" and thus the Oriental versions point the place: or, as our translators take it, "Such as be faithful in love, shall abide with him," *i. e.* cleave to him with so firm and unshaken a resolution, that neither tribulation nor distress, life nor death, shall separate them from him; and in this sense προσμένειν τῷ κυρίῳ is taken, Acts xi. 23. The Syriac interpreters seem to understand this clause in the sense of not falling away, "qui sunt fideles, per charitatem permanebunt ipsius; quia gratiam & misericordiam electis suis impertitur.

Ver. 11. *Whoso despiseth wisdom and nurture, he is miserable.*] This and the former verse refer to those vain reasoners, and wicked libertines, whose character is so justly drawn in chap. ii. The sentiments of this writer agree frequently, we may observe, with the Book of Proverbs; and this passage very much resembles that fine advice in the conclusion of the eighth chapter of that inspired writer, particularly the two last verses, where wisdom speaketh thus of herself, "Whoso findeth me, findeth life, and shall obtain favour of the Lord; but he that sinneth against me, wrongeth his own soul; all they that hate me, love death." See also Psalm ii. 12. in the LXX version. St Cyprian opens his treatise, De habitu Virginum, with an encomium of discipline, too fine and remarkable to be here omitted: "Disciplina custos spei, retinaculum fidei, dux itineris salutaris, fomes ac nutrimentum, bonæ indolis, magistra virtutis facit in Christo manere semper, ac jugiter Deo vivere,

et ad promissa cœlestia et divina præmia pervenire. Hanc et sectari salubre est, et aversari ac negligere lethale." Tertullian, throughout his works, is equally full of its commendation.

Ver. 12. *Their wives are foolish, and their children wicked.*] It is obvious to observe, that the Book of Proverbs not only calls wickedness in general by the name of folly, but seems to brand the sin of *uncleanness*, or *lust*, with that name more particularly. What, therefore, our translators here render *foolish*, in the marginal reading, is *light*, or *unchaste;* and the Arabic version confirms this sense, which reads, "Uxores ejus procaces;" and the Port Royal Comment, "Les femmes sont dereglées." As to what is here observed, that the children of such parents are generally vitious and wicked; this is almost unavoidable: For as the apocryphal Esdras speaks, "Like as the field is, so also is the seed; and as the flowers be, such are also the colours," 2 Esdr. ix. 17. This so natural and constant a resemblance shews the great duty and necessity incumbent on parents to be good and virtuous themselves, upon account of their children, and the good or evil consequences derived to them; for according to their own conduct and behaviour, they entail either a blessing or a curse upon their children, as it follows in the next words, which the Oriental versions join with great judgment to this verse.

Ver. 13. *Blessed is the barren, that is undefiled, which hath not known the sinful bed.*] This is to be understood of the "barren wife," that is chaste and free from adultery, whose great commendation in scripture is κοίτη ἀμίαντος, Heb. xiii. 4. And though she may be reproached by some upon account of her barrenness, as was the sentiment of the Jews particularly, through their hopes and expectations of the Messiah, yet shall her virtue be recompensed by God, as far preferable to the most fruitful adultery. In vain have some Popish writers endeavoured to ground upon this place, which undoubtedly relates to married persons, "the order of perpetual virgins;" as if that was established and approved of in the age of this writer, and known to the ancient Jews, which is certainly the invention of more modern times.—In this passage no reflection is intended against marriage, nor any preference given to a continued celibacy; the comparison is between married persons only, *viz.* a barren wife and a teeming adulteress: See Chemnitti Examen, par. iii. p. 17. Nor does this writer commend a person in general, ἥτις οὐκ ἔγνω κοίτην, but such a chaste wife in particular, who has not defiled the bed ἐν παραπτώματι. I shall only observe upon the Greek reading of this passage, that the particle ὅτι, which introduces it, and seems harsh and ungrammatical, it is here, as it is often in the sacred writers, *pleonastical:* See instances of this in Blackwall's Sacr. Classics, vol. i. p. 118.

[I would distinguish it thus: ἐπικατάρατος ἡ γένεσις αὐτῶν. Ὅτι, &c. In our version ὅτι is rendered *wherefore*.]

Ibid. *She shall have fruit in the visitation of souls.*] Though she has not the blessing of children, and "the fruit of the womb which cometh of the Lord," yet shall she have her fruit, *i. e.* her recompense and reward, when hereafter she shall be crowned, and reign in glory with other pure and immaculate souls. The writer of this book probably entertained that notion, so frequent to be met with among the rabbins, and even primitive fathers, that after 6000 years there will be a glorious *millennium*, when the saints shall reign a thousand years upon earth. This they call "dies magnus judicii," and is probably the ἐπισκοπὴ ψυχῶν here referred to. In this sense the learned Mr Mede understands this passage, as likewise ver. 7. and 8. of this chapter. See Comment. Apocalipt. lib. iii. p. 536.

Ibid. *She shall have fruit.* ἕξει καρπόν· The particle ὃ is not absolutely necessary here, and yet it is probable it has been omitted by means of the similitude of the syllable καρ; thus, ἕξει ὃ καρπὸν, &c. as in the next verse, δοθήσεται ὃ αὐτῷ, &c. where the turn of the sentence, and the reason is like this.]

Ver. 14. *And (blessed is) the eunuch, which with his hands hath wrought no iniquity—unto him shall be given the special gift of faith.*] The meaning is not, that the special gift of faith shall be given him, as our version has it, but rather that some special gift or reward shall be given him for his faithfulness: And so the Syriac interpreter renders, "Dabitur ei pro ipsius gratia et fidelitate hæreditas desiderii." And in this sense of faithfulness we are to understand St Paul, when he says, "I have kept the faith: Henceforth there is laid up for me a crown of righteousness," 2 Tim. iv. 7. And though eunuchs were forbidden under the law to "enter into the congregation of the Lord," Deut. xxiii. 1.; that is, were not admitted to honours and offices either in the church or commonwealth of Israel; yet the inward qualifications and rare

endowments of the soul shall be sufficient to give such pure persons, as offend not against God by any loose action or impure thought, a title to the communion of saints, and not only take off the outward legal restraint, but give them an honourable place in the Temple of the Lord, and even make them, for their victory in overcoming the flesh, pillars in it; Rev. iii. 12. The sense of this passage greatly resembles that of Isa. lvi. 4, 5. "Thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in my house, and within my walls, a place and a name better than of sons and daughters."

[Ver. 15. *For glorious is the fruit of good labours.* ἀγαθῶν γὰρ πόνων καρπὸς ἐυκλεὴς. As the author is here speaking of conjugal chastity in particular, and the bed undefiled, the word πόνων seems too lax and undetermined; and therefore it is probable that, instead of πόνων he wrote ὕπνων· "For the fruit of honest embraces is honourable." And to καρπὸς ἀγαθῶν ὕπνων is opposed τέκνα μοιχῶν, ver. 16. and ἀνόμων ὕπνων τέκνα, iv. 6. see ch. vii. 2.]

Ibid. *And the root of wisdom shall never fall away.*] [rather *fail.*] *i. e.* of chastity, which is the subject of the foregoing verses: And so the Syriac version understands it, "Radices castitatis non evellentur." The sense of the whole verse is, that every good work will be attended with a reward. And thus the Arabic version, "Bonorum enim operum eximius ac pulcherrimus est fructus;" and that chastity in particular, which is a glorious victory over ourselves, hath this pleasing prospect and comfort in reversion, that many blessings and privileges will descend from God upon the branches of a chaste and holy stock; and that the virtue and goodness of parents is a security and treasure to their posterity. We may observe, that, as in the Book of Proverbs the adulterer is described to be a man void of understanding, chap. vi. 32. so this writer makes chastity to proceed from wisdom: And this possibly St Paul might intend, Rom. xii. 3. when he advises, φρονεῖν εἰς τὸ σωφρονεῖν, which St Jerom renders, "sapere ad pudicitiam," Cont. Jov.

Ver. 16. *As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.*] Τέκνα μοιχῶν ἀτέλεσα ἔσται, which we may understand in two senses; either that a bastard shall not be partaker of holy things, i. e. shall not be admitted to officiate in the sacred mysteries, nor to hold public dignities, according to the marginal reading, and the Geneva version; and so the sense will be the same with that in Deut. xxiii. 2. "A bastard shall not enter into the congregation of the Lord, even unto the tenth generation." And indeed some lawgivers anciently fixed such a mark of infamy upon bastards, as to forbid their coming to the sacred offices; even the heathens themselves excluded bastards, as well as the profane and wicked, from the participation of their mysteries; and according to the old Ecclesiastical laws, bastards were not capable of being ordained without a dispensation: see Watson's Compl. Incum. p. 102. That ἀτέλεσος will admit this sense, see Hesychius, and Leigh's Critica Sacra, in voce; and thus it is sometimes understood by the ancient Greek fathers—or we may understand this place, with our translators, of the short and uncertain continuance of such a spurious offspring, upon whom God may visit the iniquity of their fathers. And indeed we meet with in Scripture a most remarkable instance of the divine vengeance in this particular, viz. that the darling offspring of David's guilt was smote by God, and perished quickly from before his eyes; and God gives this very reason for it, "because thou hast done this thing, the child that is born unto thee shall surely die," 2 Sam. xii. 14.

[The metaphor here is taken from fruits. See ch. iv. 5. x. 7. Ecclus. xxiii. 25. This verse depends upon the foregoing, and is opposed to it.]

Ver. 17. *And their last age shall be without honour.* ἢ ἄτιμον ἐπ' ἐσχάτων τὸ γῆρας αὐτῶν *Their old age at last shall be without honour.*]

Ver. 18. *If they die quickly they have no hope, neither comfort in the day of trial.*] ἔξουσιν, SHALL *have no hope.*] Some learned men have thought (see Usher's Body of Divinity, p. 16.) that what is said here, and in the context, is a hard and uncharitable sentence upon bastards, whose very birth and entrance into the world, though it be indeed by a crime of their parents, yet themselves may be thought guiltless, and as such, undeserving of punishment: but the observation of this writer will be less liable to exception, if we consider, that there is often a natural and hereditary taint in wicked and debauched families, and that some particular sins run as it were in the blood, the seeds of future wickedness. Hence holy Job, speaking of such wicked parents, says, in very strong and significant terms, that they lay, or treasure up iniquity for their children, ch. xxi. 19. which natural propensity and vitious turn of temper God fore-

seeing, sometimes has recourse to extremities to stop the infection, and hinder the spreading guilt. Though vitiously disposed children more generally hasten their own death by irregularity and loose living; or, if by chance they live long, like the wanton elders that tempted Susanna, being grown old in wickedness, they lose all the respect and reverence otherwise paid to grey-hairs. And when they come to die, their case, like that of other wicked men, is most desperate; nor will they have any thing to alledge in their favour in the great day of enquiry, διαλήψεως. Thus the Psalmist describing the end of the wicked says, " the ungodly shall not be able to stand in the judgment," Psal. i. 6. where the LXX read, οὐκ ἀναστήσονται οἱ ἀσεβεῖς ἐν κρίσει, which has been unaccountably perverted in favour of the opinion, that there shall be only a resurrection of the just. But that passage of the son of Sirach, Ecclus. xli. 9 comes nearest the sense of this writer, " woe be unto you, ungodly men; if ye be born, ye shall be born to a curse; and if ye die, a curse shall be your portion."

Ver. 19. *Horrible is the end of the unrighteous generation.*] Calmet very properly observes, (see Comment. in loc.) that what is said in this and the following chapter, of the sad prospect and miserable fate of the children of adulterers ought not to be understood as spoken absolutely by this writer, but only of such, as being abandoned and debauched themselves, imitate and follow the vicious courses of their parents; for otherwise, the crimes of their ancestors cannot be imputed to them in the judgment of God, nor will they be answerable for them before his tribunal: For it is very possible, that children thus born in sin, and from a criminal and forbidden commerce, may yet prove virtuous and regular in themselves; and that the children of even good men and saints may be lewd and vicious; as was the case of old Eli's children in particular, who made the Lord's people to transgress through their scandalous uncleanness, 1 Sam. ii. 22.

CHAP. IV.

THE ARGUMENT.—*In this chapter, the author pursues the same subject with which he concluded the former, and shews how much happier, upon the comparison, chaste and virtuous persons are, though without children, than adulterers and the brood of a sinful and polluted bed: That the former, if they enjoy long life, as they generally do, are in a state of peace and security; and if taken away by an early and untimely death, it is an instance of mercy to them, that they may escape thereby some imminent danger or approaching evil.—But the life of the vitious and debauched, is, on the contrary, both short and unhappy; their death is dishonourable, their hope desperate, and their future estate full of misery and torment.*

BETTER it is to have no children, and to have virtue: For the memorial thereof is immortal, because it is known with God and with men.] κρεῖσσον ἀτεκνία μετ' ἀρετῆς. " Better is a childless state with virtue." The Vulgate reads, " O quam pulchra est casta generatio cum claritate!" which is not a just translation of the original words, κρεῖσσον ἀτεκνία μετ' ἀρετῆς; for ἀτεκνία is very improperly rendered by *generatio*; and then it seems, as does our version, either to confine chastity to celibacy, or to such, as being married, have no children; as if virtue and fruitfulness were incompatible. Whereas the true meaning is, that though a person hath no children, and seeks not any by acts of incontinence, or unlawful mixtures, his virtue supplies what is wanting to him in that respect, and his good actions shall be like children to him, and hinder his name from being lost in oblivion. Such a virtue as can withstand a criminal passion, and is proof against all the dangerous temptations of it, is approved by God, and will be finally rewarded by him, and cannot fail of being respected and well spoken of by the valuable part of mankind. And however the libertine may pride himself in his spurious issue, and the adulteress value herself on the fruit of her womb, yet incontinence will always differ from barrenness, as a crime does from a misfortune.

Ver. 2. *When it is present, men take example at it.*] (The reading of the Alexandrian MS. is much better, τιμῶσιν, *honour it*:) This observation is not true of men in general, that they have an esteem for virtue; for with respect to very many of the species, that reflection of Horace is still too true, " Virtutem incolumem odimus." The meaning therefore must be, that good men esteem, admire, and follow after virtue; that they will make virtuous men, while they live, the patterns for their imitation, and honour their memory when they are dead.—And even wicked men have been known to regret the loss of good men, and to lament and even pity their suffering fate.—Thus Antiochus Epiphanes wept for the death of Onias the high priest, 2 Maccab. iv. 37. and

the Athenians for that of Socrates, though they occasioned it.

Ibid. *It weareth a crown, and triumpheth for ever.*] ἐν τῷ αἰῶνι στεφανηφορῦσα πομπεύει, or στέφανον φορῦσα πομπεύει. Junius understands αἰὼν of the present world, and renders, "in sæculo hoc triumphat," i. e. that virtue, through a consciousness of having done its duty, through hope anticipates, even in this life, its future reward, and by faith triumphs, as already sure of a crown. And indeed the Syriac and Arabic versions confirm this conjecture, both of which render, "in hoc sæculo." There is a manifest allusion in this verse to the Olympic games, and the crowning of the conquerors therein; for in the original the following technical terms are worth noting, viz. στεφανηφορῶν, πομπεύειν, ἆθλον, ἀγών. From whence the learned, among other reasons, infer, that this book was not written by Solomon, who was dead above two hundred years before the first Olympiad. See Usher's Annals.

Ibid. *Having gotten the victory, striving for undefiled rewards.*] The sense of these words, as they stand in our translation, seems obvious enough, and is not much unlike that of Horace: "Virtus repulsæ nescia sordidæ, Intaminatis fulget honoribus;" Carm. Lib. III. Od. 2. but it does not agree with any of the ancient versions. The Vulgate reads, "Incoinquinatorum certaminum præmium vincens:" St Cyprian yet more obscurely, *Incoinquinatorum certaminum* prœlium *vincens;* and the Greek, τὸν τῶν ἀμιάντων ἆθλον ἀγῶνα νικήσαντα. The expression in each of these passages is very unusual and singular; with respect to the first, a conqueror that receives the reward of his services, is not properly said, "vincere præmium, certamimum," but "reportare præmium," or something to that effect: But the next, "certaminum prœlium vincens," which is the rendering of St Cyprian (De singularitate cleri) and of the Greek, has still less authority to justify it; "vincere prœlio" is classical, but "vincere prœlium certaminum," I believe, is quite without precedent. Nor is ἀμιάντων ἆθλων without its difficulties and objections. If I might be indulged the liberty of proposing a very small alteration, I would read the passage thus, ἐν τῷ αἰῶνι στεφανηφορῦσα πομπεύει, τὸ τῶν ἀμιάντων ἆθλον, ἀγῶνα νικήσασα; where by ἆθλον I would understand, the reward of the contest, and not the contest itself; and by ἀμιάντων, those that had merited this crown or reward, by being undefiled. And I have the pleasure to find this conjecture confirmed by the Syriac version, which renders, "præbet se victricem agonis eorum qui sine macula sunt," applying it manifestly to the persons, to the *Agoniceta* himself, and not to contests, or the nature of their rewards. Calmet's Comment. is likewise to the same effect, and that of Messieurs du Port Royal still more explicit: "Elle triomphe & elle est couronnée comme victorieuse, apres avoir remporté le prix dans les combats pour la Chasteté."

[The difficulty in the vulgar reading of the Greek will be, perhaps, somewhat removed, if ἆθλων be translated *laborum*, which is an usual signification of the word. But as the Alexandrian MS, (which seems much preferable to the others,) instead of πομπεύει has ποτέμπει, for ἀποπέμπει or προπέμπει, perhaps it might originally be thus, ἡ ἐν τῷ αἰῶνι στεφανηφορῦσα, προπέμπει (or ἀποπέμπει) τὸν τῶν ἀμιάντων ἆθλων ἀγῶνα νικήσαντα· "And bearing a crown in this life, it attendeth or sets forwards (or dismisseth) him who hath got the victory in the contest of the undefiled labours;" that is, it *attendeth* or *dismisseth* him to a better life. I have before, in the note on this verse, taken notice of the baldness and obscurity of Cyprian's and the Vulgate's rendering here; I shall only observe further, that it is probable (they gave a mere literal translation of the Greek, without a strict regard to the propriety of the Latin tongue, suitable to the Latinity of that age. So νικᾶν τὰ Ὀλύμπια is, by Ennius, translated *Vincere Olympia.* Of which, see more instances in Fred. Gronov. Observat. in Scriptor. Ecclesiast. C. x. *præmium* in the Vulgate is probably nothing but a mistake of the copy for *prœlium.*

Ver. 3. *The multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips*] ἐκ νόθων μοσχευμάτων: Probably the true reading may be μοσχεύματα, slips from spurious trees, *i. e.* without a metaphor, children begotten of unlawful beds, as it follows in verse 6. The sense, as well as ἐπισφαλῶς βεβηκότα, seems to require this. And this reading is confirmed by Coverdale's version, which renders, "and the thinges that are planted with whoredom, shall take no deep rote, ner laye eny fast foundacion." And it has been observed in the vegetable world, that slips from such irregular productions do not thrive to any purpose. The book of Job describes the generation of the wicked in like terms; "this is the portion of a wicked man with God, and the heritage of oppressors which they receive of the almighty: If his children be multiplied it is for the sword;

and his offspring shall not be satisfied with bread: Those that remain of him shall be buried in death, and his widow shall not weep:" ch. xxvii. 13, 14, 15. The description in this and the following verses is agreeable to the Scripture dialect, where mankind in general is often represented under the metaphor of *trees* or a *plantation;* see Psal. i. 3. xcii. 12, &c. According to the Hebrew style, a *bough* or *branch* often denotes a *son;* the word *ben*, or *son*, nearly according with *banna*, which signifies the *root;* see Gen. xlix. 22. where the Hebrew word *banoth*, which we translate *branches*, literally signifies *daughters*. In like manner we find the wicked in particular compared to unpromising plants, or withered and decayed trees: Thus St Jude speaking of such libertines as defile the flesh, emphatically describes them, as "trees whose fruit withereth, without fruit, twice dead, plucked up by the root," ver. 12. The sense of this passage is briefly this, That God will visit the posterity of such loose and debauched persons, and that even their children shall not continue for any long time, but "as plants which God hath not planted, shall be rooted up." Besides the instance before given, of David's child struck with death, St Austin's account of his is very particular; he ingenuously acknowledges, that he had a son "carnaliter ex se natum de peccato suo," but that God quickly deprived him of the child though one of very promising hopes; "annorum erat fere quindecim, & ingenio præveniebat multos graves & doctos viros:" Confess. lib. ix. c. 6.

Ver. 4. *For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind.*] *i. e.* Though they equal, or even overtop the prosperity of the good and virtuous, yet having laid their foundation in wickedness, they shall be overthrown by calamities; like a tree that has taken no deep root in the earth, and is violently shaken with storms and tempests: To which agrees that observation of the Psalmist; "when all the workers of wickedness do flourish, then shall they be destroyed for ever;" *i. e.* they are then hastening the more to their excision, their flourishing being in order to their destruction, ὅπως ἂν ἐξολοθρευθῶσιν, say the LXX, Psal. xcii. 7. but the righteous are compared to the immovable cedars in Libanus, ver. 12. According to that of Solomon, "a man shall not be established by wickedness, but the root of the righteous shall not be moved," Prov. xii. 13. See also Ecclus. xl. 15, where the children of the ungodly are called, "unclean roots upon a hard rock."

Ver. 5. *The imperfect branches shall be broken off.*] Rather, "their branches shall be broken off imperfect."

Ibid. *Their fruit unprofitable.*] ὁ καρπὸς αὐτῶν ἄχρηστος. This adjective, though it has indeed this signification of *unprofitable*, yet it means rather here *insuavis*, *i e.* that the fruit is unpleasant, not of a kindly sort, and has not the right taste or flavour, as fruit will always be that comes from a tree which is wrongly planted, either in a soil that is not proper for it, or where it wants its natural sun, or when the the ground is too hot or too cold, too wet or too dry, too sour or too stubborn.

Ver. 6. *For the children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.*] ["Of unlawful beds, rather, "of unlawful embraces."] ἐκ γὰρ ἀνόμων ὕπνων τέκνα γεννώμενα. Ὕπνος here does neither mean *bed*, as our translators render; nor *sleep*, as the margin and Vulgate have it; it rather means *concubitus*, in which sense it occurs, ch. vii. 2. and accordingly the Syriac interpreters render, "Liberi ex illegitimo congressu procreati;" who, being monuments of their parents guilt, are a perpetual brand, while they live, of infamy upon them. Agreeable to the sentiments in this and the foregoing verses is that description of the adulteress, and the punishment of her unlawful offspring, Ecclus. xxiii. 25, 26. "Her children shall not take root, and her branches shall bring forth no fruit; she shall leave her memory to be cursed, and her reproach shall not be blotted out:" But the reproach does not terminate in the parent only; the children likewise, according to the sense and opinion of the world, are partakers of the shame, according to that farther observation of the same wise writer; "the inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach; for the children will complain of an ungodly father, because they shall be reproached for his sake;" Ecclus. xli. 6, 7. But such illegitimate children being here mentioned, "as witnesses of wickedness against their parents in their trial," (which Calmet understands to be the same with ἡμέρα διαλήψεως, ch. iii. 18.) I am inclined to think there is this further meaning in the words, *viz.* that such children will be accusers of, and witnesses against, their guilty parents in the other world. And thus the Geneva Bible expressly reads, which is confirmed by the Arabic version, which

renders in the future, "Testes erunt nequitiæ parentum suorum, cum explorabuntur."

Ver. 7. *Though the righteous be prevented with death, yet shall he be in peace.*] That the righteous are often snatched away before they arrive at any maturity of age, is evident from observation. This is frequently the effect of God's goodness, which removes them from the evils or dangers of life; but in what time or manner soever they depart, their death ought not to be considered as a personal misfortune, since God fixes them in a place of rest and repose, free from the temptations, as well as troubles and inquietudes of life, waiting with a holy impatience for further degrees of happiness. The prophet Isaiah has the same reflection, "That righteous and merciful men are taken away from the evil to come, and shall enter into peace," chap. lvii. 1. And one of the ancients has made the like observation, "That he that is a favourite of the gods, dies young;" ὃν φιλῶσιν ἀποθνήσκει νέος. By the righteous being prevented with death, we are not to understand his being surprized by death when he least thought of it; for the good man can never, properly speaking, be surprized; he is always on the watch, prepared and ready to leave the world and appear before God; his death may be indeed sudden or hasty, but not careless or unguarded.

Ver. 9. *But wisdom is the grey-hair unto men, and an unspotted life is old age.*] ἡλικία γήρως. Our translators seem not to have expressed ἡλικία at all in their version, which yet has a strong and significant meaning here, *viz.* That an unspotted life is mature old-age, or the standard of old-age. Fulgentius quotes this and the preceding verse, and adds most excellently by way of comment, "Ad cognoscendum, quantum possibile est, cujuslibet defuncti meritum, non quantum vixerit, sed qualiter quisque vixerit intuendum. Sicut enim vita mala, quanto magis fuerit temporaliter prolongata, tanto magis delinquentibus multiplicat pœnam; sic vita bona, quamvis hic brevi tempore terminata, magnam sempiternamque conquirit bene viventibus gloriam. Vita igitur mala immaturos acerbosque senes demergit in Tartarum, vita vero bona defunctos juvenes maturos perducit ad Regnum." De Statu Viduali, epist. 2. Philo observes of their great legislator Moses, τὰς ἡλικίας προήκοντας, &c. "Ut provectos ætate appelet Juvenes, & eos qui nondum senuerunt, Seniores, non respiciens annorum numerum, aut tempus breve longumve, sed potentias animæ, prout movetur melius aut deterius." De Resipisc. Noe, & de Vita Contempl. Agreeably to this the Romans styled their chief council, *Senatus*, and the Lacedæmonians called theirs γερουσία, not so much upon account of their age, as the wisdom and prudence of those that composed it: in like manner presbyters, in Ecclesiastical history, had their name assigned them on the same account. There is hardly any subject on which the sages have moralized more finely than on this: "honesta acta ætas," is, in the opinion of one of them, the surest way to lengthen our lives, and frustrate the malice of mortality. Cicero has many beautiful sentiments upon this occasion; particularly in his book De Senectute, in the eighteenth chapter there is a thought which is very like what is contained in this and the foregoing verse; "Non cani, non rugæ repente autoritatem arripere possunt; sed honesta acta ætas superior fructus capit autoritatis extremos." And so the poet:

Ampliat ætatis spatium sibi vir bonus; hoc est
Vivere bis, vita posse priore frui.

But no reflection of the ancients is more judicious, than that of a learned modern, "Grey-hairs," says he "consist not in the multitude of years, but in the number and variety of useful observations that are made; nor is there any reason why wisdom should be peculiarly ascribed to the aged, except such persons, by having lived longer in the world, and having had the opportunity of many and various occurrences to ripen their judgment, have accordingly improved it; for it matters not much, whether a man makes his observations in a longer or a less time, provided he makes them well." Boyle's Occasional Reflections.

Ver. 10. *So that, living amongst sinners, he was translated.*] This passage is undoubtedly to be understood of Enoch, whom being the first example of eminent sanctity, God was pleased to translate, as he had condemned the first instance of transgression, to shew his great detestation of sin. The great question is, whether these words signify a natural death, or a miraculous translation, as that of Elijah was; from some expressions in the context, many learned men have been inclined to conjecture, that the author of this book thought Enoch died a natural death, and that his translation here mentioned, was only such a translation; one reason in particular, that has induced them to think an ordinary death is here spoken of, is, that the holy Scripture often uses the like expressions to

signify death; see 1 Kings xix. 4. Jonah iv. 3. and particularly Job xxii. 16. where the Vulgate renders *qui sublati sunt ante tempus*, though the writer is speaking of such as die a sudden death. And it must be confessed, that the Hebrew phrase in all these passages is the same with that which Moses makes use of to express the translation of Enoch; and from hence some have inferred, that even Moses's words, Gen. v. 24. may be understood of a natural death, and do not necessarily imply a miraculous translation. But the reasons and arguments for a miraculous translation seem to carry with them much greater weight: For, *1st*, Though the text of Moses above-mentioned does not absolutely imply the miraculous translation of a man, yet living, into heaven or another world; nevertheless, when we compare what he says of Enoch with what he relates of the other patriarchs, it is plain he intended to distinguish the manner in which Enoch went out of the world from that in which the other patriarchs left it; for of all the rest mentioned in that chapter it is said, *they died*, but of Enoch this is not said, but only that *he was not*, οὐχ εὑρίσκετο, *was not found on earth*, because God had translated him from it. Further, Moses takes notice of the eminent probity of Enoch's life, which made him well-pleasing to God, as this writer does here, and then immediately adds, according to the Vulgate, "Et non apparuit, quia tulit eum Deus;" implying, that though he was no more seen upon earth, yet he was still alive. This is the sense which the Chaldee paraphrase takes it in, which renders expressly, "Subductus est, & ascendit in cœlum coram Domino." Again, it is said of Noah and of Abraham, that "they walked with God," Genes. vi. 9. xvii. 1. but it is not said, that "they were not, because God took them." This phrase therefore must import something that happened peculiarly to him. *2dly*, The holy penman, 2 Kings ii. 3, 5, 9. giving an account of Elijah's translation, which was confessedly miraculous, uses the very same words, viz. *taken away*, several times, to express it by. *3dly*, The son of Sirach seems most favourable to Enoch's being translated alive, Ecclus. xliv. 16. where, to avoid any equivocalness, the Vulgate reads, "translatus est in Paradisum," a term not commonly made use of to express the ordinary death of a man. But, *4thly*, The writer of the epistle to the Hebrews, xi. 5. puts this matter beyond all dispute, and understands it clearly of a miraculous translation, "by faith Enoch was translated, that he should not see death." *Lastly*, Many of the fathers expressly assert a miraculous translation; the author of the Recognitions, bearing the name of St Clement, says, "Enoch having pleased God, was translated into immortality." And St Cyprian, "That he deserved to be taken from the contagion of this world by a singular favour." De Mortal. St Jerom yet more fully, "That he was translated into heaven, and fed with celestial bread," Epist. 38. ad Pammach. See Calmet's Dissertation more at large.

[Ibid. *So that, living*, &c. The author seems to have meant something more than is here expressed, *viz.* "So that he was translated alive from amongst sinful men." καὶ ζῶν ἀπὸ μέλαξυ ἁμαρτολῶν μετετέθη· For there was nothing extraordinary in Enoch's living amongst sinners (for so did other good men) nor in his being translated (for so are all men by death) but what was peculiar to him was, that ζῶν μετετέθη, "he was translated whilst he was living:" μετετέθη τὸ μὴ ἰδεῖν θάνατον, Heb. xi. 5. So that the sense seems to require that ζῶν should be added to μετετέθη, if this passage is to be understood of Enoch: For it may be understood of the short-lived righteous mentioned ver. 7.]

Ver. 12. *For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.*] This seems to refer to the corruptions introduced by Cain and his descendants, by which the holy seed, by degrees fell off and became infected. Calmet observes, that there is a particular beauty in the word βασκανία, here rendered *bewitching*, and that it is with the greatest propriety applied to sinful pleasures; for as there is a sort of magic, or fascination, which imposes upon men's eyes, and makes them see false appearances, and obscures what is real; so a like fatal mistake arising from the blindness of men's understandings, or the perverseness of their wills, makes them fancy there is truth and reality in false and imaginary pleasures, and tempts them to overlook the real danger that attends them. Nor is this true only of pleasures in general, but applicable in a more particular manner to the sweets of love, or amorous delights; I have therefore sometimes fancied φιλότηλος to be the true reading, which seems warranted by what follows. The like observation we may make upon ῥεμβασμὸς, which the Vulgate renders, *inconstantia concupiscentiæ*; and the Lexicographers, who refer to this place, no less imperfectly, *occupatio mentis*. The meaning is, that a continual round or circle of cri-

minal pleasures turns people's heads; for so μεμβασμὸς properly signifies, and transforms things and persons into other natures, like Circe's enchantments; for so μεθαλλεύει may be interpreted, which probably too is a technical term, Dr Grabe thinks the verb μεθαλλοιόω would be more agreeable to this place, and likewise more proper in ch. xvi. 25. See Prolegom. cap. iv. tom. ult. The sense of this whole verse is not improperly expressed by those words of Tully; "Impedit consilium voluptas, rationi inimica est, ac mentis, ut dicam, præstringit oculos, nec habet ullum cum virtute commercium:" De Senectute, c. xii. [φαυλότητος is certainly right: And I doubt whether φιλότης for *res venerea* is used in that sense even by the poets, without some adjunct which may point out and restrain it to that signification: As in Homer, ἐν εὐνῇ ᾗ φιλότητι, and φιλότητι μιγῆναι. The reasoning too and connection seem to require φαυλότητος. See the foregoing verse, where κακία and δόλος are specified.]

[Ibid. *Simple mind*, νῦν ἄκακον, rather *harmless*.]

Ver. 13. *He being made perfect in a short time, fulfilled a long time.*] It may be asked, with what propriety Enoch is here said to have fulfilled a long time, since he was the shortest lived of the patriarchs before the flood, and lived but 365 years? To this the answer is very obvious, "If we measure not his life by the number of years, but by the perfection of his goodness, δι' ἄκρας ἀρετῆς τελείωσιν, by his consummate virtue and extraordinary sanctity in the corrupt age he lived in, he may be allowed, to all useful purposes of living, to have fulfilled an honourable age." Euseb. Præp. Evangel. lib. vii. c. 8. So of Abraham it is said, Gen. xxv. 8. that "he died in a good old age, an old man, and full of years;" Expressions exaggerated on purpose to denote an extraordinary length of life. But here again it may be as justly enquired, how Abraham can properly be said to die in a good old age; when, if we compare his age with those that lived before him, it comes much short of theirs; for one hundred seventy-five years may be considered as a small point of time, with respect to those several hundreds of years that the fathers before the flood arrived at; see Gen. v. And in the computation of the lives of the fathers after the flood, Gen. xi. we find all of them, except one, to be older than Abraham was. The true answer therefore to this difficulty is, that Abraham died in a good old age, not as to the measure of his life by days or years, but in regard to the great progress he had made in faith and holiness.

[Ver. 14. *Therefore hasted he to take him away from among the wicked.* διὰ τοῦτο ἔσπευσεν ἐκ μέσου πονηρίας, i. e. *hastened him from amidst wickedness.*]

Ver. 15. *Neither laid they up this in their minds, that his grace and mercy is with his saints, and that he hath respect unto his chosen.*] Ἐπισκοπὴ, though it often signifies visitation by punishment, yet here means that favour and regard which God shews to his elect; and the sense of the whole passage is, that the wicked, among whom Enoch conversed, considered not the true reason for which God took him, that it was an act of his mercy, rather than severity, to remove a saint, "whose righteous soul was vexed with the filthy conversation of the wicked," to a state of purity, perfection, and happiness; much less did they consider, that he was taken up alive into heaven, to be an example of that happiness which God has prepared for those who walk with him and please him; and also a proof, that our bodies are capable of immortality. Nor did they make any use or improvement of his translation, though it certainly was the noblest exhortation to piety and virtue that can be imagined.

The construction of the Greek in the former part of this verse is singular, λαῶν ἰδόντων is a more usual way of expression, than οἱ δὲ ἰδόντες, ᾗ μὴ νοήσαντες.

[If some other verb be not wanting at the end of the verse, ἦσαν must be understood, ἰδόντες ἦσαν, *i. e.* εἶδον, and so νοήσαντες and θέντες. So xix. 18. μεθαρ—μοζόμενα, sc. ἦν, 2 Cor. v. 12. διδόντες, sc. ἐσμὲν, *i. e.* δίδομεν.] The latter part of this verse being the same with chap. iii. 9. should be also translated alike.]

Ver. 16. *But the righteous that is dead, shall condemn the ungodly which are living.*] Our version and the commentators understand this in the future tense, following the present accenting of the Greek; but the Vulgate reads the passage in the present tense, "Condemnat autem justus mortuus vivos impios," which all the ancient English versions follow; Junius also and Calmet render in like manner: So that probably the original reading was that of the Complut. ed. κατακρίνει. If we follow this reading, the passage may relate to any righteous person speedily taken away, whose good life condemns or leaves without excuse the wicked that outlive him, and grow old in their wickedness; or it may relate to Enoch in particular, who may be

said to condemn his cotemporaries, either *virtually* by his word and doctrine, or *judicially*, by denouncing God's judgments against the ungodly of his time. See the same expression applied to Noah upon a like occasion, Heb. xi. 7.

[This verse may depend upon the former, and be connected to it by understanding, and repeating the particle ὅτι, thus ὅτι χάρις καὶ ἔλεος—τοῖς ἐκλεκτοῖς αὐτοῦ, ὅτι κατακρίνει δὲ (the same as καὶ ὅτι κατακρίνει) δίκαιος, &c. "Unto his chosen. And that the righteous who is dead condemneth the ungodly who are living. For they will see the end of the wise, and yet will not consider what God in his counsel," &c. *i. e. for though* they see—*yet* will they not consider, &c.

Ibid. *And youth, that is soon perfected, the many years and old age of the unrighteous.*] This is what the prophet Isaiah means, when he says, chap. lxv. 20. "That the child that has an early sense of goodness and perfects holiness betimes, shall die an hundred years old; but the sinner, being an hundred years old and confirmed in wickedness, shall die as an over grown child and be accursed."

Ver. 17. *And shall not understand——— to what end the Lord hath set him in safety.*] The wicked triumph over a godly man suddenly snatched away, as if God had forgotten to be gracious, and was unmindful of his piety, or was induced through some secret fault to cut his life short; not considering (for such have not the knowledge of God or his counsels) that it was in mercy to him and for his greater safety and reward. This is assigned by learned men as the reason why Lazarus is mentioned, Luke xvi. as dying before the rich man, because God graciously removed him from the evils of life, but continued the profligate in order to his repentance, or to fill up the measure of his iniquity.

Ver. 18. *They shall see him and despise him, but God shall laugh them to scorn.*] Grotius says, that the future is used in this description for the Præteritum, and calls it a Hebraism; though it is certain that such changes are not unusual in the best classic writers—the repetition, *they shall see him*, is beautiful, upon the supposition of this book's being metrical; and is otherwise very defensible, especially as supported by the authority of all the editions; I should else have thought χώψονται the true reading, which seems to make the opposition in the words following more beautiful; and so small an alteration might easily be occasioned by the nearness and affinity of the sound.

Ibid. *And they shall hereafter be a vile carcase.*] ἔσονται μετὰ τοῦτο εἰς πτῶμα ἄτιμον. Can all the wicked before referred to with propriety be said to be a vile carcase, or to compose one vile carcase? and is not this sense in some measure comprized in the sentence following? possibly πεσοῦνται may be the true reading here, which opens a new sense, and yet proper to the occasion, viz. that they should be confounded and fall shamefully; which signification πτῶμα will equally admit of; and it is as certain, that εἰς is frequently to be understood in the sense of ἐν: and I have the satisfaction to find this interpretation confirmed by the authority of the Vulgate, which reads, *Erunt posthac decidentes sine honore*; and by the Syriac version, *Erunt posthac in ruinam turpissimam.* Junius also is to the same purpose; and to these agrees the Geneva Bible, which renders, "they shall fall hereafter without "honour."

[From the Vulgate and Oriental rendering, it seems more probable that ἔσονται is the true reading, as *erunt* occurs in them all. It has been thought that the author, instead of εἰς πτῶμα the present reading, wrote εἰς χῶμμα ἄτιμον, a vile laughing stock, with which εἰς ὕβριν is very well joined; ἔσονται εἰς χῶμμα, is χωφθήσονται, as εἰς ὕβριν is ὑβριθήσονται. Isaiah xxviii. 18. ἔσεσθε εἰς καταπάτημα, i. e. καταπαληθήσεσθε, ye SHALL be trod upon, Job xxvii. 14. εἰς σφαγὴν ἔσονται, i. e. σφαγισθήσονται.]

Ibid. *And a reproach among the dead for evermore.*] εἰς ὕβριν ἐν νεκροῖς δι' αἰῶνος. This expression may seem to relate to the everlasting disgrace of wicked men *in infernis*, that, like the giants of old, they shall stand upon a lasting record there; but it is more probable, it should be taken in a more limited and confined sense, for the phrase νεκροὶ αἰῶνος or δι' αἰῶνος, is a Hebraism, and may receive some light from Lamentations iii. 6. where the prophet, complaining of his terrible situation in his dungeon, says, he has made me stay in dark places, ὡς νεκροὺς αἰῶνος, *veluti mortuos sæculi*, as those that have been long dead, as those that lie buried in their graves. And that the term evermore, does not here mean eternity, strictly so called, seems the more probable from the order of the description, because the judgment, or day of accounts, is mentioned after, ver. 20.

A reproach, &c.] [Rather, among those who have been long dead, or the dead of old, according to the reading of the Alexandrian MS ἐν νεκροῖς αἰῶνος, which is the true one.]

Ver. 19. *For he shall rend them, and cast them down headlong, that they shall be speech-*

less, &c.] Rather, "dash them speechless headlong." ῥήξει αὐτὰς ἀφώνους πρηνεῖς. Calmet observes, that the author here has expressed in three words three different punishments; ῥήξει implies, that God shall beat or dash them against the ground; and the other two probably allude to a more infamous kind of death, viz. that they shall be strangled, and suffocated, and burst asunder. And thus πρηνὴς is used, Acts i. 18. in the description of Judas's death. See Wall's Critical Notes in loc. and Hammond. Osiander thinks ἄφρω the true reading, rather than ἀφώνους, (see his Observations on the Vulgate) but he assigns no reason, and is supported by no authority of MSS. The description of the punishment here is not unlike that supposed to be inflicted upon the Rephaim of old, to whom Enoch in his prophecy refers; and possibly such wicked ones as resembled them in their proud and blasphemous speeches and notorious acts of violence and oppression, are here meant: for can there be a properer punishment for a γιγαντώδης θυμὸς (for so the son of Sirach calls a proud and defying temper) than what is here described to be its fate; or can pride and insolence be represented under stronger circumstances of meanness and disgrace? the opposition is too beautiful in what follows not to be taken notice of; for, were they swoln with pride? the Almighty shall burst them. *Disrampet illos inflatos*, says the Vulgate. Did they aspire against heaven? they shall be cast down headlong. Did they use great swelling words and threats of defiance? they shall be speechless. Did they pride themselves in works of greatness, and trust in their strong holds of security; they shall be shaken from their foundations and become desolate. Did they love noise and disturbance, and was their name terrible upon earth; they shall "come no more into remembrance, but their memorial shall perish with them." Were they such desperate and bold wretches, as to set every thing at defiance? they shall be afraid even of their own consciences. Did they finally ridicule God and his justice? they shall tremble at the apprehension of their sad punishment.

CHAP. V.

THE ARGUMENT.—*To shew the great difference, in point of happiness, between the virtuous and the wicked, the latter are introduced as groaning under inexpressible misery, and lamenting before the tribunal of God their former ill courses, and the sad consequences of them. From hence the writer takes occasion to shew, that the vengeance of God always pursues sinners, either immediately from himself, or by the agency of second causes, his appointed instruments and executioners. Calmet thinks the six first chapters may be considered as a sort of preface to the rest of this work.*

Ver. 1. *Then shall the righteous man stand in great boldness before the face of such as have afflicted him.*] At the end of the former chapter, the wicked are represented as trembling under a sense of their guilt and the apprehension of punishment due to it: Here, by way of antithesis, is shewn the holy confidence and sweet security which will arise in the breast of every good man in the day of trial, from the justice of his cause, and the testimony and approbation of his conscience. Thus παῤῥησία is used in many places in the New Testament; see particularly, 1 John ii. 28. and iv. 17. where the righteous man is said to have boldness in the day of judgment.

Ibid. *And made no account in his labours.*] We may understand this of such as laughed at the good man's deeds as fruitless, or endeavoured to make them so by their opposition: but St Austin, and others of the fathers, understand this passage of such oppressors as by violence spoiled the righteous man's goods, which he had acquired by his honest labours. Thus St Cyprian, *diripuerunt labores eorum*; Testim. lib. iii. ad Quirin. c. 16. And the Vulgate renders accordingly, *abstulerunt labores eorum*, which Coverdale and the Geneva Bible follow. Calmet explains the passage in both these senses. [They seem to have read ἀφελόντων instead of ἀθετούντων.]

Ver. 2. *When they see it, they shall be troubled with terrible fear.*] The Syriac and Arabic Versions read, *him*. The sense is, the wicked shall be confounded at the sight of him whom they have so much abused, and shall behold with amazement the sudden and wonderful turn of providence in favour of the righteous, beyond what they expected or thought of; and from the happiness conferred upon the righteous shall conclude and anticipate their own misery. To give the more lively impression of this the author represents them both as standing together before the judgment-seat of God, and as witnesses of each other's happiness or misery. The circumstances of the surprise upon the signal deliverance of the righteous, are very justly here preserved; and the consternation and despair of the wicked, from the killing

reflection of a too late and fruitless repentance, are no less beautifully described, with all the terror and exaggeration of expression. For it will be no small torment to the wicked, to see those, whom they most despised for their great advantages in piety and goodness, very highly advanced in honour by God, and rewarded by him as his faithful servants: envy at others' happiness, and despair of their own, will render them completely miserable. This is finely represented in the parable of the rich man and Lazarus.

Ibid. *Strangeness of his salvation.*] Rather, unexpectedness.

Ver. 3. *And they, repenting and groaning for anguish of spirit, shall say within themselves, this was he whom we had sometime in derision, and a proverb of reproach.*] The prosopopœia here is very natural, and may be considered either as a soliloquy in each repenting sinner's breast, or as a joint reflection made by them all, and a set discourse which they had one to another. The Greek will admit of either sense, but Calmet thinks the latter most agreeable to the context. It is very observable, that there are three words in this verse to express the same thing, viz. γέλως, παραβολὴ, ὀνειδισμὸς, which are designed to denote an excess of abuse and rudeness: but that in Psal. xliv. 14, 15. is still more remarkable, where David uses five synonymous terms upon the like occasion; ἔθου ἡμᾶς ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸν καὶ καταγέλωτα τοῖς κύκλῳ ἡμῶν· ἔθου ἡμᾶς εἰς παραβολὴν ἐν τοῖς ἔθνεσι, κίνησιν κεφαλῆς ἐν τοῖς λαοῖς. The confession of these scoffers may be applied to all others of the like turn and denomination; for it has been the unhappy fate of good men in all ages, to be thus ridiculed by libertines. It was the observation of Job long since, that "the just upright man is laughed to scorn," ch. xii. 4. And, with respect to himself, he complains particularly, that "he was made a by-word of the people; and before them, (as the margin reads,) he was a tabret," ch. xvii. 6. i. e. for them to make sport with; see Mercer in loc. which is no improbable interpretation of the place, the LXX rendering it by γέλως.

Ver. 4. *We fools counted his life madness.*] Religious men, and such as retire from the world for the opportunity of a great piety, are often represented by debauchees as melancholy and disordered; but in the end, such libertines as abuse the world, will be found to be the only fools, and religion acknowledged to be the truest wisdom. The like reflection was thrown upon such of the primitive Christians as were dead to the world; they were looked upon as senseless, for despising the pleasures that courted them, and foolishly credulous, for trusting to invisible rewards: "Let fools and idiots (says Celsus in his sneering way) come to the Christian mysteries, for such are the most agreeable disciples to the God they worship." Origen. cont. Cels. lib. iii. Nor did our Savour himself escape the censure of having a devil, and being mad, John x. 20. So certain an attendant upon extraordinary sanctity is obloquy and reproach. There is seemingly the like reflection on him, Mark iii. 21. and even uttered by his own friends, as our translation has faultily rendered it: for as the learned now generally agree in interpreting the place, ἐξέστη does not relate to our blessed Saviour, but to the clamorous multitude, whose behaviour often gives just occasion for such a suspicion. [The fault is not in our translation, but in the wrong acceptation of the word ἔλεγον, which does not mean *they* (i. e. his friends and relations) said, but men said, it was commonly said; the same as ἐλέγετο, which is very usual. Thus Luke vi. 36. δώσουσιν, i. e. δοθήσεσθαι. ibid. ver. 44. συλλέγουσι and τρυγῶσι. In like manner, Luke xii. 20. τὴν ψυχήν σου ἐπαιτοῦσιν, which our translators render, "Thy soul shall be required of thee," as they might here have rendered, ἔλεγον γὰρ, "for it was said, he is beside himself;" and the scribes, and not barely scribes, but the Scribes who came down from Jerusalem, said, &c. So the passage is to be understood, and to be distinguished in the original. ἔλεγον γὰρ ὅτι ἐξέστη, καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβαίνοντες ἔλεγον, &c. The repetition of the article οἱ is emphatical, and intimates that not ordinary Scribes, but Scribes from Jerusalem, who may be supposed to have more learning and skill than others, said, He hath Belzebub.

Ver. 5. *How is he numbered among the children of God, and his lot is among the saints!*] How different are the cool reflections of an unbodied spirit, from the wild sallies of a heated fancy; and how do the sentiments of the same persons vary, considered in this different light! the very same scoffers, who railed the just man upon his glorious title of *A Son of God*, chap. ii. 18. at length confess the truth of what he said; they perceive the invaluable privileges of such a relation in the next life, and that the true inheritance of the sons of God is among his glorified saints: ἐν ἁγίοις ὁ κλῆρος αὐτοῦ, see Dan. xii. 13. where the angel tells him, that "he

shall rest in a happy condition, and stand in his lot, at the end of the days;" *i. e.* in the resurrection of the just; which the LXX render, ἀναστήσῃ εἰς τὸν κλῆρόν σου. The phrase alludes to the division of the land of Canaan (a type of heaven) among the twelve tribes by lot.

Ver. 6. *And the Sun of righteousness rose not upon us.*] [Rather, *hath not risen upon us.*] Coverdale's and the other English versions read in like manner, following the Vulgate; but all the Greek copies omit the words, *of righteousness*, and so likewise do several of the Fathers, when they quote this passage; see particularly St Gregory, lib. xxxiv. Moral. c. 6. St Ambr. Serm. 3. & 16. and St Cyprian in many places. The Syriac and Arabic versions likewise omit them. They seem either to have been put in the margin by way of explanation, and to have crept from thence into the text, or else to have been added from the former sentence, for they are neither in the Alexandrian nor any other copy.

Ver. 7. *We wearied ourselves in the way of wickedness and destruction.*] One cannot help observing at first sight, how closely wickedness and destruction are here linked together, and that one seems to follow naturally at the heels of the other: Nor is sin, however represented to be all pleasure, without its drudgery: the prophet Jeremiah expresses himself like this writer, "They weary themselves to work iniquity," chap. ix. 5. See also Habak. ii. 13. It is a pretty observation of a very learned writer, that the Greek word πονηρία, which signifies *wickedness*, comes from another that signifies *labour*, viz. πόνος. Sanderson's Sermons, p. 596. And it is not without great elegance and particular good reason, that the lusts and practices of sinners are so frequently in scripture styled *works*, and sinners emphatically called "workers of iniquity," and said "to work wickedness;" expressions all implying the toil and drudgery of wicked courses. St Chrysostom is very copious on this subject, and shews, both from Scripture and reason, that the life of a wicked man has more real weariness and slavery, than all the mortifications and severity of a godly life. And this truth the wicked here confess, though too late, "ambulavimus vias difficiles," as the vulgate renders. And here again the subject suggests to me the same useful reflection, *viz.* That when men are about leaving this world, and their soul is a little more at liberty to reflect (which holds much stronger of an unbodied spirit) there will then be a strange alteration in their judgment and opinion concerning the things of this world; they will then be sensible of the extreme vanity and folly of them, and fruitlessly wish for a few hours of their irrevocable time, mis-spent in a succession of vanities. But bitter will be the remembrance of former pleasures not innocent, and so much the greater will the detestation and cursing of them be, as they have taken more delight in them. But this will appear in a stronger light from what follows. Our version follows the present reading of the Greek, ἐπλήσθημεν τρίβοις, but ἐπλανήθημεν seems to be more suitable, *viz.* "We wandered up and down in the paths of wickedness and destruction." [But ἐπλήσθημεν τρίβοις, I believe is not Greek. To make it so, it should be τρίβων, as Prov. xiv. 14. τῶν ἐαυτῆ ὁδῶν πλησθήσεται. The true reading seems to me to be ἐπλανήθημεν τρίβοις, "we have wandered in the paths," which answers well to the foregoing verse, "We have erred from the ways of truth."]

Ver. 8. *What hath pride profited us, or what good have riches with our vaunting brought us?*] *i. e.* What good have all our proud and haughty conceits, our admiration of worldly state and riches, our pursuit of vain curiosities and unlawful pleasures, done us, since these admired trifles are so uncertain, and all vanished into nothing? It is obvious to observe, from this self-reflection of a wicked man, very naturally here represented, that the sensual person in a future state will condemn himself in the first place, that by pursuing with eagerness the uncertain pleasures of this world, he has forfeited his title to more durable and lasting delights. *2dly*, That he is for ever incapable of recovering his lost happiness; and the sad prospect or reflection upon that happiness, which he might have enjoyed, but lost through his own folly, will greatly increase his misery. *3dly*, That the remembrance of his imprudence in this respect, will be a part of his future punishment; all his favourite pleasures and enjoyments being past and gone, they will, by a miserable exchange, be succeeded with dreadful and tormenting reflections: For it will be an addition to the torments of the wicked, that they shall not be able to forget all those sins and follies which they have ever been guilty of, but must have always in their remembrance, as it were purposely to haunt and disturb them, all those once dear delights, which they would now willingly at any rate purchase the oblivion of.

Ver. 9, 10, 11, 12.] We meet with several of these similies and comparisons, with re-

spect to the shortness of life, and its satisfactions; in the Book of Job, ch. ix. 25, 26. "My days are swifter than a post, they flee away, they see no good: "They are passed away as the swift ships, as the eagle that hasteth to the prey." And among the memorable sayings of Agur, Prov. xxx. 19. "The way of an eagle in the air, and the way of a ship in the midst of the sea," are taken notice of as so obscure and uncertain, as to leave no traces behind them. The comparisons made use of in the course of these verses, to represent the uncertainty of life and its enjoyments, we may observe, thicken apace, as if the wicked described in this chapter, took pains, and were concerned to impress upon others that lively sense of the vanity of worldly pleasures, which, by a sad experience, they had unhappily gained. The images are very natural, and placed in different lights, to be more affecting; they seem compassionately designed as notices to warn others, "lest they come also into that place of torment:" And they are each of them particularly proper to express what they are brought to illustrate. I shall only observe thus much of them further, That though they very naturally describe the licentiousness of the wicked, and the eagerness with which they abandon themselves to their lusts and passions, and the rapidity with which they are carried away by them: yet herein all the images are deficient, that they do not sufficiently point out the destructive consequences and mischievous effects of a mis-spent life: For can a wicked life be thought as harmless as a *shadow*; or will it, like that, pass away without any further notice? Is the speed of a *messenger* an adequate resemblance, without considering the consequence of his errand, and how he will be received at the end of his journey? Does the soaring of *birds* into the upper regions, and their aspiring even towards *heaven*, sufficiently denote the contrary course of sinners, and their certain tendency *downwards?* Or should a *ship* be described only as passing swiftly over the sea, and no notice taken of the danger of a *shipwreck?* And will the *great gulph* finally be as easily passed over as the *waves*, or come together like the *light air?* The propriety of our translation too in some of the foregoing similies may be a little suspected; for, ver. 9. ἀγγελία παραλλέχυσα, which in our version is rendered, "as a post that hasted by," may probably with more justice be translated, "as a flying report," (as a post that hasteth by.) And thus Calmet explains it, "comme une nouvelle qui court; comme la renommée qui vole;" and then he quotes Virgil's Description of Fame, Æneid. iv. And indeed ἀγγελία properly means the *rumor* itself, and not the *messenger* that carries it. Again, ver. 11. the *light air* is said in our version to "be parted with the violent noise of the bird's wings," σχιζόμενον βίᾳ ῥοίζῳ, (the next word expresses the motion of them:) But certainly this is inaccurate, for the noise does not part the air, but follow from it. Coverdale's, and the other ancient versions, render more justly, "parting the aire thorow the vehemency of her goinge: per vim itineris," Vulg. Our translators were led into this mistake by the double sense of ῥοῖζος, which signifies both *stridor* and *impetus*, but the latter signification is far preferable here: And thus the Syriac and Arabic interpreters understand it. (The Greek may be pointed and read thus: Σχιζόμενον βίᾳ, ῥοίζῳ κινουμένων πληγὼν διοδεύθη, &c. "impetu motarum alarum;" parted by the violent force of moving wings. The last observation is upon the Greek text, ver. 12. ὁ ἀὴρ εὐθέως εἰς ἑαυτὸν ἀνελύθη, where I would read with Grotius, ἀνακλυθε, which seems more proper. (It is right ἀνελύθη. See chap. ii. 1. where ἀναλύω is used in the same sense of returning, ἀναλύσας ἐξ ᾅδου. And hence the true reading, ch. xvi. 14. seems to be οὐδὲ ἀναλύει ψυχὴ παραληφθεῖσα.)

Ver. 13. *Even so we in like manner, as soon as we were born, began to draw to our end.*] i. e. Our life has been wasting ever since it was first given us, and we are continually dying by degrees; like that of the poet, "Nascentes morimur," which Seneca seems to explain, "Quotidie morimur, quotidie enim demitur aliqua pars vitæ:"—We die daily, for our life is daily decreasing. But that of St Austin is still closer, "Profecto ex quo esse incipit in hoc corpore, in morte est homo." De Civit. Dei, lib. xiii. An expression not unlike that moving one in our Burial Service, "In the midst of life, we are in death;" for life is continually exposed to so many perils, that what David says of himself, Psal. cxix. 109. is true of every man, "My soul is always in my hand;" i. e. it is always in danger to be taken from me. The Hebrew word signifies, the *palm* of the hand, out of which any thing will easily slip; and intimates, that he esteemed his life always in danger, and always was ready to resign it.

Ibid. *And had no sign of virtue to shew.*] Coverdale's translation is much better, "And have shewed no token of virtue." The Greek reads

in the present tense, "We have no sign of virtue to shew:" i. e. We have nothing to urge in our defence, no good action to produce in our favour. One cannot help observing from hence, how insignificant, even in his own confession, a wicked man is; he is born and dies, can say no good of himself, nor any body else for him.

(Ver. 10, 11, 12, 13. The connection of these four verses lies thus: "As a ship sailing—a bird flying, an arrow shot at a mark, leave no traces behind them; so we, dying as soon as we are born, have no sign of virtue to shew." This last clause contains the application of the similitudes; and the preceding, "dying as soon as we were born," (i. e. dying to all virtue, dead in trespasses and sins) gives the reason why they have no marks of virtue to shew: And it is the same in sense with that of Psal. lviii. 3. "The ungodly are froward, even from their mother's womb: As soon as they are born, they go astray and speak lies." Our translation of ἐξελίπομεν, "began to draw to our end;" has nothing peculiar (as it ought to have) to the persons here spoken of; for all men, as soon as they are born, begin to draw to their end: And it is contrary to the use of the word ἐκλείπειν, which signifies *to die*, to be quite extinguished, Luke xvi. 9. ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς, &c. "That when ye are dead, they may receive you (i. e. ye may be received) into the everlasting tabernacles, xxii. 32. ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σοῦ· "But I have prayed for thee, that thy faith may not be totally extinguished:" Not, that *thy faith fail not*, for Peter's faith did certainly *fail*, but it was not quite *extinguished*; ἔλιπε, but not ἐξέλιπε. Our translators have put in *And* at the beginning of the 10th verse, and have joined that verse to the 9th, neither of which should have been done; for the sense is fully ended at the 9th verse, and there is nothing in the original to countenance such connection.

Ibid. *But were consumed in our own wickedness.*] [καὶ ἐδαπανήθημεν, *have been laid out or expended.*] i. e. We spent our whole life in wickedness; and as we died in our sins, we justly suffer the reward of our evil deeds.—These and such like dreadful reflections will the wicked make in their torments.—Thus far the wicked are introduced speaking: Accordingly the Vulgate here inserts, "Talia dixerunt in inferno hi qui peccaverunt." And indeed such a soliloquy from a great sinner, or such repenting strains from a company of them in despair, seem very natural; for such is the power of a guilty conscience, that the wicked shall be self-condemned even before the "books are opened;" they will anticipate their doom, and acknowledge the justice of their sentence, before it be passed upon them. The making the scene of this long *prosopopœia*, which reaches from the beginning of ver. 3. to the end of this, to be in *hell*, as the Vulgate does; and the representing them, by an ingenious fiction, as really speaking and lamenting *there*, in the way they would have done if they had power, can never be enough admired in this writer. We have a remarkable and beautiful instance of this in Luke xvi. 24. where an imaginary discourse is carried on between Abraham and the rich man.

Ver. 15. *But the righteous live for evermore.*] The author having shewn the dreadful consequences of sin, according to the inward sense and acknowledgment of the wicked themselves, their sad prospect, and the final ruin of all their hopes; and illustrated, by several just comparisons, the shortness of life, especially of one spent in a continual round of sinful pleasures; proceeds, in this and the next verses, to set down, by way of contrast, the glory of the righteous, and their exceeding great reward; that it is not only *with*, but *in* the Lord; for so it is in the original; and the Syriac and Arabic translations render accordingly *in Domino*. It is also observable, that their reward, and even their future life, is expressed in the present tense, to denote probably the certainty of their reward, and their immediate entrance upon it.

Ibid. *And the care of them is with the Most High.*] The true and common acceptation of these words is, that God careth for the righteous, will defend them with his favourable kindness as with a shield, and will provide for them a reward, great even beyond imagination or expression. Stella understands this passage in a different sense, "That the chief care of the righteous is about the Most High; and his whole study and endeavour to please the Lord in all instances of duty." "Tota solicitudo et diligentia justorum circa id versatur, ut Deo placeant, illi enim vere justi dici possunt, qui Deo curant placere." Stell. Enarrat. cap. i. Lucæ." This sense would indeed have been very proper, if the original reading was, ἡ φροντὶς αὐτῶν περὶ ὑψίστου, as he seems to have uuderstood it; but the true reading in all the editions is, ἡ φροντὶς αὐτῶν παρὰ ὑψίστῳ, "Cura eorum penes, altissimum," as the Arabic renders. That of the Syriac, "Cogitatio illorum in altissimo," may seem to favour either sense.

[Ver. 14. *Like as the smoke which is dispersed*

here and there with a tempest. The Greek literally is, *And is dispersed like smoke by the wind.*]

[Ver. 15. *And the care of them is with the Most High.*] In Bos's edition of the LXX, he observes, that *Ald.* has περὶ ὑψίστου.]

Ver. 16. *Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand.*] [τὸ βασίλειον, *Palace*, see on i. 14.] The Arabic reads, "Diadema pulchritudinis;" and the Syriac version more explicitly, "Diadema bonorum operum." The Greek, τὸ βασίλειον τῆς ὑπεροχῆς, καὶ τὸ διάδημα τοῦ κάλλους· which manner of expression by the substantive is very beautiful. Instances of it are frequent in Scripture and profane authors: Thus, chap. i. 10. we have ἐκ ζηλώσεως, for the *jealous ear;* and πνεῦμα δυνάμεως, a *mighty wind*, chap. v. 23. And in Luke xviii. 6. the *unjust judge* is, ὁ κριτὴς τῆς ἀδικίας; and the *forgetful hearer*, ἀκροατὴς ἐπιλησμονῆς, James i. 25. See more instances, John xvii. 12. James v. 15. 2 Thess. ii. 8. This must be allowed to be a fine description of future happiness, and, considering the times of this writer, very clear and distinct. The New Testament, indeed, speaks of the righteous in heaven under the idea and character of mighty kings and princes; and no wonder if there are better and clearer promises therein; but in the Old Testament, at least under the particular œconomy of Moses, we meet with no such explicit discovery of the happy and glorious state after death.

Ibid. *For with his right hand shall he cover them.*] As by the organs of sense attributed to God, the knowledge of God is set forth; so by the organs or instruments of action is his power decyphered, and most eminently by the hand: So that the hand of God, in scripture, means ordinarily the power of God; but the right-hand being more active than the left, and the more usual instrument in outward works, hence it is taken to intimate the exceeding abundance of the power of God. The sense of this passage is much the same with that of the Psalmist: "The righteous shall dwell under the defence of the Most High, and shall abide under the shadow of the Almighty: He will defend them under his wings, and they shall be safe under his feathers; his faithfulness and truth shall be their shield and buckler;" Psal. xci.

Ver. 17. *He shall take to him his jealousy for complete armour.*] I have before observed, that sin, in scripture, is often compared to spiritual adultery; see note on ch. i. 10. So that the sense is, "That his jealousy," i. e. his enraged justice, "will furnish him with complete armour." The Syriac version expresses this very fully, "In gratiam ipsorum in zelo suo armabit omnia." The following descriptions, to the end of the chapter, are full of the sublimest imagery; God is drawn in all that terrible glory with which the strongest imagination can paint him; his whole figure strikes us in the highest and most amazing manner: He is represented, as completely armed with terror; we see his helmet, his breast-plate, his invincible shield, his sharp sword, his thunderbolts, and, in fine, his whole artillery of heaven. He is more dreadful than Mars moving to battle, while he commands the creation round him (for so I would render τὴν κτίσιν in the following sentence) to execute his decreed vengeance upon his enemies, and to determine the fate of guilty nations. In Moses's song, the Lord, or *Jehovah*, is represented, in like manner, as a fierce "man of war," Exod. xv. 3. Nor is the description of the Psalmist less to be admired, where he says of God, "If a man will not turn, he will whet his sword; he hath bent his bow, and made it ready; he hath prepared for him the instruments of death, he ordaineth his arrows against the persecutors," Psal. vii. 12, 13.

Ver. 18. *He shall put on righteousness as a breast-plate.*] [ἐνδύσεται θώρακα δικαιοσύνην· So Ephes. vi. 14. ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης· As ὡς is omitted, the author might as well have wrote δικαιοσύνης. See the notes upon Lysias, Ed. Lond. p. 579. But in Isaiah lix. 19. from whence probably this, as well as that of St Paul, is borrowed, ὡς is expressed. See ver. 19. of this chapter, and vii. 9. ψάμμος ὀλίγη, where ὡς is likewise omitted; and note on ver. 22.] The breast-plate is known to cover the heart, which is the source of all the passions; hence this writer says, that God will arm himself with justice as with a breast-plate, to intimate, that he will do nothing out of mere passion, or by an absolute uncontrouled power, without regard to the rules of equity; but that he will conduct all his proceedings and determinations, even against his enemies, according to the eternal rules of justice: and therefore it follows very properly in the next sentence, "that he will put on true judgment instead of an helmet;" i. e. as a wise judge, whose infinite wisdom searches into the secrets of every crime and action, and who cannot be mistaken or imposed upon, he will give true and impartial judgment; and as a just judge, he will observe a strict proportion be-

tween the crimes and the punishment. With great propriety therefore is true judgment here described as the ornament of his head. This can only be exceeded by that sublime description in the inspired writer upon the like occasion, "He put on righteousness as a breast-plate, and a helmet of salvation upon his head; and put on the garments of vengeance for a cloathing, and was clad with zeal as with a cloak;" Isa. lix. 17. How much more amiable is the description of this writer, representing the Almighty, cloathed with the breast-plate of righteousness, than that of Jupiter in Homer, whose Ægis grinned terribly with the figures of horror, affright, and discord?

Ibid. *Instead of a helmet.*] Καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον. The learned editor of Philo Judæus applies the epithet to κόρυθα, rather than κρίσιν, and conjectures the true reading of this place to be, περιθήσεται κόρυθα κρίσιν ἀκαθαίρετον, "Accipiet pro galea inexpugnabili judicium;" which he justifies by two parallel passages in Philo, where the same sentiment occurs, δύναμιν ἀκαθαίρετον τὸ δίκαιον ἡγούμενος; and in another place, ἀκαθαιρέτῳ χρώμενοι τῷ δικαίῳ ξυμμαχίᾳ. Phil. de Mose.

Ver. 19. *He shall take holiness for an invincible shield.*] St Bernard observes upon this passage, that at the time when this true judgment is passed, God's equity, as the margin rightly renders, will be so absolutely inflexible, that he will not suffer himself to be overcome by any arguments of pity that can be offered; nor can he possibly relent by any weakness or tenderness of nature. As the wicked have so long abused the riches of his goodness and long suffering, his dignity calls upon him to do justice to his injured honour. And since this judgment, or proceedure, is founded upon the most perfect equity, it will in all respects be so irreproachable, that even the wicked themselves shall be convinced of the justness of their sentence; and while they experience the greatness of his power, shall acknowledge the justice of all his determinations, and that his equity is no less infinite.

[Ibid. *And true judgment.* κρίσιν ἀνυπόκριτον. So xviii. 16. ἀνυπόκριτον ἐπιταγήν· κρίσιν ἀνυπόσαλον (see Maccab. lib. ii. 1. 13.) would have been nearer than ἀκαθαίρετον. had there been any need of a change.]

Ver. 20. *His severe wrath shall he sharpen for a sword.*] This is capable of two senses, either that he shall sharpen the sword of his fierce wrath, as the Syriac version understands it, "Mirum in modum exacuet lanceam iræ suæ;" [which seems to have read ἔκλοπον instead of ἀπότομον] or that he shall sharpen his wrath into a destructive sword, εἰς ἀπότομον ῥομφαίαν as the Arabic renders, "Iram suam expoliet in gladium acutum." And thus God punished the transgression of our first parents, he sharpened τὸν θυμὸν τῆς ὀργῆς, Numb. xiv. 34. into a flaming sword, to guard the avenue of Paradise against them; "to keep the delinquents, says St Chrysostom in loc. Hom. 18. in continual remembrance of what had passed, and to strike frequent terror into them, by so menacing an object." The description in this and the following verses is agreeable to the language of scripture; for when God is mentioned as angry with the wicked, he is represented as standing continually with his bow bent, with his arrow upon the string, as ready to let fly; and with his sword, not only drawn, but whetted, as if he was just about to strike; Psal. vii. 13.

Ibid. *And the world shall fight with him against the unwise.*] This is the same in effect with that sentence in the 17th verse, "He shall make the creature," *i. e.* the creation, "his weapon for the revenge of his enemies." Not that Almighty God has any need of all, or any of his creatures, to assist him in executing his vengeance, but he sometimes chuses to make use of them, as instruments of his wrath, to convince the unwise, *i. e.* the wicked, of their folly, in their immoderate, or unlawful pursuit of them; and therefore his wisdom purposely punishes them by such creatures as they have abused, and makes the objects of their pleasures become the instruments of their punishment; *Qui in cunctis deliquimus*, says St Gregory, *in cunctis ferimur;* Homil. 35. in Evang. It is an observation of the book of Job, that all the works of nature are prepared by God to be his instruments, either for judgment or for mercy; thus chap. xxxvii. 12, 13. it is said of the clouds in particular, that "they are made to do whatsoever he commandeth them upon the face of the whole earth, either for correction or for plenty." And of the treasures of snow and hail, the same writer observes, that they "are reserved by God against the time of trouble, against the day of war and battle;" ch. xxxviii. 23. In the song of Deborah it is said, "That the stars in their courses fought against Sisera." And indeed God can make all the elements in their turns to conspire against the wicked; he can discomfit them with thunderbolts and tempests, ver. 21. as Livy says it happened to the Romans in the great battle at Cannæ; or command the air to

be his destroying angel: He can make the waters to rage and swell horribly, ver. 22. and to destroy them by another deluge; he can make the fire to fulfil all the purposes of his providence, and his "flame shall burn up the ungodly:" Or, he can command the earth "to open her mouth, and death shall come hastily upon them."

Ver. 21. *Then shall the right-aiming thunderbolts go abroad.*] Βολίδες ἀσφαπῶν, *the arrows of the lightnings;* and so the Syriac version has it, *Jacula lancearum ignearum ac fulgurum.* The meaning is, that the Lord shall shew his wrath and indignation against the wicked by terrible thunder from heaven, like that in the days of Samuel, 1 Sam. vii. 10. when "the Lord thundered with a great thunder upon the Philistines, and discomfited them:" And that these his instruments of destruction shall be so infallibly directed, as to execute his designed vengeance with an unerring certainty. An ingenious writer observes, "That compound epithets heighten the diction; and that even one of these is itself a short description." Pope's preface to Homer's Illiad. We see the justness of this observation in εὔστοχοι, or right-aiming; for can any thing convey a finer or more lively idea, than thunderbolts animated as it were with sense, and discharging themselves with judgment and discretion? We see the uplifted hand of vengeance, and the bolt not only grasped and levelled *rubente dextera*, but executing its fated commission with as much certainty, as if each particular stroke had its charge assigned it. Aristotle justly commends Homer, for having found out *living words*, "His hero's arrow is impatient to be on the wing, and his weapon thirsts to drink the blood of the enemy." δόρυ μαίνεται. Here the Almighty's thunder is winged with death, and his unerring wisdom guides it to the mark; Jehovah but sends out his arrows, and they know where to go, and what to do—In short, to use the words of another polite writer upon a like occasion, the description here and in the context, "is a noble picture, in which the gusts of hail, and flashes of fire, burst out from the clouds with as much spirit and force as in a real tempest."

Ibid. *And from the clouds, as from a well-drawn bow, shall they fly to the mark.*] Ὡς ἀπὸ εὐκύκλου τόξου τῶν νεφῶν, i. e. As from the well-arched or well-bent bow of the clouds. Not any well-drawn bow is here alluded to, but that particular bow, the τὸ τόξον ἐν τῇ νεφέλῃ, which was *at first set in the cloud*, Gen. ix. 14. And thus the Vulgate renders, "A bene curvato arcu nubium." To which agree the Syriac and Arabic, and most ancient English translations; but Coverdale's is more explicit than the rest, "Then shall the thunderboltes come out of the rayne bowe of the cloudes to the place apoynted;" *i. e.* to execute God's will, and to fulfil their own commission, as is explained above. There is an expression in the Psalmist, with respect to God's vengeance, which, if rightly understood, is much to this purpose; "He (God) made a way to his indignation," Ps. lxxviii. 51. ὡδοποίησε τρίβον τῇ ὀργῇ αὐτοῦ, LXX, i. e. He directed his anger where, or to what quarter, it should fall: It does not mean in general only, that God was angry, but that he had appointed a certain tract, or path, for his vengeance, which it must follow and pursue; the Latin version therefore expresses this with great judgment, "Libravit semitam iræ suæ;" see 2 Esdr. xvi. 13. Isaiah describes the surprizing massacre of the Assyrian army by the just vengeance of God in the like figurative way, and with a sublimity suitable to his grandeur, which the Vulgate thus expresses; "Auditam faciet Dominus gloriam vocis suæ, & terrorem brachii sui ostendit in comminatione furoris, & flammâ ignis devorantis; allidet in turbine & in lapide grandinis. A voce Domini pavebit Assur, virgâ percussus;" which the LXX expresses more properly, τῇ πληγῇ ᾗ ἂν παίσῃ (κύριος) αὐτούς, Isa. xxx. 30, 31. See also Psal. xviii. 13, 14. In the Pagan theology the vengeance of the gods is expressed in the like manner: Thus Homer describes the wrath of Apollo, according to Mr Pope's excellent translation:

Bent was his bow, the Grecian hearts to wound;
Fierce as he mov'd, his silver shafts resound.
Breathing revenge, a sudden night he spread,
And gloomy darkness roll'd around his head.
The fleet in view, he twang'd his deadly bow,
And hissing fly the feather'd fates below.

Book i. v. 68.

Virgil has expressed the same sentiment:

Arcum intendebat Apollo
Desuper. Omnis eo terrore Ægyptus & Indi,
Omnis Arabs, omnes vertebant terga Sabæi.

Æneid. viii. v. 704.

I shall only observe further, that the comparison of lightning to arrows, as applied by this writer, is not unusual in some of the Greek poets:

Κελαδησόμεθα βροντᾶν, ἁ πυρπάλαμον ΒΕΛΟΣ
Ὀρσιπάτᾳ Διός— Pind. Pyth. Od. x.

Ἀλλ' ἦλθε αὐτῷ Ζηνὸς ἄγγελος ΒΕΛΟΣ
Καλῶς τάτης πεμφθείς.— Æschin. Prom. 358.

Ver. 22. *And hail-stones full of wrath shall be cast* (as) *out of a stone bow.*] Hailstones, the artillery of heaven, shall likewise come down upon the heads of his enemies, as in the days of Joshua, when God sent hailstones and lightning from heaven in the face of the enemies of his chosen people, Joshua, x. 11. which shall come with such fury and vehemence, as if they were discharged by the force of some machine, which our version calls a stone-bow, and among the Romans had the name of *balista*. The Vulgate renders here, "Et à petrosa ira plenæ mittentur grandines;" which is followed by Coverdale's and Pagnine's interlineary version, and is indeed a close translation of the Greek, as it is pointed in all the editions: But if I might offer a conjecture, I think, by the help of a comma only, the sense might be rendered more complete, in this manner, ᾗ ἐκ πέτρας ὀλῇ, θυμοῦ πλήρεις ῥιφήσονται χάλαζαι. ἐκ πέτρας, *sc.* ὀργάνου, or τόξου, from the preceding verse. I am aware of an objection which might be urged, that the particle ὡς, or some such-like note of comparison, is here omitted; but besides that ὡς may, without any force, be fetched from the foregoing verse, instances of this ellipsis are very frequent in scripture and profane writers. See Gen. xvi. 12. Psal. xi. 1.—xii. 6.—xlv. 2. Gen. xlix. 9. Cant. i. 15. In all which places this particle is omitted in the Hebrew, and supplied in the versions. Our translators, it is plain, understood the words in the sense which I have given them, and have inserted *as*, though this particle be not in the original. In the prophetical writings, this metaphor of hailstones is frequently used to denote an enemy's falling on a country: See Isai. xxviii. 2. and xxx. 30. It conveys a grand and terribly magnificent idea, and is but imperfectly compared with the vollies from the artillery of walls closely besieged.

Ibid. *And the water of the sea shall rage against them, and the floods shall cruelly drown them.*] i. e. God shall take such vengeance of wicked nations, that their enemies shall come pouring upon them like a flood. Rains, showers, storms, floods, and seas, are all symbols of multitudes of men in motion and disorder; or else of armies ravaging and destroying countries. Hence Servius has observed, that the sea in a storm, and people in confusion, are reciprocally compared to each other: "Virgilius tempestati populi motum comparat, Tullius populo tempestatem." Servius in Æneid. lib. i. In the inspired writings multitudes are frequently compared to waters, and the invasion of an army to the inundation of the sea, or a rapid river, which carries all before it. It is familiar with David particularly, to represent a vast hostile force under the idea of a flood of waters, a noble instance of which is to be found in Psal. xlvi. See also Isai. viii. 7. and xvii. 12. Dan. ix. 26. and xi. 22. [But may not all these denunciations be understood in the literal or natural, not metaphorical signification of the words, because of what went before, ver. 20. "The world shall fight for him against the wicked;" i. e. the whole creation shall fight, &c. And then he immediately instances in thunderbolts, hailstones, the sea, rivers, and winds. This (ver. 17.) is expressed by, "He shall make the creature (or creation) his weapon for the revenge of his enemies." [Instead of πέτραι—ἀποτόμως, I fancy the author wrote πέτραι—ἀπότομοι.]

Ver. 23. *A mighty wind shall stand up against them.*] Wars and commotions are likewise metaphorically denoted by winds; so here, by a most powerful wind blowing, πνεῦμα δυνάμεως, is signified the storm of war, and the calamity attending it, which shall be brought upon the wicked. The description of the fate of the wicked man, Job xxvii. 20, 21. is so close and parallel to this, that I shall set it down at large: "Terrors take hold of him as waters, a tempest stealeth him away in the night, the east wind carrieth him away, and he departeth, and, as a storm, hurleth him out of his place." The east wind, which is mentioned particularly in this passage, being a very blasting wind, is most frequently used in scripture, and especially in the prophetical writings, to denote the calamities of war, and such-like wasting judgments. The prophet Jeremiah often applies this metaphor to those enemies and destroyers whom God makes use of as his instruments of vengeance: See ch. iv. 11. xlix. 36. li. 1. And in Ezekiel, the destruction of Jerusalem by the Chaldean army is foretold under the figures of stormy winds, and overflowing showers, ch. xiii. 11, 13. By these, and such-like figurative expressions, God's severe judgments upon the wicked are usually denoted in Scripture. But it is not improbable that the writer of this book had in mind, and herein alluded to "a particular wicked nation," punished in this extraordinary manner, viz. the Egyptians, to whom most of these instances of vengeance happened; for "God smote their cattle with hailstones, and their

flocks with thunderbolts," Psal. lxxviii. 49. By the east wind also he plagued them with the locusts, which laid waste their whole land; and the waters of the Red Sea at last cruelly drowned them. Calmet understands by πνεῦμα δυνάμεως, not a "mighty wind," as our version has it, but "un vent envoyé par la puissance de Dieu." And the sense of a mighty wind may seem perhaps not so proper here, as it is compared immediately to λαίλαψ, or a whirlwind. If we should understand this expression of the spirit of power, or the powerful breath or spirit of the Almighty, the vengeful breath of God, expressed significantly, and displayed terribly, by the desolation of a whirlwind, furnishes as grand an idea as our imaginations are perhaps capable of. This seems confirmed by ch. xi. 21. where there is the like expression.

Ibid. *And like a storm shall blow them away*]. The translators do not seem here fully to have expressed the sense of the Greek word ἐκλικμήσει; it is a technical term, and means, that God will make use of his fan, "and thoroughly purge his floor," when the wicked, in the language of the Psalmist, "shall be like the chaff, which the wind scattereth away from the face of the earth," Psal. i. 5. With what dreadful pomp is the wrath of God here displayed! How magnificently and nobly hath the writer of this book drawn the artillery of heaven, the rapidity of its motion, the terror of its appearance, the desolation occasioned by it, and the certain death attending it! What an assemblage of terrible ideas in a small compass? The earth, the sea, the rivers, the clouds, the winds, the heavens, like so many auxiliary forces, are all listed, and conspire against the wicked. What a lively idea of God's infinite power over all his creatures does this description convey! This latter part of the chapter must certainly be allowed to be a great instance of the *hypotyposis*, a figure well known to orators and poets.

Ibid. *Thus iniquity shall lay waste the whole earth.*] By this expression we may understand all the earth strictly, *terram universam*, as the Arabic renders; and thus the old world, with its inhabitants, was destroyed by water for their iniquity; and St Peter seems to intimate, that "the present earth, and all the works that are therein, shall at length be burnt up" for the same reason; 2 Pet. iii. 7, 10. or we may understand this sentence, or judgments that shall befal any particular land or country. And thus the Syriac version expounds it, "Vastabitque totam terram impiorum;" and Coverdale's translation takes it in the same sense, "Thus the unryteous dealynge of them shall bring all the land to a wylderness;" according to that observation of the Psalmist, "A fruitful land maketh he barren, for the wickedness of those that dwell therein;" Psal. cvii. 34. [But the literal translation is, "and iniquity shall lay waste the whole land;" and it is very probable that this is meant of Egypt in particular, and the clause that follows of Pharaoh.

Ibid. *And ill-dealing shall overthrow the thrones of the mighty.*] The truth of this observation cannot be better exemplified than in the fate of Nebuchadnezzar and Sennacherib; the latter prided himself in being called the great king, the king by way of excellence, and considered himself as the Lord of the earth, and the vanquisher of men and gods: this prince, so proud and haughty, God seems to despise as below an ordinary man; he treats him as a wild beast, puts his hook in his nose, and a bridle in his mouth, and turns him back with disgrace and and infamy, by the same way that he came triumphant and glorious. See Rollin on the Belles Lettres, vol. III. p. 167. [Ἡ κακοπραγία, the ill-dealing: Which looks as if the author designed the construction to be, ἡ κακοπραγία δυνασῶν περιτρέψει θρόνες δυνασῶν, or ἀνδρῶν, "the ill-dealings of princes shall overthrow their thrones."]

CHAP. VI.

THE ARGUMENT.—*Having established the preference of wisdom or religion above vice and wickedness, the author presses upon princes and rulers, whom he addressed in the first chapter, the study and observance of it, as the means of ruling well; that through a conceit and imagined privilege of their high station, they should attempt nothing injurious; because God, careth for all alike, being the common father of small and great, and will punish them proportionably to the great trust which they abuse. He concludes with an elogium of wisdom, its general use to mankind, and the means of obtaining it.*

Ver. 1. *Hear, therefore, O ye kings.*] In Coverdale's translation this chapter begins, "Wysdom is better than strength, and a man of understandyng is more worth than one that is strong;" which he copied undoubtedly from the Vulgate, which is single in inserting this verse, and renders, "Melior est sapientia quam vires, & vir prudens quàm fortis:" but it is not

to be found in the Greek, nor in the Syriac or Arabic translations: It seems taken either from Prov. xvi. 32. or from Eccl. ix. 16. but more probably from the latter. However that be, or however true and useful the reflection may be, yet it is certainly quite out of place here; the connection between the beginning of this chapter and the conclusion of the last, is really better without it; for if ill-dealing, or wickedness, shall overthrow the thrones of the mighty, ch. v. 23. the advice here given to kings, to attend to good instruction, and to conduct themselves with religion and justice, is very seasonable and natural. From the great liberty here taken in giving advice and direction to persons in such high authority, some have inferred, that a king is the writer of this book; for who so proper to take this freedom with kings, as one of their own great rank, or who so able as the wise Solomon? But what foundation there is for this pretence, see in note on ch. ix. 7. of this book.

Ver. 3. *For power is given you of the Lord.*] [Probably the original should be pointed thus: ἐνωΐσασθε οἱ κραταιῶται—ἐθνῶν, ὅτι ἐδόθη, &c. So that ὅτι may depend upon ἐνωΐσασθε, and be translated *that*, and not *for*. "Perceive, or learn with your ears—that power was given you," &c. See Psal. xlviii. 12, 13. and Acts i. 4, 5. where there are the same mistakes in the pointing and version.] By me kings reign, says God, Prov. viii. 15. And to the same high original does this writer ascribe their power. Irenæus very properly remarks, "That the devil never more truly proved himself to be the father of lies, than when he said to our Saviour concerning the kingdoms of the world, all this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it." The hint here given to princes concerning the original of their power is very properly inserted, lest, being exalted so high, they should be ignorant or forgetful of him from whom they received their authority; "for they are accountable to God for the abuse of their power, as well as subjects are for disobedience to it; because it was committed to them, not for their own pleasure or advantage, to gratify their pride, or to enable them to do acts of tyranny and oppression, but for the good of those who are under their charge." See Homily of Obedience to Magistrates. Cyrus has not only given in his own person a perfect model of the manner in which princes should govern their nations, and the real use they ought to make of absolute power; but he lays down excellent rules for the conduct of other princes: Ἐγὼ μεν οἶμαι δεῖν τὸν ἄρχοντα τῶν ἀρχομένων διαφέρειν, ἐ τῷ πολυτελέστερον, κ. τ. λ. "That a king ought not to be distinguished from his subjects by the splendor of riches, the pomp of equipage, or luxury of diet only, but by a superiority of merit of every kind, by an indefatigable application to make his people happy—that the very glory of their character, and the true use of their eminence and greatness, is being devoted to, and studious of the public good." Cyrop. lib. i. Tully has the same opinion of government; "Mihi quidem videntur huc omnia esse referenda ab iis qui præsunt aliis, ut ii, qui eorum in imperio erunt, sint quàm beatissimi:" Cic. epist. 1. lib. i. ad Quint. Fratr. This has been assigned by critics as the reason why Homer calls his kings by such epithets as διογενεῖς, born of the gods; or διοτρεφεῖς, bred by the gods, viz. to point out to themselves the offices they were ordained for; and to their people, the reverence that should be paid them: expressions correspondent to those places of holy Scripture where princes are called gods, and the sons of the most high: Annot. on book i. ver. 229. And the like reasoning will hold in proportion with respect to judges, magistrates, ministers of state, generals of armies, governors of provinces, and ecclesiastical superiors, and all other persons in authority.

Ver. 4. *Because, being ministers of his kingdom, you have not judged aright, nor kept the law.*] Both the Vulgate and St Austin read, "Nec custodistis legem justitiæ." The meaning is, that being appointed by God, who is your Sovereign in a much higher degree, as his ministers and vicegerents, you have acted as if you were absolute and uncontroulable, and accountable to none for your proceedings; ye have made your own wills and passions the rule of your conduct, and have forgot that for this cause God raised you up to such an eminence above the rest of his creatures, that you might resemble him in goodness, and impartially distribute justice. Tully's reproof of Verres upon this occasion is very remarkable and fine, "Nunquam tibi venit in mentem, non tibi idcirco fasces, & secures, & tantam imperii vim, tantamque ornamentorum omnium dignitatem datam, ut earum rerum vi & auctoritate omnia repagula juris, pudoris, & officii perfringeres, & omnium bona prædam tuam duceres?" Orat. 5. But nothing can exceed that charge of King Jeho-

shaphat to the judges which he set over the land, and it ought to be considered as the urim and thummim of every public magistrate; "Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment; wherefore let the fear of the Lord be upon you, and take heed unto it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts:" 2 Chron. xix. 6.

Ver. 5. *Horribly and speedily shall he come upon you; for a sharp judgment shall be to them that be in high places.*] Not that this sharp judgment shall come upon the mighty, and such as are in high places, merely for being mighty; the expression in this sense is too lax and rigorous, for there is no offence in the office, as such, nor would God raise any of his creatures to such an honour and dignity as to be his vicegerents, and even to be called gods, Psal. lxxxii. 6. in resemblance of him, if the office and elevated state itself was faulty or punishable: the meaning is, that, if kings and rulers pervert the order and original design of their institution, and act contrary to the established rules of justice, they will then not only be answerable for this abuse of power to him that entrusted them with it, but be punished in a greater degree, in proportion to their superior station, and the weighty talents committed to them.

Ver. 6. *For mercy will soon pardon the meanest.*] *i. e.* God will sooner or more easily pardon a small fault or breach of duty in a private person, from whom so great a perfection is neither expected nor required, as having wanted perhaps opportunities of knowing his duty, and being deprived of the means of instruction; such a person's transgression, being to himself, proceeding rather from ignorance than malice, and not attended with a train of bad consequences to others, will be less regarded; but the sins of kings and rulers are, as St Austin styles them, contagious and mortal, their bad example has the most powerful influence, it is fatal through their eminence and authority, and they ruin as many as are led away by it. Hence God commanded Moses to apprehend all the princes of the people, and the rulers of thousands and of hundreds, and other principal persons in their tribes, who had been guilty of foul idolatry, and to hang them up before the Lord, i. e. before the sanctuary, as men who had forsaken the worship of their God. And this was to be done openly, or against the sun, that all the people might see and fear, when they saw persons of their distinction and authority made public examples of God's displeasure, Numb. xxv. 4. This is the sense of the LXX, who read παραδειγματισαι αὐτούς. The Vulgate and Symmachus understand it in like manner, and Selden, De Synedr. lib. ii. "Nor can we better, says Calmet, account for God's severity to David, for an act of seeming curiosity only in numbering the people, 2 Sam. xxiv. and his threats to Hezekiah, 2 Kings xx. for a piece of secret vanity in shewing his treasures, than by considering them as public persons, who should rather have regarded God's glory than their own." See Comment. Literal. in loc.

Ibid. *But mighty men shall be mightily tormented.*] δυνατοὶ δὲ δυνατῶς ἐτασθήσονται. As ἐτάζω signifies tormenting by way of examination, it might not be amiss to translate, "men of great power shall be powerfully, or strictly, examined;" as is further threatened by ἰσχυρὰ ἐρεῖ, ver. 8. One cannot but observe many instances in this author of playing with the sound or similitude of words; see ch. v. 22. xiv. 29. Private persons seldom dare take the liberty to represent to kings, and persons in great authority, the wickedness or injustice of their proceedings, much less to remind them of the danger of such steps; this writer therefore very artfully, as St Bernard observes, assumes the borrowed character of Solomon, to give the greater weight to his reflections; as a king, superior to all others of the same rank in experience and wisdom, he assures them with the greater confidence, that however they may flatter themselves from their high station, that they are out of the reach of danger, and have nothing to fear; their great eminence ought rather to possess them with contrary apprehensions; nothing being more difficult than to fill a high post with sufficiency and credit, nor any thing so easy as to abuse it and miscarry. That God, though he has established them his vicegerents, has not made them independent of himself; he considers them still as his creatures, and from the nature of their trust, accountable in a greater degree. That if at any time they abuse their authority by notorious acts of violence and oppression, they must expect that God will display his own power by punishing them very remarkably, and make them as terrible instances of his vengeance, as many others of their high rank, whose sufferings are recorded both in sacred and profane history. This is finely illustrated in Isa. xiv. 9. where all the

ghosts of deceased tyrants, condemned to the infernal mansions, are represented as rising from their thrones, called so by way of irony, and coming to meet the king of Babylon, and congratulating his arrival among them. Ver. 8. of this chapter our author again adds, "A sore trial shall come upon the mighty;" which is the very same sentiment, but is not here to be as a tautology, but as a repeated warning. It is observable, that all the ancient versions express this sore trial in stronger terms than our translation; the Vulgate reads, "Fortioribus instat fortior cruciatus," which all the old English versions follow; but the Arabic expresses it more terribly by the superlative, "potestate præditos rigidissimum obruet examen, ad vos enim spectant sermones mei, O rebelles refractarii." And this sore trial or punishment will be more disagreeable and unsupportable to princes, even upon account of their former delicate way of living, and their former absolute sway over others, because disgrace, adversity, and suffering, are far more painful and vexatious to those that have been in high stations, and lived at ease, than to those of an inferior rank, who have been inured to hardships; hence we may imagine Lucifer, the chieftain of the devils, as Mr Mede calls him, to be more deeply affected with his sore punishment than any of the rest of his inferior accomplices.

Ver. 7. *For he, which is Lord over all, shall fear no man's person, neither shall he stand in awe of any man's greatness, for he hath made the small and the great, and careth for all alike.*] There is a passage in Job xxxiv. 19, 24, 27. which very much resembles the first part of this verse, and probably this was taken from it; "God accepteth not the persons of princes, nor regardeth the rich more than the poor, for they are all the works of his hands; he shall break in pieces mighty men without number, because they turned back from him, and would not consider any of his ways." And the sense of the latter part is agreeable to that of the Psalmist, "The Lord is loving unto every man, and his mercy is over all his works," Psal. cxlv. 9. As common Father of all, he is desirous that all should be saved, and not willing that even the meanest should perish. "Magna dii curant, parva negligunt," was an unbecoming notion of God, and worthy only of an heathen: Cic. de Nat. Deor. How much better is that most excellent sentiment of St Austin, "Tu sic curas unumquemque nostrûm tanquam solum cures, & sic omnes tanquam singulos;"—"God takes as much care of every particular person, as if each were all; and as much care of all, as if all were but one." St Cyprian has a sentiment upon this occasion no less beautiful; "Deus se omnibus ad cœlestis gratiæ consecutionem æqualitate libratâ præbet parem." "A true knowledge of providence, as it is an attribute of God, is most necessary, and of the greatest importance, as it influences all events both public and private, and every man ought to have it in his view in every circumstance of life, and every action of the day: It makes us more thoroughly sensible of our entire dependence upon God, of our weakness and wants, and presents us with opportunities of exerting the greatest virtues, such as confidence in God, a grateful acknowledgment of his mercies, humility, resignation, and patience; and is the very basis of religion, and of all those holy exercises of prayers, vows, thanksgivings, sacrifices, &c." Rollin on Sacred History, Vol. III. p. 130.

Ver. 10. *For they that keep holiness holily, shall be judged holy.*] [φυλάξαντες, *have kept.*] Calmet applies this sentence to dignified ecclesiastical persons, to such as composed the Jewish Sanhedrim, and were the judges of their nation; "Le Sage parloit aux Juges de sa nation, qui etoient pour l'ordinaire de l'Ordre des Prêtres." St Bernard and St Austin de Pastor. Cur. c. 4. both apply what is said of rulers here and in the context to the Christian clergy, whose duty likewise rises in proportion to the high dignity of their office. Moses, who had the care of God's chosen people, was considered by him as their law-giver and chief ruler; and accordingly we find, that even a small transgression of his, (if any can be called so that is committed against God) was the reason, in the judgment of many learned men, of his not being permitted to enter into the Land of Promise. And the like may be said of the severity which befel the disobedient prophet, 1 Kings xiii. 21. But I think it more agreeable to the context, to understand this of good kings, who are full of zeal for the glory of God, the establishment of religion, and the security of its rights; such as are in Scripture, said to be *after God's own heart*, who consider themselves as his ministers, and whose authority is employed to make their subjects happy, by making them better. It is a reflection very commonly to be met with upon the kings mentioned in the Old Testament, that "they did evil in the sight of the Lord, according to all that their fathers had done;"

but yet there are some particular exceptions, some instances of illustrious goodness recorded there, which ought in justice to be remembered, and must with pleasure be related, for the credit of their high calling: Let any one but carefully reflect upon the sentiments of piety which David expressed in the translation of the ark; and his magnificent and almost immense preparations for the building of the temple: Jehoshaphat's pious visitation of his kingdom, and his zeal to send Levites with the princes, to instruct the people in the law, 2 Chron. xvii. 7, 8. Hezekiah's great care and concern to restore religion, to sanctify the house of the Lord God of his fathers, and carry forth the filthiness out of the holy place; and the many other good works which he began in the service of the house of God, and in the law, and in the commandments, to seek his God with all his heart, 2 Chron. xxix. 5. xxxi. 21. Josiah's indefatigable zeal from the very beginning of his reign to reform religion, and restore the true worship, not only in Judah, but in the ten tribes also, 2 Chron. xxxiv. And he will plainly see, that these princes thought themselves placed on the throne as guardians of the faith, and as nursing fathers of the church, to establish and promote the kingdom of God in their dominions. Such righteous kings, who have kept holiness holily, and been exceedingly zealous for the honour of the Lord God of Hosts, will always find what to answer; they may even dare to appeal to him for a reward of their integrity and sincerity, and with humble confidence say, with Nehemiah, "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." Nehem. xiii. 14.

Ver. 12. *Yea, she is easily seen.*] Rather, *And she*, &c. ἡ θεωρεῖται.

Ver. 13. *She preventeth them that desire her.*] There is a fine elogium of Wisdom in this and the following verses, not only to raise men's curiosity after it, but likewise their desire of it; and, to encourage them the more in the pursuit of it, the author shews how easy it is to be obtained, that though she is glorious and beautiful, yet she is not so coy and backward as to hide herself, or fly away from her pursuers and admirers; but rather desires to be known to them, and even makes the first advances and overtures of familiarity and acquaintance to such as are well disposed to her. What follows in the context is a close imitation of the Book of Proverbs, where wisdom is represented as inviting men to come to her dwelling, as going into the most public places to call them to her, that such as listen to her, and watch at her gates, are happy, and those that find her, find life and happiness; expressions so like this writer, that were there not stronger arguments to the contrary, one would be almost tempted to pronounce that they came both from the same pen.

Ibid. *In making herself first known unto them.*] Rather, according to the Greek, *who desire to be known first by her.*

Ver. 15. *To think therefore upon her (wisdom) is perfection of wisdom.* Rather prudence, φρόνησως.

Ver. 17. *For the very true beginning of her is the desire of discipline.*] We have here, and in the context, the several degrees set down, by which a person well disposed towards wisdom, may rise by little and little to the perfection of it: the first step mentioned is the desire of discipline or instruction, as the first step to a cure is, being sensible that we are out of order—And the desire of instruction in virtue or wisdom, in religion or science, proceeds from the good opinion which a man entertains of it, and the love which he bears to it—And this love is the cause of his perseverance and willing obedience—And his obedience will produce the reward of happiness—which happiness consists in incorruption, i.e. in a state of immortality, and a crown of glory, that fadeth not away. This desire therefore of instruction, by a regular deduction of particulars, and a kind of logical inference and conclusion, may be said to be the principal thing which conducteth men to a kingdom, *ad regnum perpetuum*, according to the Vulgate, as that which sets the machine a going, may properly be reckoned the cause of all the other motions, and of what is effected in the conclusion by them. In this and the three following verses, the learned will easily discern the beauty of the climax, or regular gradation from one thing to another, like that of St Paul, Rom. v. 3, 4. "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." See also 2 Pet. i. 5. not unlike to which is that of St Austin, "velle meum tenebat inimicus, ex voluntate perversa facta est libido, & dum servitur libidini, facta est consuetudo, & dum consuetudini non resistitur, facta est necessitas." Confess. lib. viii. c. 5. But that of St Chrysostom, with respect to baptism, is still more

beautiful, and hardly to be paralleled; "You are herein made not only free, but holy; not only holy, but just likewise; not barely just, but children also; not children only, but heirs; not merely heirs, but brethren of Christ; not brethren only, but co-heirs; not co-heirs only, but members also; not members only, but his temple; not temples only, but organs of the holy spirit." Homil. ad Neophyt. After which instances, it may seem almost needless to mention that of Tully, "In urbe luxuries creatur, ex luxuria existat avaritia, ex avaritia erumpat audacia necesse est; inde omnia scelera & maleficia nascuntur."

Ver. 21. *If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom.*] What has been observed of the usefulness of history by a learned writer, is equally applicable to wisdom here recommended; "That it is useful both to small and great, to princes and subjects, but more necessary to princes and great men, than to all the world besides. For how can truth approach them amidst the crowd of flatterers which surround them on all sides, and are continually commending and admiring them, or, in other words, corrupting and poisoning their hearts and understandings? How can truth make her modest and feeble voice to be heard amidst such tumult and confusion? how venture to lay before them the duties and slaveries of royalty? how shew them wherein their true glory consists, and represent to them, that if they will look back to the original of their institution, they will clearly find they were made for the people, and not the people for them? how put them in mind of their faults, instil into them a dread of the just judgment of posterity, and disperse the thick cloud which the vain phantom of their greatness has formed around them? how that a Caligula, a Nero, and a Domitian, who were praised to an excess during their lives, became the horror and execration of mankind after their death; whereas Titus, Trajan, Antonius, and Marcus Aurelius, are still looked upon as the delights of the world, for having made use of their power only to do good." Rollin, Vol. III. p. 2.

Ver. 22. *And will not hide mysteries from you.*] The Vulgate here renders *Sacramenta Dei*, without authority from any of the more ancient versions, or countenance from the original; the true meaning is, that he will reveal or discover the Arcana, or secret things of wisdom, as the reason of her name, see Ecclus. vi. 22. her original and existence, her nature and properties, her effects and operations, "even from the beginning of the creation;" for so I would understand the words in the Greek text, ἀπ' ἀρχῆς γενέσεως, *viz.* that wisdom was present at, concurred in, and is displayed by the works of the creation, in a much better and loftier sense than that of our version. The Syriac translation seems to carry it still higher, understanding these words of wisdom, eternally existing with, or in God, before all creation, "quod creaturas præcessit investigabo:" the author here endeavours to discover and set down the origin of heavenly wisdom, and indirectly confutes the pretences and boastings of the heathen sages, all whose philosophy is of human invention, the work of a Socrates or a Pythagoras: but wisdom is not of so late a date, is more ancient than any historical monuments of the Greeks, has existed in all ages, may be traced through the times of the patriarchs, and its origin ultimately resolved into God himself. See Calmet in loc.

Ver. 23. *Nor will I go with consuming envy.*] Some Latin translations render, "Neque cum eo, qui invidia tabescit, &c." [Which may seem to be confirmed by the word ἥτος, namely, ὁ τηλικῶς φθόνῳ, as our translators took it, *such a man*, as if they had read ὅτι ὁ τοιοῦτος, instead of ὅτι ἥτος. Though indeed ἥτος may as well be rendered *it*, i. e. envy, which has nothing to do (ὃ κοινωνεῖ. Alex.) with wisdom.] So that the meaning may either be, that he would shew no envy or narrowness of spirit, in his discoveries about wisdom, but as he had "learned diligently, he would likewise communicate liberally," chap. vii. 13. or, that he would hold no commerce or society, with a person of that selfish and inhospitable temper. For envy does not only pine and grieve at the outward prosperity of others, but is vexed at their inward accomplishment, at any attainments or happy discoveries which they may make, or have communicated to them by others: whereas charity, or a beneficent temper, which is kindly disposed towards all, envies no man's merit; nor does it pride itself in the singularity of its own knowledge, nor conceal what may be useful to others; she is not afraid that others may equal, or even exceed her in knowledge, but with pleasure opens and communicates to them what she apprehends may be of public benefit; and considers not from what quarter a useful discovery comes, only, that its advantage may be made general, and others share in the improve-

ment. St Basil's observation, upon this occasion, is very just and useful; adepts, says he, or such as have made uncommon discoveries in any science, "should be ready to impart their knowledge without envy; and such as want to be instructed, should offer themselves without any shame:" Epist. 12. And the comment of Messieurs Du Port-Royal gives the true reason for imparting the treasures of knowledge to others, "C' est pourquoy on les doit communiquer aux autres sans Envie, puis que plus on les repand sur eux, plus on en joüit, & qu' elle ne diminue point par la multitude de ceux qui la possedent."

Ver. 24. *The multitude of the wise is the welfare of the world, and a wise king is the upholding of the people.*] The Greek reads ζωὴ σοφία κόσμου, and the Vulgate, "Multitudo sapientium sanitas est orbis terrarum;" and Calmet's exposition is to the same effect, viz. "That wise men are, as it were, the physicians and recoverers of the world, especially of the wicked part of it; and that their examples and discourses are like powerful medicines to the sick." This is the very language and comparison of Philo; πᾶς σοφὸς λύτρον ἐστὶ τῶν φαύλων—καθάπερ ἰατρὸς τῶν νοσούντων. De Sacrific. Abel et Cain. Plato bears testimony to the truth of this last sentence, when he advises, "That kings should be philosophers, or philosophers kings."—"Ille quidem princeps ingenii et doctrinæ Plato, tum denique fore beatas respublicas putavit, si aut docti et sapientes homines eas regere cœpissent, aut, qui regerent, omne suum studium in doctrina ac sapientia collocassent. Hanc conjunctionem videlicet protestatis et sapientiæ saluti censuit civitatibus." Cic. Epist. 1. ad Quint. Fratr. And it was no less piously than excellently wished by Justin Martyr, that kings and rulers, together with their sovereign power, might be possessed of wisdom and a good mind.

CHAP. VII.

THE ARGUMENT.—*Under the borrowed character of Solomon, the author proceeds to shew the original and powerful effects of wisdom; that tho' all men agree in this, that all are born, and all must die, it is wisdom that puts the difference between man and man, according as the intermediate time between the cradle and the grave is improved or neglected; that the wisest man was at first as helpless as other children, and attained to the perfection of understanding by a steady pursuit of wisdom, and prayers to God for it, and that it is attainable by all others observing the same method. The chapter concludes with a fine elogium of wisdom, as essentially inherent in God, and derivative in man, as a ray from his Divinity. Calmet* says the six first chapters of this book are as the preface to the work, *which may be considered as an abridgement or paraphrase of the nine first chapters of the Book of Proverbs.* Pref. sur le Livre de la Sagesse.

I *Myself also am a mortal man like unto all.*] As nothing is so great an enemy to instruction and improvement as pride, the author, intending to communicate the secrets of wisdom, and the method of obtaining it, begins with shewing man his true original, what he is by nature, and what by grace, thereby to depreciate his conceit, and inflame his gratitude: And to humble even kings, and take away all affectation of divinity, a notion which flattery is too apt to insinuate, he assures them that they are equally the children of Adam, sprung from the same first common parent with slaves and the meanest of their subjects; and as liable to corruption and mortality as the very beggars. Well, therefore, may Pliny cry out, "O dementiam hominum, à talibus initiis existimantium ad superbiam se genitos!"

Ibid. *The offspring of him that was first made of the earth.*] Eusebius calls Adam πρῶτος γηγενὴς, Præp. Evang. lib. xi.; and to this St Paul may be thought to allude, when he says, that "the first man is of the earth, earthy," 1 Cor. xv. 47. The derivation of *homo, ab humo*, according to the etymologists, seems natural and proper; and the very name *Adam* denotes the same original. The Greek writers accordingly make use of the term γηγενὴς, to denote the great antiquity and unknown original of their first and earliest heroes. But though all men thus resemble Adam in their origination, yet may his condition, in this respect, be considered as singular, that he was created perfect at once both in soul and body, quite different from the state here described of his posterity, who arrive slowly, progressively, and with difficulty, to the perfection of either. Philo has the same observation upon Adam, whom he calls emphatically ὁ γηγενὴς, and says, that he far excelled all that came after him in the excellencies of soul and body; ἐκεῖνος ὁ πρῶτος ἄνθρωπος ὁ γηγενὴς, ὁ παντὸς τοῦ γένους ἡμῶν ἀρχηγέτης, ἑκάτερα ἄμικτος, ψυχήν τε καὶ σῶμα,

γεγονέναι μοι δοκεῖ, ᾧ μακρῷ τινι τὰς ἑπτὰ διανύσαιμεν, κατὰ τὰς ἐν ἀμφοτέροις ὑπερβάσεις, De Mundi Opificio.

Ver. 2. *And was fashioned to be flesh in the time of ten months.*] The Alexandrian MS, and all the other versions, make the comma after flesh, and join the rest to the next sentence. As to the precise time of *ten months* mentioned here, the ancient Greek and Latin writers express themselves in like manner. Ovid speaking of the year of Romulus, which consisted only of ten months, says,

Quod satis est utero matris dum prodeat infans,
Hoc anno statuit temporis esse satis.
Fast. lib. 1.

And Virgil is no less express:

Matri longa decem tulerunt fastidia menses.
Eclog. iv.

Upon which Servius makes this observation:

Mares decimo nascuntur mense, fœminæ nono.

Plautus often mentions the like time; he is particularly jocular in what follows:

Nam me illa in alvo menses gestavit decem,
At ego illam [*Famem*] *in alvo gesto plus annos decem.*
Plaut. in Sticho.

The like time is mentioned by Terence, Adelph. Act. iii. Sc. iv. and by Censorinus, De Die Natali, c. 12. Philo calls τὴν τεσσαρακοντάδα, or forty weeks, τὴν ζωογονικωτάτην ἐν ᾗ διαπλάττεσθαι ἄνθρωπον ἐν τῷ τῆς φύσεως ἐργαστηρίῳ, De Mose, lib. ii. And Menander mentions the same time as most usual, γυνὴ κυεῖ δεκάμηνος. Hippocrates reckons such as are born in the tenth month as most perfect and promising, Lib. de Septimestri partu. Theocritus accordingly mentions Hercules as born at this age, Idyll. 24.

Ibid. *Being compacted in blood.*] Παγεὶς ἐν αἵματι St Bernard expresses himself in the same manner, alluding, perhaps, to this very passage; "Quid sum ego? Homo de humore liquido: fui enim in momento conceptiones de humano semine conceptus: deinde spuma illa coagulata, modicùm crescendo, caro facta est:" Meditat. c. 2. Παγεὶς occurs in the like sense, Job x. 10. in the most correct editions of the LXX, and Pliny uses coagulum upon the like occasion.

Ibid. *And the pleasure that came with sleep.*] The modesty and reservedness of this writer are here much to be admired; it is a resemblance of the great decency in the sacred writings upon the like occasion. Ὕπνος in the original, rendered *sleep* by our translators, here means *concubitus*; the Syriac version reads, *concupiscentia concubitus*. The like expression occurs, ch. iv. 6. where bastards are called τέκνα ἐξ ἀνόμων ὕπνων. See note on that passage. And in this sense, I think, we may understand that expression of Terence, Interdum propter dormias; Eunuch. Act. ii. Sc. iii. We find *sleep* understood in the like sense frequently by the Hellenist Jews, and the Platonists, and in the following line of Homer;

Πάντων μὲν κόρος ἐστὶ καὶ ὕπνου καὶ φιλότητος.

Ver. 3. *And I also, when I was born, drew in the common air, and fell upon the earth.*] It is the most general opinion, that the fœtus does not respire or breathe in its mother's womb, but as soon as it is born, it then first begins to breathe, and cannot live without it. Galen, among the ancients, thought that it breathed before its birth; but Aristotle, lib. de Spir. c. 3. is of a different opinion, and is followed herein by the moderns. This writer likewise seems to favour the negative. To point out the infant's helpless state after its birth, it is added, that he fell upon the earth. The ancient Romans seem to intimate this, by their custom of laying the new-born infant immediately upon the bare ground, and imploring the help of the goddess Ops, to assist and bring it forward. St Austin de Civit. Dei, lib. iv. and Calmet in loc.

Ibid. *And fell upon the earth, which is of like nature.*] Coverdale renders, "I fell upon the earth, which is my nature." And the Syriac, "Omnium more hominum, super terram decidi." So that probably ὁμοιοπαθὴς may be the true reading; and I have the satisfaction to find this conjecture confirmed by Junius, who renders, in the nominative case, "iisdem perpessionibus infestus." The word ὁμοιοπαθὴς, which our translators have in this place very justly rendered, occurs, Acts xiv. 15. ᾧ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, where they have as remarkably miscarried: the true rendering of it, according to Erasmus, is, "we also are of like nature with you;" and not, "men of like passions with you," as our version there has it; which destroys the beauty of the antithesis. It it judiciously rendered in the ancient Latin version, "Mortales sumus, similes vobis homines," which, in the judgment of a great critic, is far preferable to the rendering of our translators: Bentley's Boyle's Lect. p. 179. [If the author had written ὁμοιοπαθὴς, he would not have placed it where it is; and particularly the article τὴν going before it, shews that he wrote ὁμοιοπαθῆ.]

[Ibid. *Fell upon the earth.* καθέπτεσον γήν. Instead of καθέπτεσον the construction requires καθαπτεσών.]

Ibid. *And the first voice which I uttered, was crying, as all others do.*] Instead of the common reading in all the editions, πρώτην φωνὴν τὴν ὁμοίαν πᾶσιν ἴσα, I would read, πρώτην τε φωνὴν ὁμοίαν πᾶσιν ἦκα· ἴσα seems tautology after ὁμοίαν. [It is ἦκα in the Complut. Edit. in Bos's LXX. Perhaps ἧσα is the true reading. ἴσα cannot stand, because there will be no construction.] We have here, and in the context, a fine picture of human nature, and the state and condition of it very naturally represented in its several stages, viz. "That man is a creature turned naked into the wide world, and cast upon the bare ground, without any covering to shelter or defend him; that, unfurnished with what is fit and necessary for him, he is bound up and swaddled, and requires help and teaching even for the very feeding and supporting himself; that he is perfect in no other instance of nature's teaching, except that of crying; this he brings into the world along with him, and a very fit emblem it is of our fortune and condition; that infirmities and miseries make up his middle state, and rottenness and worms his latter end: and histories of good authority assure us, that some nations welcome their children into the world with this salutation, "Child, thou art come into this world to suffer; take it patiently, and hold thy peace." See Charron. de la Sagesse. And therefore Zoroasters's laughing when he was born, instead of crying, as all other children do, is remarked by many writers as a prodigy: Solin. Mirabil. lib. i. In this just representation of the condition of human nature, our author imitates the true Solomon, who has drawn man at full length in his true colours and proportions from the cradle to the grave. St. Chrysostom's observation upon this first stage of life is very apposite, viz. "That nature seems, by the cries of the infant, to foretel its future misery; and when God said to our first parents before the fall, *Encrease and multiply*, he intended it as a blessing; but it was a curse and a punishment upon Eve and her posterity, when he afterwards told her, In sorrow shalt thou bring forth children." De Utilit. Lect Script. St Austin's account is still more melancholy; "Nascuntur homines homine generante, Deo creante, peccato inficiente, diabolo possidente." But Pliny's description of the infant state is most natural, and comes nearest to this writer: "Natura hominem tantum nudum, & in nuda humo, natali die abjicit, ad vagitus statim & ploratum; nullumque tot animalium aliud ad lacrymas, & has protinus vitæ principio—Ab hoc lucis rudimento (quone feras inter nos genitas) vincula excipiunt, & omnium membrorum nexus—infeliciter natus jacet, manibus pedibusque devinctis, flens animal, cæteris imperaturum; & à suppliciis vitam auspicatur, unam tantùm ob causam, quia natum est." Plin. Nat. Hist. lib. vii. in Procem.

Ver. 4. Καὶ ἐν φρονήσει. Syriac omits ἐν, and translates it *carefully*. One can scarce help thinking, that either this should be some other word, or was a term for something used about children. F. Hardouin, who thinks the Greek Testament was translated from the Latin, would think here that *cunis* was originally in the Latin, and that the Greek translator had read *curis* instead of it.

Ver. 6. *But all men have one enterance into life, and the like going out.*] The meaning is very plain and obvious, That all are born, and all must die; not, that all depart by the same means, or in the same manner, as our version seems to countenance; for though there is but one passage into life, there are perhaps a thousand ways out of it, and almost every accident sufficient, though different, to let in death. The word ἔξοδος in the original, is the term used by sacred and profane writers for death, or a departure out of this life: See chap. iii. 2. Ecclus. xxxviii. 23. 2 Pet. i. 15. The connection of the following verse is intricate; nor is it easy to determine what διὰ τοῦτο, or *wherefore* refers to. I take the sense to be, That as his nature was the same with that of others, and wisdom was not a natural gift to him above others, therefore he prayed to God to bestow it on him.

Ver. 7. *I called upon God, and the spirit of wisdom came to me.*] Calmet observes, that throughout this book we are to understand wisdom, or the spirit of wisdom, as synonymous to religion, piety, the fear of God, &c. in a sense far different from that in which wisdom is taken in the writings of the heathen philosophers, where wisdom has no connection with, or relation to religion, nor aims at its improvement, by enforcing the practice of virtue; its chief design appears to be only to make men more knowing, to brighten and improve their natural parts, to raise and elevate the genius, and to instil some dry useless notions of an imperfect morality; "Quelques connoissances steriles d'une morale fort imparfaite:" Pref. sur le Liv. de la Sagesse.

Ver. 8. *I preferred her before sceptres and*

thrones, and esteemed riches nothing in comparison of her.] The author gives here, says the Comment of Messieurs Du Port Royal, "une excellent marque pour juger si on a veritablement l'esprit de Sagesse & l'esprit de Dieu," &c. "An excellent rule to judge whether a man has the true spirit of wisdom and piety; for a true sincere piety is that which esteems God above every thing, which desires nothing but him, which prefers his favour before thrones and sceptres, and placing its whole happiness and crown of rejoicing in him, is pleased, easy, and contented, under the loss of all other things besides." Such was that elevated piety of St Paul, which "counted all things but dung, for, or in comparison of, the excellency of the knowledge of Christ Jesus," Philip. iii. 8.

Ver. 9. *Neither compared I unto her any precious stone.*] Λίθον ἀτίμητον, ὅτι ὁ πᾶς χρυσὸς, κ. τ. λ. Perhaps the true reading may be, λίθον ἀτίμητον τοπάζιον, *I did not compare unto her the invaluable stone, the topaz:* See Job xxviii. 19. where the topaz and gold are joined together in the same verse, as not comparable to wisdom; nor does there seem any occasion for ὅτι or πᾶς, the former probably is improper, and the latter unnecessary. [I have proposed above τοπάζιον, but if the word is ever written τοπάζ (as Ελιφάζ in Job) it will be still nearer. A passage in Prov. viii. 19. of the version of Symmachus, suggests another conjecture, λίθον ἀτίμητον· ὁ Ωφὰζ χρυσὸς, &c. There it is, κρείσσων καρπός μυ χρυσίυ Ωφάζ. In Cantic. chap. v. 11. we meet with χρυσίον Κεφάζ.] But after various attempts to settle this, I am entirely persuaded that the following is the true, and undoubted reading, wherein there is little or no variation in the text, and what is, must arise from a similitude of sound or letter, and necessarily be the mistake of the copyist. I would therefore read thus; ὅτι ὁ Παζ χρυσὸς, κ. τ. λ. See particularly Psal. xxi. 3. where what is called a *crown of pure gold* in our version, and in the LXX, στέφανον ἐκ λίθυ τιμίυ, is, in the Hebrew, said to be a *crown of Paz.* Which Bochart, both in his Phaleg. lib. ii. c. 27. and in his Canaan, lib. i. c. 46. shews, was the Island anciently called Taprobane. Of which Stephens gives the following account: "Nascuntur in ea beryllii & hyacinthi, ut Ptol. refert, lib. vi. Item. Aurum & Argentum, & marmor testudini simile; præterea gemmæ & margaritæ præcipuæ bonitatis." Dict. Hist. Geograph. in voce. The footsteps of this word *Paz* remained in Ptolemy's time, who mentions in that island the river Phasis, and the creek, or bay, Pasis; and hence probably the word *topaz*, for a jewel, or a particular species of them, and τοπάζιον in the Greek. See Castelli Lexic. in voce.

Ibid. *Is as a little sand.*] ψάμμος ὀλίγη should be translated *sand* of little value; for that is frequently the signification of ὀλίγος: So ὀλίγη νύμφη, a *bride with a small fortune*, in the epigram of Callimachus, Antholog. lib. iii. we meet with *vilis arena* in the poets in this sense.

Ver. 10. *And chose to have her instead of light.*] Ἀντὶ φωτός. Our version seems faulty here, for though ἀντὶ is often used in the sense it is taken by our translators, it is probably improper in this place. The meaning here is, That I determined to have her for a light or guide, in which sense ἀντὶ often occurs. The Vulgate accordingly reads, "Proposui pro luce habere illam," and the Arabic, "Elegi ut esset mihi pro luce," which is the sense of Junius. Coverdale follows the Vulgate, and renders, "I purposed to take her for my light;" to which agree the other ancient English versions. Or the meaning may be, that he chose her for the sake of her light, *gratiâ lucis.* There may be also another sense, that he chose her *præ luce*, rather than light, because, as it immediately follows, "The light that cometh from wisdom never goeth out, but after light succeeds darkness:" See ver. 29, 30. In all these senses ἀντὶ is used by good writers, whose authority will warrant our interpretation. Any of which is preferable to that in our version. This and the two preceding verses seem taken from Job xxviii. 15, &c. and are a close imitation of that ancient writer. Or they may refer to Prov. viii. 10. xi. 18, 19.

[Ibid. *For the light that cometh from her*, φέγγος, *brightness.*]

Ver. 11. *All good things together came to me with her, and innumerable riches in her hands.*] *i. e.* through her hands. So the Vulgate, "per manus illius," which the ancient English versions follow. I have before observed, that this writer often personates Solomon, and this long prosopopœia is spoken under that borrowed character. This verse refers to that grant of wisdom which is mentioned, 1 Kings iii. where Solomon, upon his advancement to the throne, prays earnestly to God for the direction and assistance of wisdom, without any mention made of wealth, honour, or long life; and God bestows upon him, for his disinterested piety, the two former in great abundance, though unasked and even unexpected by him, together with "wisdom and understanding to discern judgment." The like promise of additional

good things occurs in other parts of scripture, to such as "seek God's kingdom in the first place." And indeed, throughout the whole history of the Old Testament, and particularly under the Mosaic dispensation, rewards and promises are annexed to piety, or true wisdom, and almost all temporal advantages distributed in proportion to the degrees of it, as favourable seasons, plenty, fruitfulness, health, peace, deliverance from dangers, and victory over enemies; which though very valuable privileges, and such wherein the prosperity and welfare of any nation chiefly consist, are yet very far exceeded by those greater blessings, and more worthy of God's magnificence to bestow, reserved for the righteous in another state. On the other hand, wickedness, especially when it becomes general, draws down all the scourges of God's anger, famine, plague, war, destruction, bondage; and is the true cause of the ruin of whole kingdoms. After this account it may seem needless to mention the curse which it brings upon private families, which are often observed to dwindle away insensibly; and their prosperity, like Jonah's gourd, wither through the venom of this worm which preys upon its vitals.

[Ver. 12. *And I rejoiced in them all, or above all things.* ἐπὶ πᾶσιν, *Alex. and Complut.*]

Ibid. *Because wisdom goeth before them.*] Αὐτῶν ἡγεῖται, Σοφία, i. e. Wisdom not only brings them with her, but conducts and heads them, like their leader and commander. The Geneva Bible renders, "For wisdom was the author thereof;" but the rendering of Vatablus is more exact and judicious, "Ut quorum caput sit sapientia," that wisdom was the head or most valuable of all the gifts which God gave him. The Vulgate reads, without any authority, "Quoniam antecedebat me sapientia," which seems not so proper or agreeable to this place.

Ver 13. This verse seems to be very abrupt; probably it should be connected to the 12th in this manner, ἀγνοῶν δὲ αὐτὴν γενέτιν εἶναι τύτων, ἀδόλως τε ἐμαθον, ἀφθόνως τε μεταδιδωμι, &c.

Ver. 14. *Which they that use become the friends of God, being commended for the gifts that came from learning.*] i. e. recommended to God, which is the better rendering; and thus Coverdale's and the other ancient English versions understand it, which read, "And are accepted with hym for the gyfts of wysdome." Our translators followed a corrupt Greek copy in the first part of this sentence, which read, ὧν οἱ χρησάμενοι, and the Vulgate and Arabic seem to have followed the same; and so do the most ancient English versions. But we need no other argument to prove this a corrupt reading, than the badness of the Greek, for χράομαι does not admit of such a construction. The Alexandrian MS preserves the true reading, ὧν οἱ ἐπιθύμησαν, and the Syriac renders accordingly, "qui possederint eam," i. e. they that possess wisdom, enter into friendship with God, as the margin rightly has it: See ver. 27. of this chapter, and ch. vi. 19. where the like sentiment occurs. For incorruption, as it is there called, or a life led according to the rules of piety and wisdom, "maketh us near to God, and to be allied unto wisdom," is not only the way to obtain immortality, ch. viii. 13. but is called, ver. 17. immortality itself. But that passage of St Paul, "He that is joined unto the Lord is one spirit," 1 Cor. vi. 17. which can never enough be admired, points out the nearest intimacy and relation; such a happy and accomplished Christian is mystically one spirit with God, by a spiritual and more noble union than that of flesh. Our author probably refers in this passage to Abraham, who had the singular honour of so high a title; for he was called, says St James, for his faith or righteousness, the friend of God, James ii. 2. and probably he should be so styled Gen. xviii. 17. where Philo's reading is very observable μὴ ἐπικαλύψω ἐγὼ ἀπὸ Ἀβραὰμ φίλιν μου which our version wholly omits, and the LXX express not so fully. The like observation may be made upon the ancient Vulgate, Judith viii. 26. where the rendering is, "Pater noster Abraham per multas tribulationes probatus, Dei amicus effectus est;" of which there is no mention in the LXX, nor in our translation of the place; it shews, however, the sense of those interpreters. And the like appellation we find given to Abraham by Clemens Romanus, Clemens Alexandrinus, and other writers. See note on ver. 27.

Ver. 15. *God hath granted me to speak as I would.*] Ex animi sententia, according to the Vulgate; but Coverdale's rendering is, "God hath granted me to talke wysely." Ut consulte loquar, says the Syriac; and Vatablus, sententiosè" And so Calmet, "De Parler d'une maniere sententieuse, & pleine de Sagesse," which κατὰ γνώμην will admit of. [But it may be doubted if the Greek phrase is ever used in this sense; therefore it should be rendered, *as I could wish.*] Some copies express this by way of prayer, εἴη δὲ ἡμῖν ὁ θεὸς εἰπεῖν, which is the marginal reading, and of the Syriac, and of St Gregory, 23 Mor.

c. 17. but there is no reason for such an alteration, the sense of our version, which is followed by Calmet and all the commentators, exactly agreeing with the character of Solomon, whose fame for wisdom was such, that people came from all parts of the world to hear and be instructed by it: and we have the prayer for wisdom at length throughout the whole ninth chapter, so that it may seem here superfluous.

Ibid. *And to conceive as is meet for the things that are given me.*] Or, more properly, to conceive, as is meet, *of* the things that are given me, i. e. To have just and worthy sentiments of the gifts which I have received, *D'avoir des sentimens dignes des dons que j'ai reçûs*, says Calmet. [" To conceive suitably to the things that are given me." The construction is ἀξίως τῶν δεδομένων, or λεγομένων. In the other sense, to conceive, as is meet, of the things, &c. it should have been περὶ τῶν δεδομένων, as vi. 15. τῷ γὰρ ἐνθυμηθῆναι περὶ αὐτῆς.] Our translators follow the Vatican copy, which reads δεδομένων, which is the sense likewise of the Vulgate, and of the ancient English versions. The Alexandrian MS prefers λεγομένων, which both the Syriac and Arabic interpreters follow, and seems indeed the truer reading. [Our translators badly render in the margin, or, are to be spoken of, which would be λεχθησομένων.]

[Ibid. *That leadeth unto wisdom.* τῆς ζοφίας ὁδηγὸς, i. e. *the guide of wisdom*, or, *that guideth wisdom*, not, that *leadeth unto wisdom*, which would have been εἰς τὴν σοφίαν ὁδηγὸς, see John xvi. 13. So ὁδηγὸς τυφλῶν, Rom. ii. 19. *A guide of the blind*, not, *that leadeth unto the blind.*]

Ver. 16. *All wisdom also, and knowledge of workmanship.*] [Rather, *skill, and knowledge of workmanship.*] Even wisdom itself, which men are so apt to value themselves upon, and to boast of as their own, as being the supposed fruit of their own understanding, acquired with much industry and pains, must yet be acknowledged to come from God, τῷ παρὰ τῶν φώτων. The Heathens themselves ascribed the first invention of the several arts and sciences to supernatural assistance, and looked upon the authors of them as so many gods; as if it were out of the power of unassisted reason, or man's bare ingenuity, to make such useful discoveries. But the honour which they ignorantly ascribed to some deified benefactor, with justice belongs to the true God; for, as Job expresses it, " It is the inspiration of the Almighty that giveth men understanding," chap. xxxii. 8. But what are we to understand by " the knowledge of workmanship," in the following part of the verse? The present reading of the Alexandrian, and the other copies, is ἐργατειῶν ἐπιστήμη, which seems to be a mistake, for no such word is to be met with; I think the true reading is, ἐργασιῶν ἐπιστήμη, which is very properly expressed by, " the knowledge of workmanship," in our version. Vatablus renders with great judgment, *operum scientia*. And the Geneva Bible expresses it accordingly, " The knowledge of the works," i. e. works of art. The sense is, that the attainment to a great perfection in these is the gift of God, and cannot be complete without his inspiration and assistance; for I am rather inclined to think, from the manner of expression, that wisdom and knowledge are not to be taken here in their usual high sense, and as they generally are in this writer, and in the book of Proverbs, but mean only extraordinary skill or accomplishment in work. Thus Exod. xxxi. 3. (which I am persuaded this passage refers to, and probably ch. viii. 6.) it is said, that God called Bezaleel for the work of the tabernacle, and filled him with wisdom and understanding, and knowledge in all manner of workmanship, where ἐπιστήμη, σύνεσις, σοφία, are all used by the LXX to express a great perfection in manual skill. And what follows in ver. 6. of that chapter is very observable, " In the hearts of all that are wise hearted, or ingenious, I have put, (says God,) wisdom, that they may make all that I have commanded them;" i. e. God, by an inspiration from above upon this occasion, endued the minds of all such ingenious persons as were employed, with an extraordinary skill, which they could never have attained to by their own industry, at least not so soon, nor so perfectly as to go immediately and skilfully about the building of the tabernacle in the manner he designed it. See Patrick in loc.

Ver. 17. *To know how the world was made.*] Though philosophy, through the improvements which it has received in every age, may be able to explain the operations of the elements; how the clouds are engendered, the rain and thunder produced, the treasures of the snow and hail collected, and " where is the way in which light dwelleth," may judge of the force, qualities, and temperature of the elements, and the sensible effects which they have upon human bodies, and understand the other phænomena of nature, which follow in this chapter, and are enumerated more at large Job xxxviii. where God proposes the like questions, and challenges Job to answer them; yet this important truth of the

creation of the world can only be certainly known, and truly understood, by communication from God, or revelation in his word; for neither can reason, nor philosophy, nor the best account in profane history, which takes in only temporal facts and events, give any satisfaction about the original of the world which we inhabit, whether it had a beginning, how or when it was made, by whom or to what end it was created, how it is supported and governed, whether it is continually decaying, or to last all eternity: We learn nothing certain from thence, what we really are ourselves, what is our original, nature, design, and end. Whereas divine wisdom, imparted by God, and contained in sacred history, teaches us in a few words all these great truths; that the world was not the product of chance, but the work of God's power; that it was made in time; that he made it out of nothing, or rather called it into being by his Almighty fiat, according to, and in the manner related in the book of Genesis, so denominated from containing the true account of its creation; that his providence continues it in being, and God is Almighty in that respect likewise; that man, the Lord of the creation, sprung from the dust, and is resolvable into it at God's pleasure; that his infinite wisdom is no less displayed in the beauty, symmetry, and contrivance of the world, than his omnipotence in the act of creation. And in this latter sense I find the Vulgate understands this place, which renders "dispositionem orbis terrarum," which seems rather to include the nature and constitution of the world, its order and œconomy, the arrangement and union of the several parts, their wonderful correspondence, relation, harmony, and mutual dependance, for the good of the whole. But in either sense, divine wisdom is the best instructor, it shews when this beauty and order first existed, who is the ὁ τῆς κάλλους γενεσιάρχης, chap. xiii. 3. and the fountain of all perfection. Calmet observes, that the author here designed by his elogium, to set forth the superiority of divine wisdom, and to advance it above the theology or philosophy of the heathens, "d' elever la vraye sagesse au dessus de la philosophie des Gentils." Comment. in loc.

Ver. 18. *The beginning, ending, and midst of the times, the alterations of the turnings of the sun*, &c.] [*Turnings of the sun*, i. e. the changes of the tropics.] Origen understands by *times* here, the most early, the future, and the present times, Hom. 21. in Luc. St Ambrose reads *rerum*, instead of *temporum*, and expounds the place of things done in ancient times, of events to come to pass hereafter, and the transactions of the present age: Lib. ii. de Abrah. c. 7. Grotius understands it, of the several seasons of the year, their beginning, continuance, and ending, and their successive and regular returns, which is most agreeable to the context. The sense of the whole seems to be, that Solomon knew the greatest elongation or distance of the sun from the earth, and its nearest approach to it; the "solstices, solstitiorum vicissitudines," says Vatablus, the equinoxes, and all the alterations which proceed from its course and motion through the ecliptic; as the change of the seasons, the vicissitude of day and night, the succession of time, and the revolution of years. As these phænomena succeed one another in the account of this writer, almost as regularly as they do in the heavens, it is surprizing that the Vulgate here should translate τροπῶν ἀλλαγὰς, "morum mutationes;" which has no manner of connection with the subject. [Probably he read τρόπων, as in Ald. and Complut. and confounds the words.] Our translators have rightly judged in applying it to the sun, and by attending to the sense of the context, have avoided the equivocalness of the Greek.

Ver. 19. *The circuits of years, and the positions of stars.*] Ἐνιαυσῶν κύκλους. [Ald. Arab. Vulg. have ἐνιαυσῦ.] By κύκλους in the plural number I would rather understand the cycles of years, the lunar and solar cycles, especially if these were known and used in this writer's time; and ἀστέρων θέσεις I would rather translate the *places* of the stars, *i. e.* the longitude and latitude of them, which the word *position* does not so strictly express.

Ibid. *The violence of winds.*] Πνευμάτων βίας. Junius renders, *spirituum vires*, by which he understands the powers and faculties of the human soul: He thinks the mention of winds and their force very absurd in this place, and supports his conjecture from the very next sentence, which contains the reasonings of men. Origen reads, *spirituum violentias*, and understands the passage, of the power and violence of evil spirits; which is a probable interpretation enough, if there was any foundation for the tradition which he mentions of Solomon's writing several books De Exorcismis: Homil. 21. in Luc. [If the author had meant winds, he would probably have written not πνευμάτων, but ἀνέμων, as in other places. So

iv. 4. ὑπὸ βίας ἀνέμων. πνεύματα in this writer never signifies winds; πνεῦμα in the singular number often does.]

Ver. 20. *The natures of living creatures and the furies of wild beasts.*] Calmet renders, "l' instinct des bêtes, ou leur penchant;" the temper, inclination, or instinct of beasts. This is agreeable to what is recorded of Solomon, 1 Kings iv. 33. that "he spake of beasts and of fowl, and of creeping things, and of fishes." And the account in the latter part of this verse, *viz.* his great skill in "the diversities of plants, and the virtues of roots," answers to the former part of the place referred to, *viz.* that "he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall." It is obvious to observe, that this writer very frequently assumes several particulars in the character of the real Solomon, with an artful design to pass for the same person, and to make his pretences more plausible, and his judgment more infallible.

Ver. 21. *And all such things as are either secret or manifest, them I know.*] Ὅσα τέ ἐστιν κρύπτα ἢ ἐμφανῆ ἔγνων, which is the reading in all the printed copies, and followed by our translators; but there seems to be a mistake in all the editions: For where is the great wonder in Solomon's knowing things that are manifest; or what glory is there or excellency in any man to make such a discovery? The true reading undoubtedly is ἀφανῆ, which is confirmed by the Alexandrian MS, by Eusebius, Præp. Evang. lib. ii. c. 7. and St Ambrose, De Abrah. lib. ii. c. 7. The Comment also of Messieurs Du Port Royal takes it in this sense, "J'ay appris tout ce qui estoit caché, & qui n'avoit point encore esté decouvert;" *i. e.* such things as have not yet been discovered. The Vulgate very justly renders, "Quæcunque sunt absconsa aut improvisa didici," which Coverdale's version follows, "all such thyngs as are secret and not loked for have I learned;" which is the rendering likewise of the Doway Bible. Γνῶναι, seems also a better reading than ἔγνων, as it agrees with εἰδέναι, which goes before, especially as it is connected with the conjunctive particle τε.

Ver. 22. *For wisdom, which is the worker of all things, taught me.*] Wisdom may be considered either as a divine attribute, the infinite wisdom of God, or as it is, in some measure, made known to, and participated by, a finite creature, not as the natural property of the creature, but as a superadded gift of God: It is capable therefore of very exalted epithets, as it is the wisdom of God, such as, πάντων τεχνῖτις, μονογενὲς, ἀκώλυτον, παντοδύναμον, παντεπίσκοπον, and all that follow in the 25th and 26th verses. But wisdom considered in man as the gift of God to him in proportion as he deserves it, will admit of inferior, yet proper epithets, as διὰ πάντων χωρῶν πνευμάτων, νοερῶν, καθαρῶν· εἰς ψυχὰς ὁσίας μεταβαίνουσα φίλους Θεοῦ καὶ προφήτας καταστευάζει, ver. 27. "It is a treasure that never faileth," ver. 14. It may be communicated liberally to others, ver. 13. It maketh men speak wisely, and conceive as is meet, ver. 15. It is more to be desired, as being more profitable than any thing else, and teaches the cardinal virtues, and every thing useful to be known, ch. viii. 5, 6, 7, 8. All the other epithets, as νοερὸν, ἅγιον, λεπτὸν, τρανὸν ἀμόλυντον, σαφὲς, ἀπήμαντον, φιλάγαθον, &c. will suit wisdom, either as original and essential in God, or as it is communicated to, and may be considered as derivative in man; for, as Calmet very judiciously observes, "Ce qui est dit dans ce livre touchant la Sagesse, s'entend tantôt de la Sagesse increée, & tantôt de la Sagesse créée & inspirée aux hommes:" This distinction is very necessary for the right understanding this chapter.

[Ibid. *For in her is an understanding spirit.* ἔστι γὰρ ἐν αὐτῇ πνεῦμα νοερόν. Ald. hath only αὐτῇ, which agrees well with ch. i. 6.]

Ver. 22, 23. The author here, in his enumeration of the several excellencies and perfections of wisdom, seems to use different words of the same signification, to set forth his description the more copiously, and for the stronger conveyance of his own sentiments; but perhaps, upon a nicer attention to the peculiar force of the Greek words, and to their order and situation, a separate consistent sense may be given to each epithet: thus ἅγιον, and ἀμόλυντον commonly give the same sense, but in strictness are different; as are also εὐεργετικὸν [F. ἐνεργητικὸν,] and ἀπήμαντον. The negative in either case falls short in sense of the positive epithet. Our translators indeed, who render ἀπήμαντον, *not subject to hurt*, i. e. incapable of receiving hurt, have explained away the true meaning of the word (see the Note on ch. i. 4. where the like mistake in our version is taken notice of.) It means rather, not disposed, or inclined to do hurt, and would be better rendered harmless, *innocuus*, according to Vatablus, the same as ἀπήμων. The Geneva Bible renders, *not hurtful*; and Coverdale's, and the other ancient English versions, following the Vulgate, *swete*,

which yet falls short of εὐεργετικὸν, which means, not only *inoffensiveness*, but *a readiness* to do *positive* acts of kindness. Βέβαιον and ἀσφαλὲς differ likewise in degree; for here the negative expresses more than the positive, viz. such a stedfastness as is not to be moved or shaken. Among the positives, τραὺν and ζαφὲς give commonly one sense, but they may be understood differently; the first may be expounded *eloquent*, see ch. x. 21. the latter *clear*, or *manifest*.—The difference between λεπτὸν, εὐκίνητον, and ὀξὺ, will best be explained by a parallel passage, Heb. iv. 12. Ζῶν γὰρ ὁ λόγος τ῀υ Θεοῦ, καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. Λεπτὸν, *subtil*, i. e. piercing into the secrets of mens hearts, answers to the latter part of that verse; εὐκίνητον answers to ἐνεργὴς in the beginning, i. e. active, or operative, which is more expressive than lively; ὀξὺ may as well signify *sharp*, and so indeed Coverdale's version has it, and the Vulgate, and Junius; and then it answers to τομώτερος ὑπὲρ πᾶσαν μάχαιραν, in the middle; which passage will equally explain the 24th verse of this chapter.—By μονογενὲς, πολυμερὲς, may be understood, that wisdom is in its origin or fountain simply one and the same in God, *la même*, says Calmet, *en substance & en nature*, but variously expressed, and infinitely diversified in his works. The thought is not very unlike that of St Paul, "There are diversities of gifts, but the same spirit; and there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God that worketh all in all," 1 Cor. xii. 4, 5, 6. in which sense it is further said of wisdom, ver. 17. that, "being but one, she can do all things, and remaining in herself, she maketh all things new." See Note on that place.

Ver. 23. *Going through all understanding* (i. e. intellectual,) *pure, and most subtile spirits.*] This may be understood in two senses, according to the different reading of the Greek; our version follows the Vatican edition, which reads, διὰ πάντων χωρῶν πνευμάτων νοερῶν, καθαρῶν, λεπτοτάτων. According to that, the sense is, that wisdom, as a divine attribute, not only penetrates into things corporeal, but things spiritual and intellectual; is not only a discerner of the thoughts and intentions of the heart, but the several orders and degrees of intellectual beings, even the most pure and invisible spirits, how knowing or subtle soever, are subject to it, and within its influence.—The Vulgate reads in the nominative case, *intelligibilis, mundus, subtilis*, which Coverdale's version, and the Syriac follow, from a copy, doubtless, which read, νοερὸν καθαρὸν, λεπτότατον, still applying each particular epithet to wisdom itself, exclusive of the consideration of other spirits.

[The four words, πνευμάτων, νοερῶν, καθαρῶν, λεπτοτάτων, are, no doubt, the addition of a later hand, and the author wrote no more than διὰ πάντων χωρῶν, of which words, and the word εὐκίνητος, ver. 22. the following verse is an explication. The author had already said (ver. 22.) that wisdom had in her πνεῦμα νοερὸν, λεπτὸν, and ἀμόλυντον: Why should he repeat these same epithets, which add nothing to the sense? Besides, what are we to understand by πνευμάτων νοερῶν? Are there any spirits that are not νοερά?

Ver. 24. *For wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness.*] The account of Camilla's swiftness, according to Virgil's beautiful description of it, is surprising and incredible:

> *Assueta pedum cursu prævertere ventos.*
> *Illa vel intactæ segetis per summa volaret*
> *Gramina, nec teneras cursu læsisset aristas:*
> *Vel mare per medium, fluctu suspensa tumenti,*
> *Ferret iter, celeres nec tingeret æquore plantas.*
> Æneid. lib. vii.

No bodily motion can be conceived to exceed this in quickness; but the spirit of wisdom being incorporeal, and by reason of her pureness, not meeting with any sensible resistance or impediment, far surpasses it; nay, she is quicker than thought, because she pervades the mind itself, is not only present to mens thoughts, but prevents and influences them: "She meeteth them," as this writer elegantly expresses it, "in every thought," ch. vi. 16. "Elle vient au devant d' eux dans tous les bonnes pensees qu' ils forment;" and powerfully acts upon the will to put such good thoughts and resolutions into practice. And this power she exerts in an instant, and carries her view through all things at the same time; which, perhaps, is Fulgentius's meaning, when he translates this place, "Attingit ubique propter suam munditiam," De Persona Christi, lib. ii. In this sense wisdom may be said to be "permeator universitatis;" which short sentence of Seneca is more expressive than the many metaphysical circumlocutions of the schoolmen.

Ver. 25. *She is the breath of the power of God.*] Ἀτμὶς τῆς τ᾽ Θεῦ δυνάμεως, i. e. the afflatus of the Almighty: where ἀτμὶς, even applied to eternal Wisdom itself, is not such a degrading or diminutive term, as Capellus, in his strictures upon this book, has represented it; for ἀτμὶς may be considered as equivalent to πνεῦμα; and our translators, we may observe, render accordingly ἀτμὶς by *breath;* but it certainly stands clear of that objection, if understood of infused or derivative wisdom, communicated from God to his saints and prophets in such degrees and proportions as were necessary. Plato makes use of the same image, and represents wisdom as a vapour, or spark of celestial fire, communicated from heaven to men; Plato in Protag. The like thought is to be met with in Philo, De Somniis.

Ibid. *A pure influence flowing from the glory of the Almighty.*] Ἀπόῤῥοια δόξης, i. e. a pure efflux or emanation issuing from God's glory; which is more agreeable to the Greek than *influence*, which our version uses. The Vulgate reads, "Emanatio quædam claritatis," which the ancient English versions follow: Or it may be rendered, in fewer words, a glorious emanation of the Deity. Some of the primitive writers express themselves in like manner concerning the λόγος, whom they style πρόσωπον Θεῦ: We meet with the like expression, Eccles. v. 6. which a learned writer translates, "The personating Shechinah of God," Tenison on Idol. p. 334. And for the same reason he is called, "The angel of his face," by Philo and the ancient Jews, because he truly reflected the glory of his person.

[Ibid. *No defiled thing can fall into her.* Εἰς αὐτὴν παρεμπίπτει, i. e. *fall into her unawares*, covertly, or by the by; as παρεισέδυσαν, Jude, ver. 4. παρεισῆλθεν, Galat. ii. 4.]

Ver. 26. *She is the brightness of the everlasting Light.*] i. e. Wisdom is an effulgence or ray streaming from the original fountain of light, the resplendence of the eternal glory, and the reflection of its brightness. St James accordingly styles God, from whom all wisdom and illumination proceed, Πατὴρ τῶν φώτων, ch. i. 17. It is observable that the word used by our author for brightness, is ἀπαύγασμα, the very same that is made use of in the Epistle to the Hebrews, ch. i. 3. which by Estius upon the place is very properly rendered *deradiatio*: See also Leigh's Critica Sacra in Voce, Ἀπαύγασμα. This similitude of a ray from the sun, or light from light, must be allowed to be a fine illustration, and a proper representation, of the infinite wisdom of God, considered as a divine attribute; and the same has been applied to illustrate the consubstantiality of the λόγος. Thus Justin Martyr says, that he proceeds from the Father, ὡς ἀπὸ τ᾽ ἡλίᾳ φῶς, as light from the sun; and in another place, ὡς ἀπὸ πυρὸς πυρὰ, as fire from fire, Dial. cum Tryph. And by the Nicene council he is called more closely, "Light of Light:" But whether any such notion is here meant, or the λογος described by our author, shall be considered in the next words.

Ibid. *The unspotted mirror of the power of God, and the image of his goodness.*] [τῆς τ᾽ Θεῦ ἐνεργείας, i. e. *of the operative power of God.*] "Limpidissimum divinæ virtutis speculum," according to Vatablus; i. e. she is the true and unsullied glass, in which we may discern the beauty of God's works, which therefore reflects his power in the strongest and best light, and exhibits the perfection of his goodness. One cannot help observing, that from ver. 21. to the end of the chapter, the epithets thicken, and that the character of wisdom is expressed in a very sublime style, a magnificence and grandeur of language, and in terms seemingly importing divinity itself. Hence some have taken occasion to imagine, that something more and higher is contained herein than an encomium of wisdom considered in its highest denomination, as a divine attribute, and have applied therefore these passages to the person of the λόγος, or to the Holy Spirit. And indeed it must be confessed, that however originally intended, they may, by way of accommodation, be so used and applied, and considered as expressive similies, to illustrate the eternal generation; nor is the manner of expression very unlike that of Heb. i. 3. which is very full and explicit on that occasion; and it must be further allowed, that these passages have been so understood and explained by most of the commentators, and even some of the fathers, many of whom use expressions concerning the λόγος very much resembling these, and endeavour to explain that mystery by the very same similitudes and illustrations: See Justin Martyr, Dial. cum Tryph. Epiphan. in Anomæo. Hæres. c. 3. & cont. Aëtium. Hæres. 76. Holstenii Dissert. 2. in loc. quæd. Concil. Nicæn. and Waterland's Serm. passim. And some of the primitive writers, to confirm their point, have actually quoted and argued from these very passages; see particularly Fulgentius de Persona Christi, ad Trasimund. lib. ii.

Philo, who speaks the sentiments of the ancient Jews, and is by some thought the author of this book, from its great resemblance to many of his notions, has some expressions, in relation to the λόγος, very similar to these, De Confus. Linguar. and de Monarchia, which others, with more probability, contend he borrowed from hence. But as this kind of reasoning, drawn from authorities, is precarious and inconclusive, and slender or suspicious proofs are really disserviceable to a cause; and as that great mystery, of the eternal generation and coequality of the λόγος, is sufficiently established by canonical and undoubted Scripture, and wants not to be defended by any disputed testimony, "Non tali auxilio, nec defensoribus istis;" I rather incline to the following sense, viz. That the writer of this book, who personates, and, as far as he can, imitates Solomon, observing in the Book of Proverbs, particularly chap. viii. how wisdom is praised under the character of a divine female, or celestial beauty, pursues the same figure or image in a more copious and encomiastic way, using indifferently wisdom and the spirit of wisdom, as the same beautiful object, which he loved, and desired to make his spouse, &c. But though he speaks of her as an intelligent person, and personal acts are ascribed to her, yet this seems to be a figurative way of writing, taken, as I said, from Solomon's Proverbs. And if the well known passages in the chapter above cited be scarce allowed to be understood of the λόγος, (see Bishop Patrick's argument to that chapter, and the writers in the Trinitarian controversy) much less reason have we to assert these passages of the Book of Wisdom to belong to the λόγος, or to the Holy Spirit, considered as "persons in the Godhead." For if this encomium be supposed to come from any (Hellenistic) Jew, or even from the pen of Solomon, such titles and attributes of the divinity, if interpreted of the λόγος, or Holy Spirit, seem incompatible with those times. I am therefore more inclined to understand this high encomium, of a divine attribute, the infinite wisdom of God, communicated sometimes, according to the exigence of the occasion, to his saints and prophets in different portions, as a drop from his fulness, ver. 27. and then there will be no occasion to suppose these passages to be an addition or interpolation of some Christian writer, who borrowed ideas and expressions from the New Testament, which seems to be the sentiment of Grotius with respect to many passages of this book; but how far his conjecture is right, and whether it is always safe to follow him, I shall not determine. I shall only subjoin Calmet's remark upon this assertion, and answer in his words: "Grotius s'est imaginé que ces passages y avoient été ajoutez par quelque Chrêtien depuis la mort du Sauveur; ce qui est contre toute sorte d'apparence, ces passages étant tellement liez avec la suite du discours, qu'on ne peut les en separer sans violence:" Pref. sur le livre de la Sagesse, i. e. "The passages objected against are so interwoven with the rest of the subject, and have such a necessary relation to the context, that they cannot be separated without manifest violence." And the same learned writer there observes, that this author often speaks of wisdom, considered as an attribute only, even in the most pompous and magnificent terms, and applies to it that which in strictness only belongs to the Deity itself. In his comment upon this place he has this further remark, which will justify my sense of it: "That as it is very common in natural cases, to assign to the effect many properties and attributes of the cause; so in matters spiritual, that perfection is frequently attributed to qualities proceeding from God, which strictly belongs only to the Holy Spirit which communicated them."

Ver. 27. *And remaining in herself, she maketh all things new.*] [ἡ μένουσα ἐν αὐτῇ. Probably it should be, ἡ μένουσα ἡ αὐτὴ, "and remaining the same."] i. e. She is the author of all changes and spiritual renovations, though herself remains unchangeable; "Toujours immutable en elle-même, elle renouvelle toutes choses." St Austin explains this renovation, and shews from whence it proceeds; "De plenitudine ejus accipiunt animæ, ut beatæ sint, & participatione manentis in se Sapientiæ renovantur, ut Sapientes sint:" Confess. lib. viii. c. 9. The Scripture furnishes us with many instances of her good offices and kindness to men in this particular; all graces are ministered to us by her, and she purifies the soul to make it fit to receive them; she enlightens men's understandings with the knowledge of saving truths, disposes and inclines their wills to virtuous and holy actions, and comforts and supports them in the discharge of their duty under the greatest difficulties and discouragements. And though her communications are so various, and, with respect to all ages and nations, may be considered as infinite, yet her nature continues unchangeable. What Plato says of

God with a very remarkable emphasis, is very applicable to her, ἀδεπόλε, ἀδαμᾶ, ἀδαμῶς, ἀλλοίωτιν ἄτεμίαν ἀδέσποτα. Plato in Phæd.

Ibid. *And in all ages entering into holy souls, she maketh them friends of God, and prophets.*] Καῖς γενεαῖς, which may be interpreted either of ages or nations; the Vulgate takes it in the latter sense. This observation is not only true of Abraham, see note on ver. 14. and Moses, whom God favoured in an especial manner, and admitted to a more particular intimacy, Exod. xxxiii. 11. Philo De Mose, lib. i. but of David, whom God "took away from the sheep-folds, that he might feed Jacob his people and Israel his inheritance, Psal. lxxviii. 71, 72. The like may be said of Joseph, and the other instances of this truth, mentioned by this writer in the tenth and eleventh chapters; from whose history it appears, that Divine wisdom, without any respect of persons, in every age and nation, makes choice of such as are well disposed, to confer her favours and blessings on, and sanctifies them, by her inhabitation and presence, for her own great purposes. True religion, indeed, seemed for some time as it were confined to Judæa, and the Jews to have been only entrusted with sacred truths; but yet we sometimes find the spirit of wisdom discovering herself to other people, and enlightening them amidst their ignorance and darkness. It is more than probable, that God made uncommon discoveries of himself to Job, and that, in proportion to the greatness of his sufferings, he was favoured with a greater degree of light, and larger communications of divine knowledge; see Bishop Sherlock, Dissertat. 2. The like may be observed of Balaam, who, according to Scripture, "heard the words of God, and knew the knowledge of the Most High, Numb. xxiv. 16. which implies some discovery of God's will to him; and as a prophet, he foresaw and foretold what should happen in the latter end; and, particularly, has left a very remarkable prophecy relating to the Messiah. We are sometimes surprised with uncommon discoveries in the writings of the heathen philosophers; and the several important truths therein scattered, seemingly above the reach of mere unassisted reason, are enough to convince us, that divine wisdom has communicated itself in all ages, and conversed with her favourites in every generation. As to the gift of prophecy here mentioned, it is certain, that the qualifications that did fit a man for the prophetical spirit, which rendered him *habilem ad prophetandum*, were inward piety, true wisdom, probity, and virtue. The rabbins universally agree in this, that the Spirit of prophecy never rested but upon a wise and good man; and no instance, says Maimonides, More Nevoc. par. 2. can be mentioned of its ever dwelling in a vicious person, unless he had first reformed himself; and among the preparatory dispositions for obtaining it, he reckons the perfection of virtuous qualities or manners, a heart purified and free from sinful affections and sensual passions. Hence we find, that anciently many were trained up in the way of school-discipline, and fitted by religious nurture to become *Candidati Prophetiæ*; see Smith's Sel. Disc. on Prophecy, c. 8, 9. And the several schools of education at Naioth, Jerusalem, Bethel, Jericho, Gilgal, were only so many colleges for disciplining and training up young scholars in those preparatory qualifications which might more dispose them for the gift of prophecy.

[Ver. 28. *For God loveth none but him that dwelleth with wisdom*, οὐθὲν γὰρ ἀγαπᾷ ὁ Θεὸς, &c. rather, οὐθένα, *no man*, which is confirmed by the following τὸν συνοικοῦντα, not τὸ συνοικοῦν, as it ought to have been, if the author had written οὐθέν.]

Ver. 29. *For she is more beautiful than the sun—being compared with light, she is found before it.*] This is true of wisdom, considered as a divine attribute, in many respects: 1*st*, Because the sun, the stars, and the whole system of inanimate bodies, are not fit to be opposed in value to the human mind or spirit; for the enlarged intellectual powers, and improved faculties of the mind, can arrive at the knowledge, and explain the glories of the firmament; whereas the sun, though a most glorious body, is utterly insensible, and has no consciousness of that light which he gives to others; which prerogative of the mind, Tully finely remarks: "Nec vero illa parva vis est rationis, quod eorum ipsorum, quæ adspectu sentiuntur, nullum aliud animal pulchritudinem, venustatem, convenientiam partium sentit," Cic. De Offic. lib. i. 2*dly*, As divine wisdom formed and fashioned the glorious body of the sun, it is not only prior to it, or before it in point of time, which is the sense of the Vulgate, but it must be, in the order of causes and effects, more beautiful and excellent than any, or all the creatures. Vatablus therefore renders with great judgment, *Luci comparata, potior deprehenditur*. 3*dly*, The sun cannot make that which is deformed or ugly to be beautiful, and his light is often hurtful and injurious to tender and diseased eyes:

his beams are sometimes too bright to be borne, they not only dazzle and confound, but frequently hurt and weaken the sense. But wisdom never offends by its excess; the brighter and more heavenly it is, the more she pleases; and where she finds any more defects or imperfections, she removes, or amends them. Is the soul polluted and disfigured by trespasses and sin? divine Wisdom purifies it, by the infusion of her supernatural grace. Do any wander in darkness and error? she guides and assists them by the brightness of her saving truths. Are any sensible of their sad estate, and really desirous of a cure? she giveth medicine to heal their sickness. So that what was said by Tully of virtue, and has been so justly applauded, is equally applicable to the Spirit of wisdom, "That could we behold all her charms, the whole world would be infinitely in love with her." Cic. Off. lib. i.

Ver. 30. *For after this cometh night.*] That wisdom does thus exceed the light, is manifest from this further argument, because night constantly succeeds the day, and therefore the light is as constantly interrupted by darkness. But divine wisdom admits of no such privations or inequalities; it has no mixture of light and darkness, of good and evil, but is always the same, "yesterday, to-day, and for ever." St Austin reasons in like manner upon the transitoriness of worldly things; "Omnis iste ordo pulcherrimus rerum valdè bonarum, modis suis peractis transiturus est, mane quippe in eis factum est & vespera:" Confess. lib. xiii. c. 35. But St Chrysostom comes nearest this writer, and has the very same thought applied to grace; οὐχ οὕτως ὁ κόσμος ἐσὶ λαμπρὸς, κ. τ. λ. "Non sic mundus clarus est oriente sole, ut anima illustratur & spendidior fit, à Spiritu gratiam recipiens: Hanc nempe lucem, & volentibus nobis & nolentibus, nox subsequitur," (τῦτο μὲν γὰρ διαδέχεσθαι νύξ, which are the very words of our author) "illum verò radium tenebræ non nôrunt;" Homil. 21. ad Pop. Antioch.

Ibid. *But vice shall not prevail against wisdom.*] [Σοφίας δὲ οὐ κατισχύει κακία. Probably the true reading of the Greek here is, σοφίαν δὲ οὐ κατισχύει κακία, as x. 11. and elsewhere.] If we attend only to what passes ordinarily in this life, this observation may perhaps seem not to be altogether just or well grounded, for human wisdom, or that which God is pleased to communicate to mankind, is subject to many frailties; as "the bewitching of naughtiness" will obscure men's reason, so the wandering of concupiscence quite perverts and undermines it, chap. iv. 12. Such as have been admired in all other instances for their wisdom, have been hurried away by sinful passions; and the finest understanding has been found a weak fence against a criminal passion. Solomon himself is a lamentable instance of this truth, who fell shamefully, notwithstanding his singular accomplishments; and his wisdom served only to heighten his transgression and disgrace. We must understand this writer therefore of divine wisdom, which sin cannot approach, nor its contagion sully, much less can the power of it prevail over her. Grotius understands this place of adversity, and refers to Matth. vi. 34. where κακία, the term here used, is taken in that sense. According to this acceptation the opposition is no less just and beautiful, for as prosperity is the sunshine of fortune, so adversity may be considered as its shade. In this view, the meaning is, that however dark the cloud may be, which hangs over a good man, yet shall it not overwhelm him; though misery be his lot, as it is too often the fate of goodness, yet shall it not get the better of him: "We are troubled on every side," says St Paul, speaking of himself and other suffering Christians, "yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;" 2 Cor. iv. 8, 9. And even in such a sad catastrophe, when vice is so triumphant and successful as to destroy a good and virtuous man, yet if we take in the consideration of another life, the righteous, however afflicted or tormented, will be found to have come off conqueror.

CHAP. VIII.

THE ARGUMENT.—*The praise of wisdom is continued, which, upon a comparison of the most desirable things in life, is shewn to be preferable to them; and from an induction of several valuable and weighty particulars, she appears to be the procurer of such great advantages, and ought therefore to be honoured and followed after by such as have the greatest regard to their own happiness. The chapter concludes with the proper dispositions to obtain wisdom.*

Ver. 1. *Wisdom reacheth from one end to another mightily, and sweetly doth she order all things.*] *i. e.* The divine wisdom is infinite and immense, extends itself throughout the whole world, and does every thing in it *mightily*, that

is, effectually, in respect of the end, and *sweetly*, that is, without any violence or difficulty, in the use of the means. This is the sense of the Arabic version: "Porrigit autem sese, ab extremo terrarum orbe ad extremum usque integrè." St Bernard expounds it in the same manner: "Attingit à fine usque ad finem, i. e. à summo cœlo usque ad inferiores partes terræ; à maximo angelo usque ad minimum vermiculum, substantiali quâdam & ubique præsenti fortitudine, quæ utique universa potentissime movet, ordinat, & administrat suaviter, i. e. sine necessitate aut difficultate:" Bern. Lib. de Grat. & Lib. Arbitr. See also Fulgentius de Persona Christi, lib. ii. But by *sweetly*, we may further understand the manner in which the divine wisdom works upon men's minds; for she begins the great work of salvation in men's hearts, by over-ruling them through her motions and impressions, inclining them to their duty, and assisting them in the performance of it; and at length, having happily perfected it, she conducts them to glory and a blessed end of their labours. But though she reaches from one end to the other of this important event, and acts powerfully upon the soul to bring it to pass; yet she does it sweetly, and without any violence or inconsistence with men's free agency; she encourages them by all the endearing methods, and in the most engaging manner, to their duty; and by this amiable mixture of sweetness, tempers and softens the yoke, which would otherwise be complained of as hard and rigorous.—Some have understood these words of God's fore-knowledge, that his prescience reacheth to the ends of the world, and by it he foresaw from all eternity all future events, even to the consummation of all things; so that when the whole mystery of God's dispensations shall be finished and unravelled, it will appear, that nothing is contained in them but what God had formerly foretold and declared by his prophets. (See Louth's Preface to his Comments.) And to this purpose he applies what Isaiah says of God's foreknowledge, chap. xlvi. 10. that "he declares the end from the beginning;" an expression, it must be owned, not very unlike that of this writer. I shall only observe further, that this verse in some copies is made the conclusion of the former chapter.

Ver. 3. *In that she is conversant with God, she magnifieth her nobility.*] This is but indifferently expressed; it would be better rendered literally thus: "herein she displays her high birth, that she exists with God, and is intimately united to him." "Elle fait voir la gloire de son origine, en ce qu'elle est étroitement unie à Dieu," says Calmet. Vatablus very properly renders, "Nobilitatem generis ejus hoc illustrat, quod convictu Dei utitur;" συμβίωσιν Θεῦ ἔχουσα, which is imperfectly rendered in our version, *conversant with God*, as that phrase is now commonly understood, for it implies much more, viz. that wisdom, as a divine attribute (for I would understand the place of this principally) is intimately united with God, lives always in and with him, and is inseparable from him, as his spouse and partner; and thus συμβίωσις is used ver. 9. (see more in that note.) Nor is it better expressed in the Vulgate by *contubernium*. The Syriac version uses *consortium*; but those interpreters, as if they were sensible of some defect, and that they had not reached the force of the original, add immediately after, by way of explanation, "Quoniam Deus est pater ejus." Philo, in his allegorical way, explains the nearness of this relation between God and wisdom; his words are a close and excellent comment upon this place, τὸν γὰρ τόδε τὸ πᾶν ἐρασάμενον δημιουργὸν ὁμῦ ἡ σοφία εἶναι τε γενέτος, μήτηρα δὲ τῆν τε ποιηκότος ἐπισήμην, ἢ συνὼν ὁ Θεὸς ἔσπειρε γένεσιν, Phil. De Ebriet. & alibi. In a lower sense we may understand this passage of human or derivative wisdom, that this likewise shews her great worth and singular excellence, in that God himself vouchsafes to communicate himself to, and converse with, a truly wise soul, not in dreams by night, as with Joseph; not by an audible voice, as with St Paul; but with the still small voice, speaking to the soul, in breathings not to be uttered.

Ibid. *She magnifies* (her) *nobility.* To the senses above given of this passage, that of Grotius is worthy notice, viz. "Nobilitatem hominis decorat," "wisdom adorns high birth." There is nothing to answer (her) in the original.

Ver. 4. *She is privy to the mysteries of God.*] The marginal reading is, teacher, which agrees with the Vulgate, "Doctrix enim est disciplinæ Dei," and with Μύστις ἐπισήμης in the Greek; for Μύστις is a technical term, and, according to Budæus, signifies an interpreter of sacred mysteries; the sense here is, that divine wisdom can best teach the knowledge of God, reveal its mysteries, and initiate men into them, as knowing the deep things of God, and being in his bosom, cannot but be privy to them. And so the Syriac happily renders, "Ipsa est à secretis Dei, & à consiliis ejus."

Ibid. *And a lover of his works.*] Αἱρετὴς, with which agrees the marginal reading; and the Vulgate renders in like manner, "Electrix operum ejus,"—chooser of his works. Dr Grabe and Budæus read ὑφετὴς. According to either reading the sense seems to be, that the divine wisdom designed, contrived, and appointed God's works, as is declared more explicitly in the two following verses. Calmet understands it in a more extensive sense, of wisdom's superintendency and direction of his works, "qui est la directrice de ses ouvrages." The Syriac and Arabic versions understand this passage of wisdom in the most exalted sense; the former reads, "Gloria cunctorum operum ejus," and the latter, "Sublimior dignitate cunctis operibus ejus." [Perhaps ὑπηρέτις, ministra, may be the true reading. See x. 9.]

Ver. 5. *What is richer than wisdom, which worketh all things?*] "Sapientiâ omnium rerum artifice," according to the Arabic; and the Syriac renders, "Quandoquidem ipsa fecit omnia." [The argument, seemingly, would have been more regular, had the author written, which possesseth all things: for her working all things does not seem to be so great a proof of riches, as of power or skill. See, however, ver. 18. where this is somewhat explained, in the works of her hands are infinite riches.] But the meaning probably here is, that skill and wisdom make men successful and thriving in every business and calling, and are the most likely means to procure men reputation and a good fortune. Riches and honour are with wisdom, says the true Solomon, Prov. viii. 18. who could confirm this truth from his own plentiful experience of both, which God annexed to his gift of wisdom. But we must observe at the same time of wisdom, that she teaches men rather the contempt, than an immoderate and eager pursuit of riches; to be content with a little, and to esteem spiritual attainments, and the improvements of the soul, as their chiefest good, their truest riches.

Ver. 6. *And if prudence work.*] Εἰ δὲ φρόνησις ἐργάζεται, *i. e.* If skill and industry produce the most admired works of art, who is so justly to be esteemed the author of them, as wisdom, the most accomplished, and I may add, universal artist? and is therefore, with great propriety, called, πάντων τεχνίτις σοφία, ch. vii. 22. for she presides over every instance of science, directs and perfects it. Instead of ἐργάζεται, which is the common reading, and followed by our translators, Dr Grabe reads ἐράζεται, as more agreeable to what goes before and follows after, viz. εἰ δὲ πᾶσιν ἐπιθυμητὸν κλῆμα, ver. 5. ἐὰν δικαιοσύνην ἀγαπᾷ τις, ver. 7. καὶ σωφροσύνης κ.τ.λ. Expressions all equivalent to ἐράζεται. See Prolegom. c. 4. In the midst of these he thinks it comes in very properly, "And if prudence is admired and loved;" the only objection with him is, that ἐράζεται is a poetical word, which will indeed have but little weight, if what that learned critic seems to insinuate be true, that the Book of Wisdom was originally wrote in metre. It is certain, he has placed it among the metrical books, and in the Alexandrian MS it preserves the appearance of verse, as well as the book of Psalms, Song of Solomon, Ecclesiastes, &c. Calmet also is of opinion, that it was wrote in metre; see his Dictionary in voce Wisdom. However the learned may determine about this nicety, still I am of opinion, that ἐργάζεται is not only the true, but the better reading; for φρόνησις without it, is too general, and may be applied to any thing else as well as work, and for want of it the beauty of the next sentence is lost. The same words very nearly occur together, ch. vii. 16. See Note on that place; and Exod. xxxi. where works of different sorts are mentioned, ἐργάζεται is the term used often upon the occasion. [Perhaps it should be εἰ δὲ φρόνησις ἐργασιῶν (scil. ἐστὶν) ἐπιθυμητὸν κλῆμα, from the foregoing verse, τίς ἀνὴρ, &c. But if skill in workmanship be a thing to be desired, who, &c. So vii. 16. πᾶσά τε φρόνησις ἢ ἐργασιῶν ἐπιστήμη, which seems to confirm this conjecture.] φρόνησις relates here to practical knowledge, the mention of speculative follows, ver. 8.

Ibid. *Who of all that are, is a more cunning workman than she?*] Τίς αὐτῆς τῶν ὄντων μᾶλλον ἐστὶ τεχνίτης; the ancient Vulgate reads, "Quis horum, quæ sunt, magis quam illa est artifex?" which can neither relate to persons nor things, as different interpreters have understood this place; not to the former, as our version takes it, for then the reading should be, "Quis horum qui sunt, &c." not to the latter, as Coverdale's version and the Geneva Bible have it; for then it should be, "Ecquid horum quæ sunt, &c." or something to that effect, and in the Greek, Τί τῶν ὄντων, as in the verse foregoing it is, Τί πλουσιώτερον. I think, therefore, the sense of this place has hitherto been mistaken, and that the true rendering of it, as it stands connected with the context, is, "If wisdom is so good a workman as to work all things, who has a better claim to, or is more likely to be, the maker, τῶν ὄντων, of all things existing?" this sense the very placing and structure of the Greek points out to us; but

is likewise the meaning of the Vulgate quoted above, and probably of Junius, who renders, "Quis eorum quæ in natura sunt, artifex potius est quam ipsa?" Messieurs Du Port Royal understands it of wisdom, as being the supreme directress and architect, by whom all things were made, "Qui a plus de part qu'elle dans cet art, avec lequel toutes choses ont esté faites?" See Rom. iv. 17.

Ver. 7. *If a man love righteousness, her labours are virtues.*] This is obscurely expressed: the meaning is, that wisdom produces the several following virtues, or that they are her work; for the very end and scope of wisdom is, to make men just and virtuous, considerate and resigned; and that which does not propose this as its object, may be looked upon as curiosity, folly, or vanity. The pursuit therefore of wisdom, necessarily leads to the four cardinal virtues, as they are distinguished, which compose righteousness, considered in its largest sense; and the following virtues, or graces, are so many branches of it: for temperance teaches men moderation, and a restrained use of pleasures and the good things of the world; fortitude, how to bear and behave under the evils and afflictions of it; prudence is employed in finding out and making use of proper ways and means; and justice, in a fair and impartial rendering to all their due. Philo has exactly the same thought and distinction, expressed only in his allegorical way, upon Gen. ii. 10. "A river went out of Eden, and from thence it was parted, and became into four heads:" which he thus allegorizes, "Fluvius est virtus generalis, quatuor autem derivationes sunt totidem virtutes ex Edene, id est sapientiâ Dei, effluentes; nimirum, Prudentia, Temperantia, Fortitudo, Justitia. Prudentia circa agenda, terminos illis ponens; fortitudo sustinendo; Temperantia eligendo; Justitia suum cuique tribuendo:" SS. Legum Allegoriarum, lib. i. Which are the four species here enumerated, arising from one common fountain-head, viz. righteousness.

[Δικαιοσύνη here signifies all moral virtues in general: but in this same verse, δικαιοσύνη is put for justice, a species—of what? of δικαιοσύνη. This is certainly very inaccurate. The Author might have avoided this, if instead of δικαιοσύνη, he had put τὰς ἀρετάς. The end of the verse might be better translated thus, "There is nothing more useful to men in life than these."]

Ver. 8. *If a man desire much experience.*] Πολυπειρίαν. The Vulgate render more justly, *Multitudinem scientiæ*, to which Coverdale's version agrees, "If a man desyre much knowledge:" The Syriac is to the same effect, "Si quis item cupiat admodum esse peritus," which Vatablus also favours. The word *experience* seems here improper and disagreeable to what follows; for experience cannot possibly relate to what is to come, nor foresee any future events; but wisdom can prognosticate what shall happen, can foresee the change of weather, and foretel eclipses of the sun and moon, which are called here signs and wonders: For anciently such discoveries were extremely rare, and the ignorance of the people was so great, that they looked upon such phænomena as prodigies. Plutarch remarks, that "Anaxagoras, and such as first discovered and explained the cause of them, durst not speak in public, for fear of being thought atheists or magicians, but instructed their disciples in the reason of them privately, and by word of mouth, without committing their observations to writing." In vit. Niciæ.

[Ibid. Εἰκάζειν· In this verse, and ch. ix. 16. The verb εἰκάζω is translated to *guess aright*, from what authority it does not appear: For εἰκάζω of itself no more signifies to guess *aright*, than to guess *wrong*. Εἰκάζειν καλῶς is to *guess aright*, as in the noted verse of Euripides, Μάντις γ' ἄριστος ὅστις εἰκάζει καλῶς· and in Thucydides concerning Pericles, τῶν μελλόντων ἄριστος εἰκαστής.]

Ver. 9. *I purposed to take her to live with me.*] Ἔκρινα ταύτην ἀγαγεσθαι πρὸς συμβίωσιν. "I purposed to take her to be my partner for life, to be my spouse," as is expressed, ver. 2. For I understand ἀγαγέσθαι in both places to refer to the marriage ceremony of leading the bride to the bridegroom's house. What follows seems to confirm this acceptation, for she was to be to him his bosom-counsellor, "bona daturam consilia," says Vatablus, one that would faithfully advise him in all difficulties, comfort him tenderly in all afflictions, and kindly divide his cares and griefs with him; which is the description of a happy marriage. The reading of all the copies is, παραίνεσις φρονήσεων, possibly παραινέτις may be the true reading agreeably to μύσις, εὑρετὶς, σύμβουλος, which go just before, *adhortatrix*.

Ver. 9. *A counsellor of good things.*] σύμβουλος, ἀγαθῶν. The opposite part of the sentence, a "comfort or an encourager in cares and griefs," shews that ἀγαθῶν here means *in prosperity*.

Ver. 11. *I shall be found of quick conceit, and shall be admired in the sight of great men.*] This was eminently true of the real Solomon, as appears by that distinguishing judgment which

he shewed in the case of the two contending harlots, when by a nice decision he brought to light what artifice and dissimulation had concealed, and artfully found a way to come at even the bottom of the heart, and to unravel its most secret intentions; for by an appearance of severity only, without any violence to the parent or the child, nature herself at once declared, by the motions and sentiments of either tenderness or indifference, which were then visible without disguise, which was the counterfeit, and which the real mother; upon which the text adds, "that all Israel heard of the judgment which the king had judged; and they feared the king, for they saw that the wisdom of God was in him, to do judgment," 1 Kings iii. 28.

Ver. 12. *If I talk much, they shall lay their hands upon their mouth.*] It is a proverbial expression, and implies silence: See the like, Ecclus. v. 12. Prov. xxx. 32. The poet well expresses it, "Digito compesce labellum." Accordingly Harpocrates, by the ancients feigned to be the god of silence is pictured with his finger on his mouth, to recommend, by this expressive gesture, either a well-timed silence, or at least a discreet government of the tongue. See Stephan. Dict. Histor. in voce.

Ver. 15. *I shall be found good among the multitude and valiant in war.*] We have here the two essential qualities to constitute a complete prince, goodness in the care and management of his own people, and valour to head them in any warlike expedition against others. Alexander the Great is said to have studied much, and repeated often that fine maxim of Homer, which the expression of this writer very much resembles, and is worthy indeed of the true Solomon:

Ἀμφότερον, βασιλεύς τ' ἀγαθὸς, κρατερός τ' αἰχμητής.

Virgil has happily expressed the same thought in the following line;

Parcere subjectis, & debellare superbos:

Where both those celebrated poets agree with our author, in making the excellence of a king consist in goodness and clemency to his own subjects, and in martial courage to reduce an insulting enemy; in being amiable to the one, and terrible to the other. So that even according to the notions of Paganism, a prince is only so far great, as he is tender and careful of his subjects; nor should he think of his power but with a view to do good, and, in imitation of the title of the gods, to place the character of *very good*, before *very great*, to be *optimus maximus*, like Jupiter, from whom he derives his power. Seneca has an observation to the same purpose, "Proximum Diis locum tenet, qui se ex Deorum natura gerit; hoc affectare, hoc imitari decet, maximum ita haberi, ut optimus simul habeare:" Senec. lib. i. De Clem. c. 19. But upon the comparison, a prince ought to prefer the amiable name of *Pater Patriæ*, or father of his country, to all the pompous titles and appellations which victory and triumph can heap upon him, and not so much to aim at his own glory, or the enlargement of his dominions through ambition, as to protect his subjects, and labour to make them happy; For the trophies of even a successful war are not so much to be coveted, as the blessings of a settled peace; nor the conquest of foreign nations, as the love, preservation, and good order of his own people.

Ver. 16. *After I am come into my house.*] Better thus, "I will go into mine house, and will repose."

Ver. 18. *In the works of her hands are infinite riches.*] Πλοῦτος ἀνεκλιπὴς, i. e. Riches which are durable, and fade not away. *Vatablus* renders accordingly, *perennes divitias*, and the Vulgate is to the same effect. Calmet understands it of riches, "Qui ne manquent jamais." And that this is the true rendering, appears from the like expression upon the same subject, ch. vii. 14. where wisdom is called θησαυρὸς ἀνεκλιπὴς, which our translators rightly there render, "A treasure that never faileth." The expression, in our version, seems rather to denote the *quantity*, than the *quality* of the riches, and so it is commonly understood. The sense of the passage is, that true wisdom, which is from above, and makes us wise unto salvation, will procure for us riches which fade not away, together with that glory, satisfaction, and pleasure, which preferment, honour, and wealth, the rewards of other studies, are only faint resemblances of. For such is the excellency of divine knowledge, that it will not only forward our admission into heaven, but accompany us thither: St Jerom therefore well advises, "Discamus in terris, quorum nobis scientia perseveret in cœlo." Epist. ad Paulin.

[Ibid. *Great pleasure.* Τέρψις ἀγαθὴ, *good* or *profitable delight*, not hurtful, as most other delights commonly are. Τέρψις ἀγαθὴ is Horace's *Utile dulci.*]

Ver. 19. *For I was a witty child, and had a good spirit.*] Παῖς ἤμην εὐφυὴς, ψυχῆς τε ἔλαχον ἀγαθῆς. Εὐφυὲς answers to *bona indoles*, and in Junius's version is properly expressed by it, i. e. I was naturally well disposed towards wisdom, and of a good capacity, had a quicknes of parts, and readiness of apprehension, and a soul more susceptible of instruction than many others, and superior to them in its natural talents and endowments. That all souls are not equal as to their disposition, nor equally capable of, or inclined to wisdom, is the sentiment of most writers, particularly St Austin says, "Alii fatui, alii tardissimi ingenii, & ad intelligendum quodammodo plumbei, alii obliviosi, alii acuti memoresque nascuntur, alii utroque munere præditi:" Aug. lib. iv. cont. Jul. c. 3. But I rather chuse to understand this of moral dispositions, and of the inclination of the soul to goodness. But Philo's notion comes nearest our author, "Who acknowledges two sorts or species of souls, placed in the air; that some always continue there, and others descend into and inhabit bodies; of the latter, some apply themselves to sublime and useful knowledge, which, even after the death of the body, they continue to pursue, to purchase a life incorruptible and eternal; but others, overwhelmed by the weight of the flesh, neglect the care and study of wisdom, are intent upon riches and vanity, and attached wholly to things sensible and corporeal." *De Gigantibus.* Our author mentions it as his good luck and fortune to have a soul well inclined, and of the better sort, with the additional happiness of its being joined to a body pure and undefiled. I say *good fortune*, for the learned father above observes upon ἔλαχον, which the Vulgate renders *sortitus sum*, that "it intimates, that he received his good spirit, or disposition as it were by accident, by the free donation and undeserved bounty of God's goodness, to exclude and guard against the least surmise of any precedent merit, *Ad auferendam suspicionem præcedentium meritorum sortis nomen accersit.*" De Gen. ad Lit. lib. x. c. 18. How justly this remark is grounded, and whether this writer intended such a sense, the learned will determine.

[Ibid. *For I was a witty child.—But*, or *now*—δὲ ἤμην.] This and the following verse should be put in a parenthesis.

Ver. 20. *Yea, rather being good, I came into a body undefiled.*] This sentence seems to favour the opinion of a pre-existence of souls. It was a notion of the Pythagoreans and Platonists, of the Jewish doctors and Rabbinical writers, and after them entertained by Origen, and some other Christian writers, that all souls were created by God at the beginning of the world out of nothing, and were reserved and deposited in some of the heavenly regions; that, according to their good or ill behaviour in the state and region above, antecedent to their being incorporated with mortal and earthly vehicles, they were afterwards, as infinite wisdom saw occasion, sent down into bodies ready fitted for, and properly disposed to receive them, and were accordingly lodged here below, either in sickly or healthful, in vicious or well-inclined bodies. This notion, that souls pre-existed and descended into suitable bodies, was the opinion of the Pharisees particularly, which they are thought to have borrowed from the Platonists, Joseph. de Bell. Jud. lib. ii. c. 12. Philo, who upon all occasions speaks the sentiments of the ancient Jews, favours this notion in many places; "De Confus. Linguarum, De Gigantibus, De Abraham;" but he is most express in the following passage, Τούτων τῶν ψυχῶν, αἱ μὲν κατίασιν ἐνδιδησόμεναι σώμασι θνητοῖς, ὅσαι προσδεέστεραι ᾖ φιλοσώματοι—— "Harum aliæ descendunt illigandæ corporibus mortalibus, quotquot viciniores sunt terræ, amantioresque corporum." De Somniis. To this notion, that question of our Saviour's disciples is generally thought to allude, John ix. 2. "Did this man sin, or his parents, that he was born blind?" And some have interpreted to the same sense ἀναλυσαι, Philip. i. 23. and ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, 2 Tim. iv. 6. But ἀνάλυσις, even though we should understand it in these and other places where it occurs, in the sense of *return*, rather than *departure*, does not countenance the notion of a pre-existence, as it is commonly understood. It is further objected against this passage, that it is inconsistent with the doctrine of original sin; for we cannot suppose the body of any descendant of Adam to be pure, untainted, or undefiled, as is here asserted, nor any soul to enter into an earthly vehicle that is entirely clean and perfect, and altogether free from any original leaven: *Nemo mundus à peccato*, says St Austin, *nec infans, cujus est unius diei vita super terram.* Confess. lib. i. c. 7. In the Belgic version, the translators, in their preface prefixed to the Apocrypha, single out this passage as exceptionable on this account, see Limborch. Theol. Christ. lib. i. c. 3. To obviate this objection, founded upon a truth which we must all own, and do sensibly experience, as being equally

by nature sinners, and children of wrath, Calmet observes, that this writer is not to be understood as speaking of a body absolutely pure and undefiled, and entirely free from any hereditary infection, but of a body less corrupt and less disposed to evil than many others, *Moins corrumpu & moins porté au mal que beaucoup d' autres*. Comment. in loc. But the justness of this solution itself will perhaps be disputed; and it may probably be questioned, whether a body less vicious, or less subject to human corruptions, can, with any more propriety, be said to be both pure and undefiled, than a body can be said to be chaste that is less unclean, or sound and healthful that is less infirm and sickly. Lyrannus, and some other commentators, have attempted another interpretation of the place to the following sense, "Encreasing more and more in virtue and goodness, I came to have a body chaste and undefiled," which is founded upon the rendering of the Vulgate, "Et cum essem magis bonus veni ad corpus incoinquinatum;" *i. e.* says Tirinus, "Cum magis magisque per virtutum exercitium crescerem in bonitate, eo deveni ut etiam corpus mihi esset bene temperatum, mundum, & castum:" Comment. in loc. And even Messieurs du Port Royal take it in the same sense, "Devenant bon de plus en plus." But neither does this remedy seem quite to heal the sore; for the true rendering of the Greek, μᾶλλον δὲ ἀγαθὸς ὤν, is not "cùm essem magis bonus," but literally, "magis vero," or rather, "imo vere cum essem bonus;" so that *magis* is transposed in the Vulgate, either designedly or by accident: Nor is μᾶλλον ἀγαθὸς the usual comparative way of expression among the Greeks, but ἀμείνων, or βελτίων, as in the Latin tongue, we do not usually say *magis bonus*, but *melior*, or *emendatior*: Nor does ἦλθον εἰς σῶμα ἀμίαντον signify, "I came at length to have a body undefiled," but, "I entered into a body at first undefiled." Upon the whole, as the expressions here seem to favour a pre-existence, and this writer labours as it were to establish that notion, using an ἐπανόρθωσις or a rhetorical correction of himself, as if he had said too little, in the words ψυχῆς ἔλαχον ἀγαθῆς; as the Syriac and Arabic versions both understand and render this passage in a sense rather favouring the notion of a pre-existence; the former very expressly, "Propter bonitatem meam veni in corpus purum;" and the latter, "Imo bonus eram, ideoque immaculatus ingressus sum in corpus;" and lastly, as the solutions offered to evade the objections urged against this place, seem weak and unsatisfactory, I must ingenuously acknowledge, that it seems to me to favour of Platonism; nor is it improbable that this writer, who was undoubtedly a Jew, received a tincture in this and some other instances to be met with in this book, from the prevailing notions among his countrymen. This however is certain, that whether we understand this verse of a body absolutely and originally chaste and undefiled, free from all taint of original sin; or of one subject to its frailties, lusts, and corruptions, but subdued and freed from the power and dominion of them by temperance, prayer, and religious exercises; in either respect we cannot well understand or apply this to the true Solomon, whose purity more especially cannot be mentioned to his honour.

[Ibid. *Being good.*] ἀγαθὸς ὤν. The author speaks of the soul here in the same gender as if it were the whole person, according to that of Cicero in Somn. Scip. mens cujusque is est quisque. Strictly speaking, he should have written, ἀγαθὴ οὖσα (ἡ ψυχὴ) ἦλθεν εἰς σῶμα ἀμίαντον. The difficulty of this passage, which is thought to be insuperable as the context stands at present, is removed by the change of a single letter, ἦλθον εἰς σῶμα ἀμίαντος; or rather, *being good* (in my pre-existent state,) *I came undefiled into a body*. And that ἀμίαντος was formerly in some copies is certain, because the Arabic version has, "Immaculatus ingressus sum in Corpus;" ἀμίαντος probably was changed into ἀμίαντον, to make it agree with the neuter σῶμα.]

Ver. 21. *Nevertheless, when I perceived that I could not otherwise obtain her.*] Γνοὺς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἐγκρατὴς, which the Vulgate renders, "Ut scivi quoniam aliter non possem esse continens, nisi Deus det, adii Dominum;"—And knowing that the gift of continency was from God, and that his grace could alone preserve me chaste, I prayed unto him; which Coverdale follows in his version, "When I perceaved that I coulde not kepe myself chaste," &c. The Syriac also takes the words in the same sense, "Sciens quod non possim me ipsum domare;" and St Austin, Confess. lib. x. c. 31. It is surprising that an interpretation, which is by no means agreeable to the context, and founded probably upon a mistake, should be supported by so great authorities; for it seems to have taken its rise from a misunderstanding of the meaning of the Greek word ἐγκρατὴς, which signifies both *continens* and *compos*; but the latter

sense, which is followed by our translators, the Arabic version, Vatablus, and the Geneva Bible, is far preferable, as will appear, if we include the 19th and 20th verses in a parenthesis, as indeed they ought to be; and then the true sense of this passage will be clearer, and the connection more visible; for the meaning will then plainly be, "I went about seeking wisdom, to "take her to me, and I, when I found that I "could not otherwise obtain wisdom, "Me non "aliter fore compotem illius, nisi Deus dederit," says Junius, "I prayed unto the Lord for it." There is the same mistake in the Vulgate, and upon the very same occasion, Ecclus. vi. 27. where ἐπιβαλὼν γενόμενος, in the Vulgate, *continens factus*, is much more justly rendered in our version, "When thou hast got hold of her (wisdom) let her not go," in the sense which the context necessarily requires. Vatablus and Junius expound the place in the same manner; the latter expressly renders, "Compos factus, eam ne dimittito." See also Ecclus. xv. 1. where there is the like mistake in the Vulgate.

Ibid. *Except God gave her me.*] Wisdom, which is here meant, and not the gift of continency, (see the Note above,) like other good and perfect gifts, is "from above, and cometh down from the Father of lights," James i. 17. It is a pretty observation which Bishop Sanderson makes on these words, and very applicable, "That those perfections and virtues which the "heathen moralists call ἕξεις, or habits, the a-"postle by a far better name calls δόσεις, or gifts, "to intimate to us how we came by them, and "whom we ought to thank for them." Serm. 3. ad Clerum. And the same inspired writer has a more particular direction as to the very point before us, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and it shall be given him," ch. i. 5. The ingenious Mr Cowley observes of Virgil, "That "his first wish was to be a good philosopher; "and that God, whom he seemed to under-"stand better than most of the learned heathens, "dealt with him just as he did with Solomon; "because he prayed for wisdom in the first "place, he added all things else which were "subordinately to be desired." See Martyn's Georgicks, lib. ii. p. 198.

Ibid. *I prayed unto the Lord, and besought him.*] To apply to God for the gift of wisdom, who has the sole disposal of it, was not only an instance of it, but a sure and infallible way of obtaining it. Philo has a fine observation upon God's disposal of his gifts and graces, Αἱ τῶν χαρίτων αὐτῷ πηγαὶ ἄπτηκτοι, καὶ πᾶσι δ' ἀφειμέναι, ἀλλὰ μόνοις ἰκέταις. The efficacy of prayer was what the heathens themselves greatly depended upon in most of their great undertakings. It has been observed by critics, that Homer hardly ever makes his heroes succeed, unless they have first offered a prayer to heaven; whether they engage in war, go upon an embassy, undertake a voyage, or whatever they enterprize, they almost always supplicate some god; and whenever we find this omitted, we may expect some adversity to befal them in the course of the story. We must likewise mention it to their honour, that they prayed to, and thanked the gods for the advantages of riches, honour, and health; but I cannot find that the heathens ever acknowledged God for the author and giver of wisdom, or indeed of any virtue. Thus Cotta in Tully, "Num quis, quod vir bonus esset, gratias diis egit unquam? Jovemque Optimum Maximum appellant, non quod nos Justos, Temperatos, Sapientes efficiat, sed quod salvos, incolumes, opulentos, copiosos. Neque Herculi quisquam decimas vovit unquam, si Sapiens factus esset:" De Natura Deor. lib. iii. How much finer is this writer's description of wisdom than that of a conceited Stoick; and how much more deservedly is he to be admired for referring wisdom so justly to its true original, and acquainting us with its divine extraction? Herein our author agrees with the Scripture account of the original of wisdom, which assures us, that it is he who "giveth to all men liberally, and upbraideth not," and "commanded the light to shine out of darkness," that must, in this case more particularly, "shine in our hearts, to give the light of the knowledge of the glory of God." I shall shut up this chapter with an apposite and fine reflexion of Messieurs du Port Royal, in their comment upon this place: "Happy are those "that have this knowledge, that wisdom and "all perfection come from God, which may be "called the knowledge of the truly humble.—"They know all things, because they are per-"suaded and sensible that they know nothing; "they can do all things, because they are con-"vinced that of themselves they can do no-"thing. We ought therefore to put up often "to God that excellent prayer of St Austin's, "not very unlike the beginning of this, "Da "mihi, Domine, gratiam tuam, quâ potens est "omnis infirmus qui sibi per illam conscius sit "infirmitatis suæ."

CHAP. IX.

THE ARGUMENT.—*The author's prayer for wisdom is set down, wherein is shewn particular-*

dy, how necessary the gift of wisdom is to enable kings and rulers to discharge their high office with sufficiency and credit. The prayer itself is so like that of the real Solomon, 1 Kings iii. 9. *which he made to God in the beginning of his reign, that some from hence have been induced to ascribe this book to him. Calmet says, This prayer is continued from the beginning of this chapter to the end of the book, and is of opinion, that the book itself was never finished, or at least, that the conclusion of it is lost; for the author does not conclude his prayer, as it is natural to suppose he should have done, according to his first design.* Preface sur la Livre de la Sagesse.

O God of my fathers.] It is very observable, that Solomon, or rather this writer, under that borrowed character, begins his prayer with great humility, and a religious spirit of meekness. He beseeches God to hear him, not for his own merit sake, but for the worthiness of the ancient patriarchs, for Abraham and David his father's sake. He builds all his hopes upon the pure goodness of God, as knowing that humility is an essential in prayer, and the most likely means of success.

Ibid. *Lord of mercy, who hast made all things with thy word.*] Κύριε τυ ἐλέους συ. All the editions which retain this pronoun, which may as well be omitted, have the same corrupt reading, the true one probably, instead of σῦ may be Κύριε τυ ἐλέους, σὺ ὁ ποιήσας, κ. τ. λ. [This reading σὺ ὁ ποιήσας is confirmed by Acts iv. 24. Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανόν: And then in the next verse must be read καλασκευάσας, with the best copies, (for καλεσκεύασας) which further confirms this conjecture.] Coverdale seems to have followed a copy which read so, "O Lord of mercyes, thou that hast made all thynges with thy word," *i. e.* who spakest all things into being, and "by thy almighty fiat they are and were created." Or, who madest all things by thy word, thine eternal λόγος, that same word, who was "in the beginning with thee, and without whom was not any thing made that was made," John i. 3. In this latter sense Calmet understands it, "Le Seigneur a créé l'Univers par son Verbe, par son Fils;" and so do many of the fathers.

[Ibid. Ἐν ὁσιότητι καὶ δικαιοσύνῃ. *According to equity and righteousness* in our version. Rather, in holiness and righteousness. So Luke i. 75. ἐν ὁσιότητι καὶ δικαιοσύνῃ, and Ephes. iv. 24. in both which places it is rightly rendered, *in holiness and righteousness.* Ὁσιότης here relates to things sacred; δικαιοσύνη to things civil, or justice between man and man. The notion of equity in our language is different from that of ὁσιότη in Greek.]

Ver. 4. *Give me wisdom that sitteth by thy throne.*] *i. e.* The assessor of thy throne, which may mean more than being present with God, *viz.* assisting in his counsels, and presiding over them. Sitting here may be considered as a technical forensic term, and not only to imply a right of judicature, in which sense it is used in many places of Scripture, Prov. xx. 8. Isa. xvi. 5. but even dominion and sovereignty, according to St Jerome, Comm. ad Ephes. by which supreme dignity of place, wisdom is distinguished from ministering spirits; for when angels, principalities, and powers, are described as attending about the throne of God, they are generally represented as standing or falling down before it, 2 Chron. xviii. 18. Isa. vi. 2. Rev. iv. 10. In this high sense some primitive writers have explained this passage, as implying a joint sovereignty of the λόγος with God: See ver. 9, 10. of this chapter, where the same exalted character is continued, which seems a very close imitation of Prov. viii. especially ver. 27, ἡνίκα ἡτοίμαζε τὸν οὐρανὸν, συμπαρήμην αὐτῷ. But for the reasons before given, (see note on chap. vii. 26. I think the meaning rather to be, that wisdom, as a Divine attribute is always present with God, as his joint-counseller, his assistant, if I may be allowed the expression, and the partner of his throne, or tribunal, that she always exists in the eternal mind, is privy to its sovereign decrees, and influences all its deliberations and actions; that wisdom therefore is not only the ornament, but the support and basis of God's throne, in as high, exalted, and proper a manner, as righteousness and equity are by the Psalmist said to be "the habitation of his seat," Psal. lxxxix. 15. Philo describes justice in the same manner, τὴν παρεδρον δίκην τυ παντὸς ἡγεμόνος. Philo, De Justitia.—& de Joseph. And the heathens made her equally an assessor on Jupiter's throne, δίκη σύνεδρος Ζηνὸς, Sophocl. in Oedip. But Plutarch expresses himself concerning her in a manner which most resembles this writer; "Justice, according to his description, does not only sit like a queen, at the right hand of Jupiter, when he is upon his throne; but she is in his bosom, and one with himself."

Ver. 5. Ἐλάσσων ἐν συνέσει κρίσεως καὶ νόμων. This is not rightly translated *too young for the un-*

derstanding, &c.] It means, deficient in the understanding of judgment and laws.]

Ver. 6. *For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.*] This observation according to the Comment of Messieurs du Port Royal, holds true, applied to rulers in the church, as well as those in the state: "For though a man have all knowledge, and be so consummate in wisdom as to discourse even with the tongue of angels, though he have the gift of prophecy, and understand all mysteries, though he could work miracles, even to the removing mountains, and though he give all his goods to feed the poor, yet if he is devoid of the only true wisdom, that wisdom which proceedeth from God, and should be employed in his service, he may appear great indeed in the eyes of men, but, according to St Paul, he is nothing, or will be accounted as nothing, in the sight of God." 1 Cor. xiii. 2.

Ver. 7. *Thou hast chosen me to be a king of thy people.*] Melchior Canus and Sixtus Senensis lay great stress upon this passage, to prove Solomon the writer of this book; but their way of reasoning will prove too much, for if a bare assertion, the mere assuming the person of another, shall be thought sufficient to establish this point, then the Apostolical canons may, for the same reason, be pronounced canonical, for in the last of them we meet with these words, πράξεις ἡμῶν τῶν Ἀποστόλων. And yet, notwithstanding this assertion, and though the title itself seemingly bespeaks them to be the authors, they are now generally decried and disclaimed, even by some of the Romanists themselves: see Rainald's Cens. Libr. Apocr. Præl. 15. It is most probable this passage of our author is spoken μιμητικῶς, *i. e.* by a feigned representation of a person, to take away any odium from the speaker, and to give the greater weight to what is delivered. Upon this occasion, no character was so proper to be assumed as that of Solomon, who himself was a king, and eminent above all others for his understanding and wisdom; because instruction offered and inculcated under so great a name, would be more regarded and attended to by persons of the same high rank and authority. Such a rhetorical artifice we often meet with in books of oratory: Thus Tully sometimes argues under the person of Cato the elder, "Omnem sermonem tribuimus Catoni Seni, quo majorem autoritatem habeat oratio." But what comes nearest the point is, that Isocrates inscribes a whole oration, Nicocles, and speaks in the person of that king, as if he really was the author, to give the greater sanction, and procure more reverence, to the duties enjoined in it: and yet no body, from that name or title, supposes it to belong to Nicocles, or that it was any thing else but an ingenious fiction of Isocrates. "The ancients, says Calmet, do often call their works by the names of the persons they introduce as speaking: Thus Plato has given to his dialogues the names of Socrates, Timæus, Protogoras, &c. And Cicero, in the same way, gives to one of his pieces the title of Brutus, and to another that of Hortensius. Xenophon styles the history in which he has drawn the model of a complete prince, Cyrus, as being the principal person or character in it: but none will pretend that these were wrote by the persons whose names they bear, for it is agreed on all hands, that Plato, Cicero, Xenophon, were the true authors who composed those pieces under feigned names:" Dissert. sur l' auteur du livre de la Sagesse. And in another place the same learned writer gives the reason for this artifice and invention; "It may be considered as a prosopopœia, as a sort of device, wherein a person, to give more weight to what is delivered, speaks in the name, and assumes the person, of some other more ancient. The Scripture has some instances of this sort, as that artful fiction of the widow of Tekoah, 2 Sam xiv. to incline David to fetch home Absalom; that of the prophet, 1 Kings xx. 35. to rebuke Ahab; and that of Nathan, reproving David by that significant and fine parable of the ewe-lamb, 2 Sam. xii. And thus the prophets sometimes introduce God, Moses, Abraham, &c. speaking, to make their discourses more lively and more affecting." Pref. sur le livre de la Sagesse.

Ver. 8. *A resemblance of the holy tabernacle, which thou hast prepared from the beginning.*] i. e. Upon the model, says Calmet, of the tabernacle, which Moses, by God's direction, erected for the people in the wilderness; and the temple was a true resemblance of it in all respects; only what was small, and, as it were in miniature in the one, was inconceivably grand and magnificent in the other; but the disposition in both was nearly the same, and framed according to the pattern which God at first exhibited in the mount, Exod. xxv. 40. The Arabic version understands it in the same sense, "Simile tabernaculo sancto, cujus delineamentum ab initio præmisisti." But Grotius, and

other writers, understand these words in a higher sense, viz. that the temple was a resemblance of heaven itself, prepared by God from the beginning for the righteous. And indeed the Jews seem to have had the same notion, for they fancied three heavens, and the third or highest heaven to be the habitation of God, and of the blessed angels; and to this distinction they imagined the *Atrium*, *Sanctuarium*, and *Sanctum Sanctorum*, answered in the temple and tabernacle: the encampment of the twelve tribes about the tabernacle, they fancied likewise to be a representation of the angels and heavenly host about the throne of God: Philo has the same sentiment in several places, and Josephus, lib. iii. c. 7. No wonder therefore that this writer, from the great analogy and agreement which the Jews supposed betwixt them, should call the temple, in which was the *Sanctum Sanctorum*, the resemblance, or image of heaven itself, prepared by God from everlasting. This is the language of an inspired pen, even the writer to the Hebrews, who speaking, ch. viii. 5. of the tabernacle, calls it the exemplar and pattern of heavenly things; and ch. ix. 24. he calls the holy places made with hands, the figures of the true, or celestial ones. St Chrysostom, speaking of the temple, calls it, "the great and typical fabric, the image of the whole world, both sensible and intellectual;" and he justifies his notion from these canonical passages: Homil. de Nativ. And as the comparison in all these places is made to heavenly things, so St John in the Revelations describes the heavenly sanctuary, by representations taken from the Jewish temple, particularly the throne of God, with his ministering spirits, is represented like that over the ark, where the Shechinah, or divine glory, sat encompassed with the cherubims. See Spencer de Leg. Hebr. tom. i. p. 215. It may not be amiss to observe upon the Greek reading of this passage, viz. μίμημα σκηνῆς ἁγίας ἣν προηλοίμασας ἀπ' ἀρχῆς, that however the passage itself be understood, whether of the heavenly or earthly tabernacle, ἀπ' ἀρχῆς seems unnecessary after προηλοίμασας. I would therefore carry these words forwards to the beginning of the next verse, and read ἀπ' ἀρχῆς ᾗ μετά σου ἡ σοφία, κ. τ. λ. [The present construction of the Greek is right, inasmuch as the author's intent was to tell us, that the holy tabernacle was not only prepared, but prepared too from the beginning: however, to make the sense clearer, it seems necessary to separate the 8th and 9th verses only by a comma.]

Ver. 11. Καὶ φυλάξει με ἐν τῇ δόξῃ αὐτῆς. Perhaps the true reading may rather be, ἐν τῇ δεξιᾷ αὐτῆς, by her right-hand. As ch. v. 16. τῇ δεξιᾷ σκεπάσει αὐτούς. xix. 8. οἱ ἐν τῇ σκεπαζόμενοι χειρί. However, the present reading may receive some countenance from Ecclus. xiv. 27.

Ver. 13. *For what man is he that can know the counsel of God? or who can think what the will of the Lord is?*] From this passage some confidently affirm St Paul borrowed the 34th verse of the eleventh chapter to the Romans, and therefore they would infer this book to be canonical. But this is a groundless pretence; for, 1*st*, we do not perceive in any part of the New Testament, this, or any other ecclesiastical book, cited or referred to as Scripture. 2*dly*, It does not follow by any necessary consequence, that such sentences in Scripture as are like and parallel to some others in apocryphal or ecclesiastical writings, should be really taken from thence; nothing being more common, than for different authors to hit upon and agree in the same moral maxims, without having read, or ever seen one another's writings. 3*dly*, Some of those very sentences which are said to be taken out of the book of Wisdom or Ecclesiasticus, occur in some part of those books which are confessedly canonical; and particularly this passage of St Paul is in the same terms, or to the same effect, Isai. xl. 13, 14. where the words are, "who hath directed the spirit of the Lord, or, being his counsellor, hath taught him? with whom took he counsel? and who instructed him and taught him in the path of judgment?" That St Paul had this place of the prophet in view is the opinion of many learned men: Tertull. cont. Marc. lib. v. Basil de Sp. Sanct. cap. 5. Dupin's Hist. can. 4*thly*, Supposing St Paul does actually refer to this passage in the book of Wisdom, does not the same St Paul confessedly quote the Heathen poets, and some ancient apocryphal book for the story of Jannes and Jambres, 2 Tim. iii. 8. And does not our Saviour himself, in the opinion of some learned men, (see Bp. Sherlock, Dissert. 1.) quote another such apocryphal book, under the title of the Wisdom of God, and appeal to it as containing ancient prophecies, Luke xi. 49. did apocryphal writings receive any higher sanction or authority from hence, or ever any one imagine the canon of Scripture imperfect for the

want of them? One may easily see the design of the Romanists, in endeavouring to bring the aprocryphal books into the canon; they hope by their authority to establish some favourite notions of their church, which yet, if examined and compared with the original, upon which they are pretended to be grounded, will be often found to have no other foundation than in a wrong version, as may be proved more particularly from the books of Maccabees.

Ver. 15. *For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.*] Γεῶδες σκῆνος. This expression is manifestly borrowed from the Platonists. Thus Clemens Alexandrinus, Τὸ σῶμα, γήϊνον φησιν ὁ Πλάτων σκῆνος, Strom. 5. We meet with the like expression, 2 Pet. i. 14. Where death is called ἡ ἀπόθεσις τ᾽ σκηνώματος. But the description of the body is most remarkably exaggerated by St Paul, 2 Cor. v. 1. ἡ ἐπίγειος ἡμῶν οἰκία τ᾽ σκήνους. Philo, Hippocrates, and other Greek writers, in like manner, use τὸ σκῆνος for a human body; and Lucretius, in imitation of the Greeks, uses *vas* in the same sense, lib. iii. v. 441. We may hence therefore very properly render ἐσκήνωσεν ἐν ἡμῖν, John i. 14. "he dwelt in a human body amongst us." See Pearce in Longin. p. 102. This powerful pressure of the body is so apparent, that it is acknowledged by all the wiser heathens: Hence the Platonists frequently impute the diminutions of the powers of the soul to its conjunction with the body. And in the ancient Academical philosophy it was much disputed, whether that corporeal and animal life, which was always drawing down the soul into terrene and material things, was not more properly to be styled death than life: See Smith's Sel. Desc. p. 447. There is a thought not unlike this in Philo, which he seems to have taken from Plato in Cratyl. ᾧ γὼ σῶμα τινές φασιν αὐτὸ [σῶμα] εἶναι τῆς ψυχῆς, ὡς τεθαμμένης ἐν τῷ νῦν παρόντι. S. Leg. Allegor. lib. 1. The Pythagoreans looked upon the body as no better than the prison of the soul, τῆς ψυχῆς δεσμωτήριον, as Philo expressly calls it, De Migrat. Abrah. And to this agrees that of Scipio, "Imo vero, inquit, ii vivunt qui è corporum vinclis, tanquam é carcere, evolaverunt; vestra vero quæ dicitur vita, mors est:" Somn. Scip. c. 3. Xenophon introduces Cyrus speaking after the same manner to his children just before his death; "I could never think that the soul while in a mortal body lives, and when departed out of it, dies, or that its consciousness is lost, when it is discharged out of an unconscious habitation; but that it then truly exists, when it is freed from all corporeal alliance." In the same contemptible manner the saints and martyrs speak of the flesh, calling it the chain and burden of the spirit; hence we find them praying and longing with St Paul, to be dissolved and set at liberty from it, as soon as God pleased: Theophyl. in Luc. ii. Arnob. adv. Gent. lib. ii. Ambrose De Bon. Mortis. "This state of human imperfection is finely represented, says St Austin, by that woman which had a spirit of infirmity eighteen years," Luke xiii. 11. "and was bowed together, and could in no wise lift up herself, who was immediately made straight and loosed from her infirmity," by the powerful Spirit of our Saviour working on her, whose cure is a figure or emblem of man's recovery from the bondage of sin through the power of grace. It is for this reason, and because mens thoughts are apt to wander and grovel upon the earth, through the infirmity of the flesh, that the priest calls upon us, in the celebration of the holy mysteries, to lift up our hearts, Sursum Corda." Aug. De vera Relig. —De bono Perseverant. So likewise Antonin. lib. iii. Horace exactly expresses our author in what follows:

Corpus onustum
Hesternis vitiis animum quoque prægravat unà,
Atque affigit humo divinæ particulam auræ.
SAT. lib. ii.

Virgil too has some fine thoughts upon this occasion; he shews how the Vigor Animæ is impeded by the body in the following lines,

Noxia corpora tardant,
Terrenique hebetant artus, moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, neque auras
Respiciunt, clausæ tenebris & carcere cæco.

And even after death, he imagines some Sordes contracted from its union with the body, still to adhere to it, and therefore supposes it to undergo a sort of purgation in another state:

Quin & supremo cum lumine vita reliquit,
Non tamen omne malum miseris, nec funditùs omnes
Corporeæ excedunt pestes; penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis. Æn. vi.

[Ibid. βρίθει τῶν. This verb is here used transitively, which, I believe, is not common.

Ver. 16. *Hardly do we guess aright at things that are upon earth .... But the things that are in heaven, who hath searched out?*] This writer

argues very justly here from our ignorance of natural causes, which we every day see and experience, to our imperfect views and conjectures of things spiritual and invisible; for since the most illuminated understanding in this world sees only in part, and cannot have a perfect or adequate idea of things that shall be revealed more fully hereafter, reason should confine itself within its own province, and not attempt the knowledge or explanation of such arcana as are confessedly out of its reach. "If I have told you earthly things," says our blessed Saviour, "and ye believed them not, how shall ye believe, if I tell you of heavenly things?" John iii. 12. It is a very just observation, therefore, of Lord Bacon's, "That he laboured in vain, who shall endeavour to draw down heavenly mysteries to human reason; it rather becomes us, says that great philosopher, to bring our reason to the adorable throne of divine truth." The heathens have prettily couched this moral in that excellent fable of the golden chain, with which neither gods nor men were able to draw Jupiter down to the earth, but he could with ease draw them up to heaven. If this observation, even of an apocryphal writer, was but well weighed, the great advocates for the all-sufficiency of reason, would surely be more modest and humble, nor would the credibility of mysteries be so obstinately disputed.

[Ver. 17. Βυλὴν δὲ συ τὶς ἔγνω, εἰμὴ σὺ ἔδωκας, &c. I think the particle ἄν is wanting to the sense, and the Greek, τὶς ἂν ἔγνω, εἰ μὴ, &c. "And who could have known thy counsel, if thou hadst not given," &c. So ch. xi. 25. Πῶς δὲ ἔμεινεν ἄν τι, εἰ μὴ σὺ ἠθέλησας; "And how could any thing have endured, if it had not been thy will?" where the construction is the same.]

Ver. 18. *For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee.*] Τὰ ἀρεσά συ. Would not this be more corrected if we read, τὰ ἀρεσά σοι? The sense is sufficiently clear, viz. that through the help and instruction of wisdom, mankind, from the beginning of the world, have been informed in their duty, and attained to the knowledge of the divine will and pleasure, by the careful observance of which they were preserved both from sin and punishment. The Vulgate very properly restrains this to good men, which otherwise might seem too general. This appears from the ancient patriarchs, who lived before and after the flood, and through wisdom kept themselves free from the general corruption, and escaped those evils which others suffered; many of whom, as instances of this truth, are mentioned in the next chapter, which in some editions begins with this verse. The ancient versions differ very much in the rendering of it, some understand it of the future, some of the present; but it seems best to refer these words to the times past, from the very early instances which immediately follow.

CHAP. X.

THE ARGUMENT.—*The great advantages of wisdom are enumerated from the earliest account of time; that such as would not be conducted by it have been miserable, exemplified in Cain and his descendants; and such as have followed its guidance have remarkably prospered, from Adam to Moses inclusively.*

SHE *preserved the first-formed father of the world that was created alone.*] Μόνον κλισθέντα. Does this mean, that Adam alone was created by a true and proper creation, and that all others, as being descended from him, were formed out of him, as from a pre-existing principle? or does it mean, that Adam was created when nothing else existed? This cannot be the sense, as the works of the former days, and even the serpent amongst the rest, were confessedly before him: Or are we to understand this of the creation of Adam before the existence of Eve, or any of the human species? But is not as much implied in his being called here πρωτόπλαστος, and πατὴρ κόσμυ? Or is it usual to express one and the same thing by three synonimous terms? I am inclined to conjecture, that the true reading here is, μόνον τεθέντα, and not μόνον κλισθέντα, as all the copies have it; which mistake might easily happen from the likeness and affinity of the sound: i. e. wisdom preserved Adam free from all harm and danger, when he was placed alone and by himself in paradise, see Gen. ii. 8, where the LXX read, ἐφύτευσεν ὁ Θεὸς Παράδεισον, ᾧ ἔθετο ἐκεῖ τὸν ἄνθρωπον. Nor am I quite singular in this interpretation; Tirinus expounds the passage in the same manner, "Quamdiu solus fuit, nec à consorte solicitatus ad malum." See Comment. in Loc. [Alone, i. e. single.]

Ibid. *And brought him out of his fall.*] It was wisdom which preserved Adam in paradise when alone, and after his fall, by particular grace vouchsafed to him, produced in him humiliation and repentance proportionate to his great transgression. He was sensible, upon his expulsion from paradise, that all that sad train of evils and miseries which he saw entering into

the world, and now are natural and hereditary to the whole species, were so many punishments brought into it, and imposed upon his posterity, purely on his account; he considered the growing wickedness of the world as introduced and occasioned by him; he considered the mortality of his descendants, their frequent, and often violent deaths, as the consequence of his sin. These reflections, arising from his ingratitude to God, and his affectionate concern for his unhappy race, sunk so deep into the mind of the first-formed father of the world, that, during the nine hundred and thirty years which he lived upon earth after his fall, he continued under such a lively sense of his sin, and God's just displeasure, that he became an humble and remarkable penitent. This penitence, or recovery of our first parents from their fall, which seems here referred to, has, by some of the fathers, been represented as the effect of the grace of the second Adam, to whom the glory of being the deliverer of the first was justly due, and been maintained by the church, in the most early times, as a catholic truth. Irenæus, who lived at the end of the second century, reckons it accordingly (lib. i. c. 31.) among the heresies of Tatian, that he held, that Adam and Eve were not saved: "For, says that Father, as Jesus Christ had undertaken to redeem man from the power and dominion of sin, it is but reasonable to give him the glory of the delivery of our first parents from it; for he would not have been so entirely victorious over the devil, if he had left them under the hands of that apostate spirit, who, by his subtilty, had taken them out of God's hands." Iren. lib. iii. c. 34. St Aug. Epist. 99. ad Evod. Tertull. lib. ii. cont. Marcion. Epiphan. Hæres. 46. This was the sense of antiquity concerning Adam's fall, and his happy recovery from it. Milton has finely represented Adam's tender concern for his unhappy posterity in the following lines:

All that I eat or drink, or shall beget,
Is propagated curse. O voice, once heard
Delightfully, Encrease and multiply,
Now death to hear! for what can I encrease,
Or multiply, but curses on my head?
Who, of all ages to succeed, but feeling
The evil on him brought by me, will curse
My head: Ill fare our ancestor impure
For this we may thank Adam. Book x.

Which concludes with Adam's seeking peace and forgiveness of God, whom he had offended, by supplication and repentance:

So spake our father penitent, nor Eve
Felt less remorse: They forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd
Humbly their faults, and pardon begg'd, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.

It is observable, that Moses, in the Book of Genesis, where he mentions Adam's fall, says nothing of his repentance, which, though it be not expressly asserted in the text, yet neither can any thing certain or conclusive to the contrary be inferred from Moses's silence: This author has supplied what is there wanting, and acquainted us with the opinion of those of his time, with respect to this very important inquiry. "The church of God hath always believed that Adam repented and laid hold on the mercy of a second covenant, and was received again into divine favour, though there be no express mention of this in his history. Thus we do not read of any precept or law given by God to Adam after his fall, but we find the practice of sacrificing in his family. And it is scarce to be imagined, that he invented that right of his own head; he was taught it, therefore, by the command and institution of God. And it is highly reasonable to think, that at the same time, when God gave a second law and institution, he encouraged him also to the obedience of it, by a promise of acceptance and restitution to his former favour. Upon this hope, doubtless, he renewed his allegiance to his Creator, and devoted himself to the worship and service of God, and taught his sons, Cain and Abel, to do so likewise." Bishop Bull's Sermons, vol. i. p. 340, 341.

Ver. 2. *And gave him power to rule over all things.*] Before his fall God gave to Adam the dominion over the creation, Gen. i. 28.; and it is not improbable, that upon his transgression God deprived him of it by way of punishment, at least for a time, or in part, and upon his sincere repentance, restored him to his full sovereignty and power. This seems to be the sentiment of this writer, who, after the mention of Adam's recovery from the sad consequences of his fall, says, that God "gave him power to rule all things," which cannot relate to the original grant, which was previous to his misfortune. Perhaps, instead of the present reading, ἔδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι ἁπάντων, the true one may be, ἀπέδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι ἁπάντων· or thus, ἔδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι αὖ πάντων.

i. e. " She restored to him the power of ruling all things," or, " She gave him the power again to rule all things." And such a fresh donation of power seems necessary; for, as Calmet judiciously observes, " Avant son peché, toutes choses lui etoient soumises; il exercoit sur elles un empire libre, aisé, agreable, volontaire, tant de sa part, que de la leur: mais depuis sa chûte, il ne conserva qu' avec peine le reste de domaine que Dieu lui avoit laissé;" i. e. " Before the fall, Adam's government of the creatures was free, easy, and agreeable, and their submission voluntary and willing; but after the fall, he with difficulty maintained his sovereignty; and the state of his affairs being altered, called for the same or a greater power." Comment. in Loc.

Ver. 3. *When the unrighteous went away from her in his anger.*] *i. e.* Cain, who had no regard either to wisdom, piety, or even humanity: He is eminently called the unrighteous here, because he committed the first act of violence in the world, as the Scripture calls him, for the same reason, " the offspring of the wicked one, who was a murderer from the beginning," ἐκ τȣ πονηρȣ̃ ἦν, 1 John iii. 12. And his brother is there denominated, *righteous Abel*, from his extraordinary and exemplary goodness, Matth. xxiii. 35.

Ibid. *He perished also in the fury wherewith he murdered his brother. For whose cause the earth being drowned with the flood.*] The Scripture makes no mention of the perishing, or death, of Cain; on the contrary, we read that God prolonged his life in a miserable estate, as an example of his vengeance, and to continue Cain's punishment: and for this reason he gave a strict charge, that no one should for this fact destroy him, threatening to take vengeance sevenfold upon any that should kill him, Gen. iv. 15. God is said also to have set a mark upon Cain, i. e. to have given him a sign or token to assure him, that none should take away his life. See Shuckford's Connect. vol. i. p. 8. How therefore are we to understand this writer, when he says here, that Cain perished also in the fury wherewith he murdered his brother? did Cain then perish at the same time, and by the sudden and violent effects of the same fury and passion? or shall we imagine him to allude to a traditional story among the Rabbins, that " Lamech being blind, took his son Tubal Cain to hunt with him in the woods, where Cain used to lurk up and down in the thickets, afraid of the commerce and society of men; that the lad mistook him for some beast stirring in the bushes, and that Lamech, by the direction of Tubal Cain, with a dart, or arrow, killed him." I cannot persuade myself to think that our author refers to this uncertain tradition, which has no countenance from any good history, and is generally exploded as an idle and unsupported conceit. Nor can the meaning be, that Cain perished in the deluge, which happened, as is generally agreed, about ann. mun. 1656. see Usher's annals; long before which time Cain was dead. Much less reason is there to assert, that the deluge happened purely upon his account, or was occasioned by his single transgression, as the sense seems to be of our present version. I think therefore that our translators have quite mistaken the sense of this place, which is not to be understood of Cain solely or exclusively, which seems manifest from the following reasons: 1*st*, Ἄδικος is improperly joined with συναπώλετο, except we suppose that more persons perished. 2*dly*, Ἀδελφοκτόνοι θυμοὶ, expressed in the plural number, relates not to Cain's fury, which is mentioned immediately before, but to persons of the like bloody temper and disposition. 3*dly*, The Arabic version expressly understands it of such persons, which renders " Periit unà cum animabus fratricidis." 4*thly*, Coverdale's version, following the ancient Vulgate, renders, " The brotherhed perished threw the wrath of murthur:" which means a number of persons, probably a whole fraternity or kindred, that perished on that account. It remains then to enquire next, what wicked and unhappy persons are here meant in particular. This difficulty Origen, who incidentally mentions this passage, helps us to explain, who understands it of the descendants of Cain: for in the antediluvian world there was not only a general neglect of virtue, and pursuit of wickedness, but there was one reigning crime, which Moses takes notice of in particular, viz. that the earth was filled with violence. This expression, and the seven law made against murder soon after the flood, makes it probable, that the men of this first world, especially the descendants of Cain, had in imitation of him, and by the evil influence of his example, taken great and unwarrantable liberties in usurping upon, and destroying the lives of one another; these seem to be the persons whom this writer, for their unnatural and bloody temper, styles ἀδελφοκτόνοι θυμοὶ for whose sake, and upon account of whose violence and blood-shedding, the deluge really happened. Hence then I am induced to offer a conjecture

that the true reading of the next verse is not, δι' ὃν, but δι' ὃ, and most probably the copy which Origen made use of read so; for he expressly renders, "Hanc ob causam diluvium fit, ut deleatur Cain semen," that God's purpose in bringing the deluge, was to extinguish the posterity of Cain; Orig. in Evang. Joh. See also St Basil. Orat. 6. St Aug. De Civit. Dei, lib. xv. c. 24. And the Comment of Messieurs du Port Royal, which understands it, "De Cain, & des autres mechans qui l'avoient imité." This is further confirmed from the testimony of the son of Sirach, Ecclus. xl. 10. who, enumerating the several instruments of God's vengeance against the wicked, as the sword, famine, &c. immediately adds, ἀφ' αὐτῶν ἐγένετο ὁ κατακλυσμός, that for their sakes came the deluge, *i. e.* for the wickedness of such ungodly and bloody minded men as went in the ways of Cain, as St Jude expresses it. For the single fact of Cain, though very shocking, was not a sufficient cause alone of bringing the universal deluge, nor of consequence enough to involve the whole earth in it: but when the earth was filled with violence, through the wicked manners and attempts of Cain's descendants, then, or on that account, God destroyed the earth with a flood. We may lastly add the authority of the Arabic version, to establish this conjecture, which reads, as I before observed, "Periit una cum animabus fratricidis," and then adds, "ob id obrutam diluvio terram," &c. and Vatablus, I observe, renders in like manner. Such being then the fate of Cain's descendants, Cain himself may with propriety enough be said to have perished with them, inasmuch as his whole race thereby became extinct. The words therefore ἄδικος συναπώλετο are not to be understood of Cain personally, as our version takes them, but as consequentially suffering in the destruction of his posterity. From this general calamity of the flood, we may make this useful reflection, that it is no security to ungodly persons that there are great numbers of them, they ought rather for that cause to be so much the more apprehensive of speedy and dreadful judgments. For, because of the greatness of their number, because all flesh, as the Scripture expresses it, had corrupted themselves, the inhabitants of the old world were so much the nearer destruction, and it involved them for that reason. ["Αδικος and δίκαιος are often used by this author, and always express no more than one single person: so that συναπώλετο is, undoubtedly, to be referred to ἀδελφοκτόνοις θυμοῖς. But how this last word can signify *animabus*, or persons, I do not well apprehend; and am inclined to think that the author wrote ἀδελφοκτόνοις θυμικοῖς· "Periit unà cum iracundis fratricidis:" he perished together with the passionate murderers of their brethren, i. e. with the men of that age, whose predominant vice was that of anger and rage (arising from ὑπερηφανία, pride) and the consequence of it, violence and murder.]

Ver. 4. *Wisdom again preserved it.* i. e. By preserving Noah and his family, by whom, and their posterity in successive ages, the earth was replenished by degrees, and the several parts of the world at length inhabited. We may also, with Messieurs du Port Royal, consider this preservation mystically, for the ark was a figure and type of the church, as Noah and his family were of the members of it, whose preservation in the flood prefigured also our redemption by the laver of regeneration, or baptism, as St Peter explains it, 1 Pet. iii. 21. So that the power of one and the same element, may be considered as the end or destruction of vice, and as the original and fountain of virtue.

Ibid. *And directed the course of the righteous in a piece of wood of small value.*] "Per contemptibile lignum," according to the Vulgate; see note on ch. xiv. 6. Our author intends here no reflection on the structure or usefulness of the ark, which was the design of infinite wisdom, and the work of a whole century, and so conveniently contrived, as to contain Noah, (whose very name, according to Philo, signifies *righteous,*) and his family, and all living creatures, according to the appointed number of them; he speaks only as to appearance, and as it was then judged; for while it was building it appeared so contemptible, that Noah and his sons were laughed at for their design, as being seemingly unable to endure such a conflux of waters. And, indeed, that such a piece of wood should ride safely when all the high hills were covered, and not be overset by winds or waves, or the many violent shocks it must necessarily meet with; that it should not be dashed to pieces against rocks which were invisible, nor sink under so prodigious a weight as it contained, displays most illustriously the power and providence of God, who chuses to effect his purposes oftentimes by means the most unpromising and unlikely. Nor is the wisdom of God less to be admired in the contrivance of the ark, which may truly be said to be a world within itself, than his infinite power in directing it; for it has been demon-

strated mathematically, that there was sufficient room in it to contain all the things, animate and inanimate, which it was designed for; and that the measure and capacity of the ark, which some sceptics have made use of as an argument against the Scripture, ought rather to be esteemed a most rational confirmation of the truth of it, and of the wisdom that designed it: See Bishop Wilkins's Essay on a Real Character. Nor is Aratus to be understood as designing to cast any reflection upon the ark, or its structure, when he calls it in what follows, ὀλίγον ξύλον, a term as diminutive as that used by our author,

Οἱ δ' ἔτι πόρσω
Κλίζονται, ὀλίγον ᾧ διὰ ξύλον, ἄϊδ' ἐρύκει.
Phænom. p. 32. *Ed. Oxon.*

Ver. 5. *Moreover the nations in their wicked conspiracy being confounded.*] Our version here is faulty, the true rendering seems to be, "When the nations around conspired or joined together in wickedness:" "Lorsque les nations conspirerent ensemble pour s' abandonner au mal," says Calmet, and with him agree Messieurs du Port Royal; and the Vulgate renders accordingly, "In consensu nequitiæ cùm se nationes contullissent;" i. e. when they were over-run with idolatry; for neither the creation of the world, nor the universal deluge, nor the confusion of languages, could preserve the belief of one supreme God only; but the new world was as universally over-run with polytheism and idolatry, as the old world was with violence, and the very dispersion of mankind probably contributed to it. Then, when all the nations around were sunk into idolatry, God called Abraham from Chaldea, whom the context shews to be here meant. This I take to be a truer sense of the place, than with some to interpret it of the conspiracy to build the tower of Babel. The learned Usher, it must be confessed, seems to understand it in this latter sense, for in his account of that bold and presumptuous design, he refers to this very place, which is somewhat surprising; for this cannot be reconciled even with his own chronology, for the building this tower was A. M. 1757, and Abraham was not born till A. M. 2008. Calmet therefore mentions this in his Preface, as an objection against our author, "Il semble croire qu' Abraham étoit au tems de la construction de la tour de Babel:" But this anachronism is removed by the sense which I have given of this passage.

Ibid. *She found out the righteous, and preserved him blameless unto God.*] Some have asserted, that Abraham not only lived blameless in the midst of idolatrous nations, but that, even in his father's house, where he spent the first part of his life, he preserved himself free from the idolatrous worship which infected all the rest of the family; see Sherlock on Div. Provid. p. 293. But others, with more probability, say, that he was at first engaged in this wrong way of worship, and, like other Chaldæans, adored the sun; Phil. De Abrah. Clem. Recogn. lib. i. Cyril. cont. Jul. lib. iii. Suidas voce Ἀβραάμ, but that by God's giving him a better understanding he renounced it; and on this account he is said to have suffered a severe persecution from the Chaldeans, who threw him into a fiery furnace, from which God miraculously rescued him; Hieron. Tradit. Hebr. in Genes. And indeed the text of the ancient Vulgate, Nehem. ix. 7. seems to confirm this tradition, which reads, "Eduxisti eum de igne Chaldæorum;" and the Jews generally assert the same. However this be, which probably is a mistake from confounding the word *ur*, which signifies both fire, and the city from which God called Abraham, it is certain that Abraham, from the time of his call, A. M. 2083, (see Usher's Annals,) became the great restorer and reviver both of natural and revealed religion to a corrupt world; and we cannot have a stronger proof of his extraordinary piety and virtue, than that God thought him the fittest person to reveal himself to, and to begin a new reformation of the world by. It is very likely Abraham demonstrated to his father the vanity of idols, since he engaged him to forsake the city where he was settled; see Calmet's Dict. in voce ABRAM. And by his own sons and his nephew Lot, he spread the true religion far and wide, and their very numerous descendants carried the knowledge of it still farther. After all this care, we cannot think that Abraham relapsed, but that God preserved him blameless ever after. We are not therefore to understand this passage, as if Abraham was always free from idolatry, for that Terah and all his children were infected with, by living among the Chaldæans and sorcerers, which are synonimous terms in the book of Daniel; see Usher's Annals, tom. i. p. 7. But the meaning here is, that when God removed him from the infection of Chaldæa, and vouchsafed to him the knowledge of the true religion; through his assistance he continued pure, and was not any more polluted.

Ibid. *And kept him strong against his tender compassion towards his son.*] The rendering literally is, "She kept him strong in his bowels towards his son," as the marginal reading is; i. e. she gave him strength to vanquish the tenderness which he had for his son; [But ἐπὶ may here signify *against*, as well as *in*, Luke xii. 52. τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισὶ, "and kept him firm against his tenderness towards his son."] for Abraham was so entirely devoted to God, that he was dead to all the moving calls of nature and instinct. Nor is such an instance of obedience to be wondered at in him, whose faith was so strong, that he was verily persuaded that God was able to raise Isaac from the dead again after the sacrifice, to make good his promise to him of a numerous progeny. "What a number "of virtues meet," says St Ambrose, "in this "single action! the piety of the patriarch ap- "pears, in his readiness to offer up his son at "God's command; his courage is displayed, in "resisting the sentiments of nature on so trying "an occasion; his justice, in returning to God "that which he had received from his liberality; "and his faith, in believing that God could re- "store him from the dead, and bring him from "the deep of the earth again." Ambros. De Offic. lib. i. c. 2.

Ver. 6, 7. *When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities; of whose wickedness, even to this day, the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness.*] Καρποφορία φυτὰ ἀτελέσιν ὥραις. Philo describes the destruction of the cities where Lot dwelt in the same terms, ἡ φλὸξ, κ. τ. λ. "Vim vitalem in summam sterilitatem convertit flamma, ita ut nihil superesset, unde vel fructus vel herba germinaret, in hodiernum usque malo durante;" where the learned editor, referring to this place, very judiciously conjectures, that the true reading of it is, ἀτελέσιν ἀπώραις, Mangey's Philo, De Abrah. vol. ii. Grotius thinks it probable, that by *plants bearing fruit that never come to ripeness*, may be meant fruits in appearance only; and in this sense the author seems to allude to the apples of Sodom in particular, which are said to have been beautiful in appearance to the eye, but within were full of rottenness. Messieurs du Port Royal understand it in like manner of trees, "Qui portent des fruits bastards semblables aux autres en apparence, mais qui se reduissent en cendre lors qu'on les ouvre:" Comment. in loc. And this Tertullian confirms, "Sodoman & Gomorram igneus imber exussit, olet adhuc incendio terra, & si qua illic arborum poma, oculis tenus, cæterùm contactu cinerescunt:" And thus Solinus describes them: "Pomum quod gignitur, habeat licet speciem maturitatis, mandi tamen non potest, nam fuliginem intrinsecus favillaceam, ambitus tantùm extimæ cutis cohibet, quæ vel levi pressa tactu, fumum exhalat, & fatiscit in vagum pulverem;" Solin. Polyhistor. c. 37. But Josephus's account comes nearest our author, who, speaking of this once happy region, says, Φασὶ ὡς δι' ἀσέβειαν οἰκητόρων πεφανοῖς καταφλέγη, κ. τ. λ. "Fertur eam ob incolarum impietatem fulminibus conflagrasse. Adhuc ignis à Deo immissi reliquias, & oppidorum quinque isthic videre licet umbram: Insuper & fructus, specie quidem & colore edulibus similes sunt, manibus autem decerpti, in favillam & cinerem resolvuntur." Lib. v. de Bello Jud. c. 8. Nothing was more known or celebrated among authors, sacred and profane, than this fire which fell down upon Pentapolis, or the five cities of Sodom. Diodorus Siculus, lib. xix. Strabo, lib. xvi. and Philo, speak of it as burning in their times; and some have thought St Jude alludes to the continuance of this fire, ver. 7. and that he calls it, πῦρ αἰώνιος, because it continued burning; see Tacit. Hist. lib. v. Chrysost. Hom. xix. ad. pop. Antioch. Maccab. lib. iii. But I shall not be so disingenuous as to omit what Mr Maundrel, who was upon that spot, says, *viz.* "That he "never saw or heard of any such fruit liere- "abouts; nor was there any tree to be seen, "from whence one might expect such a fruit; "and adds, that he believes its very being, as "well as its beauty, is a fiction:"—Journey from Aleppo to Jerusalem, p. 85. The Vulgate renders "Incerto tempore fructus habentes arbores," intimating, that the fruit growing here was, on this account, unlike all other fruit, which has a certain and fixed season of being ripe, but this never came to perfection; see Tirin. in loc. We find that Homer had a notion of this great truth, that God sometimes exerts his judgments upon guilty cities, by sending a real fire from heaven upon them in a signal and terrible manner. See Iliad. lib. xxi. And the fate of these cities suggests a very useful reflection, That though the patience of God bears with the crimes and impenitence of mankind, even for several ages, yet, when his justice shews itself at last, it is so destructive and inexorable, that nothing can withstand or avert it. From this destruction of Sodom, we may likewise further see the truth of our author's obser-

vation, that the punishment is usually proportioned and adapted to the nature of the crime; for these wretched cities, burning with unnatural lust, and impure fires, are, by a correspondent vengeance, overthrown and consumed by fire.

Ibid. *And a standing pillar of salt.*] The Vulgate renders, *figmentum salis*, others call it, *cumulus*, and some *columna salis*; the last is most agreeable to the Greek, στὴλη ἁλὸς. [It should be thus, "And a pillar of salt fixed as a monument," &c. or, "and a fixed pillar of salt, a monument of an unbelieving soul," or person. For ἑστηκὼς, when a thing is spoken of, hath a passive signification, *stare factus*, *fixus*: which the Vulgate shewed he understood, in making use of the word *figmentum* from *figo*. Our version puts in *is*, which is not understood or wanted in the original, when rightly read and pointed, *viz.* ἡ ἀτελέστη ὀπώρας καρποφορήσιμα φυλὰ, ἡ ἀπιστούσης ψυχῆς, &c.] Sulpitius Severus says, "Reflexit oculos, statimque in molem conversa traditur." It has been thought by some authors probable, that the statue retained her own form; so St Cyprian seems to have imagined,

Stetit ipsa sepulcrum,
Ipsaque imago sibi, formam sine corpore servans.

This pillar was subsisting in the time of Josephus, who says, that it was then standing, and that he himself saw it, ἱστόρηκα δὲ αὐτὴν, ἔτι καὶ νῦν διαμένειν, Antiq. lib. i. c. 11. Later writers attest the same of their times; Benjamin the Jew, who lived in the twelfth century, mentions it in his Itinerary; and some more modern authors speak of it as yet existing, *Suo quasi sale condita*, as Bishop Fell jocularly speaks of it. Adricomius quotes three authors that were eye-witnesses of it; and he particularly tells us its situation, that it stands between Engaddi and the Dead Sea; Theatrum terræ sanctæ, p. 55. Mr Maundrell, on the other side, gave so little credit to the reality of this pillar, that, though he wanted not curiosity, yet he wanted faith to induce him to go to see this monument of Lot's metamorphosed wife; Journey from Aleppo, p. 85. Various have been the conjectures of learned men about the reality of this pillar of salt. Some, with much subtilty, understand a pillar of salt to signify only an everlasting pillar, of what matter soever made, in the same sense as they interpret the covenant of salt, Num. xviii. 19. Others have fancied that this history, like that of Nabal, 1 Sam. xxv. 37. is to be understood comparatively, that Lot's wife was *as* a pillar of salt; as Niobe, according to the fable, which most probably took its rise from this history, is said to have been turned, through grief, into a sort of stone; but there is more reason to understand this literally. But it will then perhaps be asked, how it happened that this woman was not destroyed with fire and consumed to nothing, as the Sodomites were, but was converted by the powerful wrath of God into this pillar of salt, a perpetual spectacle for all beholders. To this enquiry I shall return an answer in the words of a polite writer, who explains this accident in the following manner: "That as "thunder, or rather lightning, stiffens all animals it strikes in an instant, and leaves them "dead in the same posture in which it found "them alive, this unhappy woman's body being "prepared by heat, and penetrated and encrusted with salt, which fell down from heaven in great quantities upon this devoted region, might long subsist as a statue of salt in "the very posture in which this judgment from "heaven found her. Nor is there much difficulty in conceiving how salt should continue "so long undissolved in the open air, since it "is well known to naturalists, that rocks of salt "are as lasting as any other rocks." Revelation Examined, vol. ii. p. 229. Pliny mentions a mineral kind of salt, which never melts, and serves for building as well as stone, lib. xxxi. c. 7. The reason which Tertullian assigns for the durableness of this pillar, "Quod perpetuis temporibus reparetur, & si quis advena formam mutilaverit, vulnera ex sese complet," is so surprising and incredible, that it can be considered in no other light than as a fable or legend, handed down by an imperfect tradition, upon no better foundation than another story relating to this woman, which for decency sake I forbear to mention.

Ibid. *A monument of an unbelieving soul.*] It would be better rendered, "A monument of the unbelieving soul." And so Coverdale's and the ancient English versions render, "A token of remembrance of the unfaythful soule." [Της must have been in the Greek. The, emphatical, cannot possibly be expressed without the article, either here or p. 13. or indeed any where.] The transgression of Lot's wife is greatly aggravated by the following particulars. 1. She was delivered, with her husband and daughters, out of Sodom, and brought forth by the angel's own hands. 2. She was warned that she should not look back, nor abide in all the plain, lest she perished. 3. There was a city very near to them appointed, which she might

easily have reached, and been in safety. 4. She had her husband and children with her, whom she ought to have accompanied; but she neglects these, and not believing the angels that Sodom would be so soon destroyed, would indulge a criminal curiosity of looking back; her punishment, therefore, for these reasons, was just. Many useful reflections, for the conduct of others, have been raised from the signal misfortune of this woman. Our Saviour, we may observe, to guard his disciples against any hardness of heart, bids them to remember Lot's wife, Luke xvii. 32. lest they also should perish thro' unbelief. St Austin says, "That God chose this public punishment for the sake of others, to proclaim to them to beware, by her example, not to look back to a wicked Sodom, i. e. not to return to their old vices, from which they have been called away by some gracious means that God hath afforded them: "Quo pertinet quod prohibiti sunt qui liberabantur ab angelis retro respicere, nisi quia non est animo redeundum ad veterem vitam, qua per gratiam regenerati exuimur?" De Civit. Dei, lib. xvi. c. 30. The like useful inference St Cyprian draws from this accident, Epist. xi. But St Clement most fully expresses the sense of this and the former verse, and how we should improve by the history of their misfortunes: "By hospitality and godliness was Lot saved out of Sodom, when all the country round about was destroyed by fire and brimstone; the Lord thereby making it manifest, that he will not forsake those that trust in him, but will bring the disobedient to punishment and correction: For his wife, who went out with him, being of a distrustful mind, and not continuing in the same obedience, was for that reason set forth for an example, being turned into a pillar of salt unto this day; that so all men may know, that those that are double-minded and distrustful of the power of God are prepared for condemnation." Clement. Epist. i. c. 11. See also Cyr. Catechet. Mystag. i.

Ver. 8. *So that in the things wherein they offended, they could not so much as be hid.*] This reflection refers not to Lot's wife only, but regards equally the Sodomites, Cain, and his descendants, and the several faulty instances before mentioned; all of whom, through their ignorance of, or disregard for, true wisdom, fell into very grievous transgressions, and are recorded as so many standing monuments of the just judgment of God against such abominable practices, the shame whereof they inherit even at this day. Calmet applies this even to Lot himself, who slighting the direction of the angels, who ordered him to escape to the mountains, retired into a cave, was overtaken with drunkenness, and committed incest with his daughters; crimes which arose from his neglect of true wisdom, and are a lasting reproach upon this otherwise righteous man.

Ver. 10. *When the righteous fled from his brother's wrath, she guided him in right paths.*] i. e. When Jacob fled from the wrath of Esau into Mesopotamia, he was delivered from great dangers through wisdom that attended upon him, according to God's promise to him, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of," Gen. xxviii. 15. Herein Jacob is an image of all the faithful, whom God separates from the rest of mankind, protects with his favourable kindness, and conducts, as his chosen, in the right way to happiness; which the wicked, through a fatal mistake, and irregular wandering out of the true path, cannot arrive at.

Ibid. *Shewed him the kingdom of God.*] i. e. When he beheld in his dream a ladder, the foot whereof stood upon the earth, and the top reached to heaven, and the angels of God were ascending and descending upon it; at the sight whereof, awaking from his sleep, and being amazed at the glory of the vision, he could not contain himself from crying out, "How dreadful is this place! for the Lord is here, tho' I knew it not: This is none other but the house of God, and this is the gate of heaven;" Gen. xxviii. 12, 17. [Perhaps it was βασίλειον (for βασιλείαν) the *palace;* because in Gen. xxviii. 17. it is οἶκος Θεοῦ. Prov. xviii. 19. τεθεμελιωμένον βασίλειον. This mystical ladder, according to the sense of the fathers, represents to us the care which the divine providence, in all ages, takes of the righteous; that God is present with them in the time of their affliction, and in the place of their exile and pilgrimage; and that, in their sad and solitary condition, in a state of desertion as to all outward appearance, they shall not want the assistance and comfort of the holy angels, who are God's ministering spirits, to attend and succour the saints in all their difficulties and necessities whatsoever.

Ibid. *And gave him knowledge of holy things.*] This contains something more than the former sentence, for wisdom taught Jacob moreover things relating to the service of God. It is proba-

ble that, in this vision, he received from God himself, who then appeared to him, Gen. xxviii. 13. instruction of this nature, by his erecting a pillar instantly, that very stone upon which he had rested his weariness, and poured oil upon the top of it, to consecrate it as a monument of God's great mercy to him: By his dedicating the place to God's service under the name of *Bethel*, or God's house, by his vowing a vow, the first probably of that nature, and promising to restore to God the tenth of all that he should give him.

Ibid. *Made him rich in his travels, and multiplied* (the fruit of) *his labours.*] Dr Grabe thinks that εὐπόρησεν, which is the reading in all the editions, should be ἠυπόρησεν, because the former signifies only *to grow rich*, but the latter *to make rich*, which is the sense of the author in this place; and thus εὐπορίζειν is used in Lucian, Quomodo Hist. scribenda sit, tom. ii. p. 395. edit. Basil. though all the lexicographers omit this sense. Grab. Proleg. tom. ult. cap. 4. Καὶ ἐπλήθυνε τοὺς πόνους αὐτοῦ. The literal rendering of the place is, that wisdom multiplied his labours, and made him rich by them: and so Junius understands it, "Locupletavit eum in ærumnis, quum multiplicaret labores ejus." All the commentators and ancient versions take it in another sense, that she prospered the fruits of his labours; which is apparently the sense of our translators. This blessing Jacob happily experienced, as a reward of his hard and continual labour; for though Laban defrauded him of his wages ten times when he had served him twenty years faithfully in his house, and through constant and painful watching was "consumed by the drought in the day, and by the frost in the night, yet God suffered him not to be sent away thus empty, but gave him success and riches equal to his labours; for it was he that gave that extraordinary blessing to the artifice of laying the rods before the cattle, and, as the learned think, (see Bishop Patrick in loc.) directed him by an angel to that invention, and promised to give success to it, Gen. xxxi. 10, 11, 12. intending to transfer unto Jacob a good share of the wealth of Laban; which was accordingly effected by this contrivance, and Laban's injustice hereby punished, and his policy over-ruled. And to this agrees the Arabic version of this place, "Sinus ejus implevit opibus eorum qui insultaverant ipsi." [He read κόπους instead of κόπους (which the Alexandrian MS retains) and joined the two verses together, mistaking πλεονεξία for ὀφές.] In this sense one cannot help observing the propriety of the word ἐπλήθυνε, which seems to intimate the manner of Jacob's coming by his riches, *viz.* that it was by the multiplying, or surprizing fruitfulness of the cattle.

Ver. 11. *In the covetousness of such as oppressed him, she stood by him, and made him rich.*] Ἐν πλεονεξίᾳ καλοχυόντων αὐτὸν παρέστη. Calmet says the true reading of the Greek is, αὐτῷ παρέστη, and explains it accordingly, "Elle l'assista contre l'avarice de ceux qui vouloient user de violence, ou qui avoient l'avantage." [This alteration is not at all necessary. The construction is, ἀνθρώπων or τινῶν καλοχυόντων αὐτὸν ἐν πλεονεξίᾳ, παρέστη, &c. "When some out of covetousness oppressed him, she stood by him." Καλοχυεῖν has an accusative case after it in several places of this author.] In the book of Genesis we meet with the several wayes and stratagems by which Laban, who had a greater regard to his own interest than to justice, endeavoured to surprize Jacob, and hinder him from receiving the fruits of his labours: for when Laban, to his surprize, found the contract very advantageous to Jacob, and had the mortification to see the cattle bring forth thus according directly against his interest, he dissolved his own agreement, and made a new one with Jacob. Coverdale therefore very properly renders, "in the deceatfulness of such as defrauded him, she stode by him," which is very agreeable to what Jacob himself says, Gen. xxxi. 7. "Your Father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me." For it was impossible but Jacob must have been greatly injured by a man of that profound subtilty, had not the extraordinary interposition of God wonderfully prevented it, and disappointed the deceiver, which the patriarch very gratefully acknowledges.

Ver. 12. *She defended him from his enemies and kept him safe from those that lay in wait*, *i. e.* Either by turning away the wrath of his brother Esau, which, through his prudent conduct and humble submission, was at length mollified and changed into love and tenderness; or by God's threatening Laban, in a dream, from attempting any thing against Jacob, or seizing upon any of his possessions, when he pursued after him. In Gen. xxxii. we read, that the angels of God met Jacob in his journey, to encourage and comfort him, no doubt, with the assurance that God was with him; and that he called the name of the place *Mahanaim*, i. e. "two hosts or camps!" for

it is probably supposed, that the angels might appear to him as distinguished into two armies, the better to defend him against his enemies on all sides. See Well's Geography of the Old Testament, vol. i. p. 361.

Ibid. *And in a sore conflict gave him the victory, that he might know that godliness is stronger than all.*] [This is a wrong translation, it should be, "and appointed (or adjudged to) him a strong conflict; that he might know that piety is more powerful than any thing." I wonder how our translators construed the former part of this sentence. It relates to that conflict or wrestling which Jacob had with the angel, over whom he was at last victorious; nor would he quit his hold till he had obtained a blessing. The struggling of an angel with a man may seem *impar congressus*, and the victory of the latter is still more surprising: But many worthy ends were implied in this combat, and several useful reflections may be drawn from it. 1. Jacob having such power with God as to be able to prevail over one of his ministers, was hence reminded not to fear his brother Esau, nor any attempt that he should make against him. 2. God enabled Jacob to prevail over the angel whom he contended with, to shew the great power that those saints have who put their whole trust and confidence in him. 3. We further from hence learn, that when God suffers his saints to be exposed to great trials and severe temptations, it is with a design to teach them, by an experience of their own weakness and his might, that it is *he* alone that makes them victorious: and that he whom they have preferred to the world is greater than the world, and more powerful than all things and persons in it. The fine observation contained in the conclusion of the verse, *viz.* "that godliness is stronger than all," though true in an eminent degree of Jacob, as has been shewn, and is indeed implied in his victory, need not be confined to his single person; there are many other signal instances in the Old Testament to confirm this truth. It was by godliness that Jonathan, with his armour-bearer alone, put a whole garrison to flight; that David, unarmed, overthrew Goliah, and prevailed against the artifices of, and violence of Saul; that Jehosaphat, without drawing a sword, triumphed over three confederate nations; that Hezekiah saved Jerusalem, and the kingdom of Judah, against an hundred fourscore and five thousand Assyrians that came against it: It was piety that determined constantly the fate of the Jewish people, and according to their observance of this, was the public happiness and condition of that state. And the same observation will hold with respect to any other nation or people, who will be always found to be successful or otherwise, according as they regard God, and encourage and promote a true sense of piety. So that the advice of the Psalmist is, at all times, best to be followed, and will be found, upon trial, to be even the truest policy, "Some put their trust in chariots, and some in horses; but we will remember the name of the Lord our God," Psal. xx. 7. This power of piety, or truth, as it is called, is finely displayed by the Apocryphal Esdras, in that contest before Darius, 1 Esdras iii. iv. where, after the arguments used in favour of wine, women, and kings, at length truth beareth away the victory, as being "stronger than all things; for truth endureth, and is always strong, it liveth and conquereth for evermore; neither in her judgment is any unrighteousness, she is the strength, kingdom, power, and majesty of all ages. And all the people shouted, and said, Great is truth, and mighty above all things."

Ver. 13. *When the righteous was sold, she forsook him not.*] ["When a righteous man was sold;" the article is wanting. See on ver. 7.] Joseph is another remarkable instance of God's protection and care of his afflicted servants. Joseph was sent to his brethren upon a friendly message; and his coming was even beneficial to them; but the recompence he met with was treachery and violence; it was unnatural to sell their brother, but is was an aggravation of their cruelty, to sell him, an innocent and tender youth, to rough barbarians, and by them to be carried away into such a country as Egypt. Ephraim Syrus is very pathetic upon this occasion; he makes the unhappy Joseph to stop at his mother Rachel's monument, as he was going with the merchants into Egypt; his complaint there, and the deep and melting impression it made, even upon his Ishmaelite masters, is very moving and affecting: De Laud. Jos. Nor is his eloquence and invention less to be admired upon the other parts of Joseph's sad history. The affliction of Joseph is a common allusion in Scripture, and the standard, as it were, to try others' afflictions by. It is recorded of him, that he was but seventeen years old when his troubles first began; and though the patriarchs that were before him underwent their respective trials and calamities,

yet the Holy Spirit mentions none of their afflictions with the same emphasis as that of Joseph, as if they were to be the badge and characteristic by which he was to be distinguished from the rest: But through the favour of providence, and its secret but wonderful œconomy, his very afflictions were made the means of his advancement. This so remarkable an instance of the guidance of divine providence, another father applies to the afflicted and unfortunate, for their comfort and encouragement: "Joseph, a single person, sold a bondsman into Egypt, there destitute, imprisoned, enslaved; at length went forth a multitude from thence, even to the number of six hundred thousand souls, which grew up to be a great and very powerful people." Greg. Nazian. Orat. 32.

Ibid. *But delivered him from sin.*] This relates to Joseph withstanding the solicitations of his mistress, Potiphar's wife, who, through a criminal love, would have tempted him to adultery; but by a strict regard to chastity, and a religious adherence to his duty, he was deaf to her entreaties, and proof against her amorous violence. The reflection of Rollin upon this part of Joseph's character is so fine, and the advice therein given of such consequence to young and unguarded minds, that I cannot better illustrate this place, or more please well-disposed readers, than by transcribing it: "We find in his (Joseph's) conduct an excellent model of what we should do when we are tempted. Joseph defends himself at first by the remembrance of God and his duty: "How, (says he to that bold and shameless woman,) can I commit such an action, who have God for my Witness and my Judge? It is in his sight that you and I shall both become criminal: It is he who commands me to disobey you upon this occasion. How can I escape his view or corrupt his justice, or be covered from his indignation? How then can I do this great wickedness and sin against God?" But when the temptation became so strong, that he had cause to fear his weakness might yield to it, he prudently betakes himself to flight, rather than parly any longer, or continue in such a state of danger and temptation, as might at length incline him to offend against God." Method of Studying Belles Lettres, vol. iii. p. 141.

Ibid. *She went down with him into the pit.*] Joseph's noble resistance provoked his impudent mistress, who wrongfully accused him to her husband, and was the occasion of his being cast into the prison; over whom God was, under this unhappy circumstance, more abundantly watchful. For the Scripture seems to be particularly careful to make us take notice, how God protected this his servant, by informing us, that "the Lord was with Joseph;" or, according to the Chaldee paraphrase of the place, that "the Word of the Lord was with him," Gen. xxxix. 21. This expression, that "the Lord was with Joseph in the prison," seems to intimate, that when Joseph was thrown into it, and seemingly forsaken of all, God descended with him into the obscure dungeon; and the expression of our author, that "wisdom went down with him into the pit, and left him not in bonds," is to the same purpose, viz. That the eternal wisdom became in a manner prisoner with him; i. e. according to the same polite writer, "She softened the tediousness of his nights, which were spent in watching and suffering; she was a light in that darkness where the rays of the sun could not penetrate; she took away from the solitude of his confinement, which neither reading nor business could amuse or suspend the disagreeable sense of; and she diffused a calmness and serenity over his mind, which arose from an invisible and inexhaustible spring. In this his miserable confinement she was nearest to Joseph, as she is to every man in adversity that has faith: Nor is it said, when Joseph was made a partner in the throne of Pharaoh, that wisdom ascended with him thither, as it is said, that she descended with him into prison, and assisted him in his bonds." Vol. iii. p. 139. St Ambrose has the like reflection upon the same occasion: "Non turbantur innocentes cum falsis criminibus impetuntur, & oppressa innocentia detruduntur in carcerem; visitat Deus & in carcere suos, & ibi est plus auxilii, ubi est plus periculi." De Joseph. c. 5.

Ver. 14. *And left him not in bonds, till she brought him the sceptre of the kingdom.*] This is no where mentioned in the Books of Moses; it is there only said, that "Joseph was made governor over all the land of Egypt:" Philo says, indeed, speaking of Joseph, that Pharaoh made him his viceroy, or, to speak more truly, (says he,) king; μᾶλλον δὲ, εἰ χρὴ τ' ἀληθὲς εἰπεῖν, βασιλέα. But we are not to understand our author, as if he meant by the Sceptre of the kingdom, a truly royal power, a sovereignty strictly so called, "Un regne, un empire absolu," says Calmet; but only, that he was the second per-

son in the kingdom, and had a most extensive power and authority. Some make him to be a partner in the throne with Pharaoh, and think he was invested with this power when Pharaoh took off his ring, which was the royal seal, from his hand, and put it upon Joseph's, and they cried before him, Bow the knee. But notnotwithstanding these ceremonies, and the supreme honours paid him therein, Joseph was still a subject; he was indeed his prime, or chief minister, governor over all the country; but as his power came from Pharaoh, so was it subject to him. Grotius says it was usual with the Hebrews to give the name of king to such as were raised to some very extraordinary honour, and invested with great authority; and refers to ver. 16. of this chapter, which he understands in the like sense: *Comment. in loc.* And thus governors of provinces, and persons of chief note and authority in countries of small extent, are called in Scripture, see Judg. i. 7. where the threescore and ten kings, mentioned to have had their thumbs and their great toes cut off by Adonibezek, are not to be understood as real kings and princes, but as so many rulers of cities or small territories, called indeed *kings*, as having a resemblance of kingly power, by their jurisdiction in such places. Many such petty kings were in Canaan in Joshua's time, who were very numerous: "Tous les Seigneurs qui governoient une ville," says Calmet in loc. "s'appelloient du nom de Rois:" Till at length the greater overcame, and, as it were, devoured the rest. The like may be said of the thirty and two kings which went up with Ben-hadad the king of Syria, to besiege Samaria, 1 Kings xx. 1. Isa. xix. 2. And some of the ancients have given this name even to Abraham, Moses, and Israel; see Justin, lib. xxxvi. c. 2. and Nicol. Damascen. apud Joseph. Antiq. lib. i. c. 7. and Calmet in loc. This seems confirmed likewise by the new name which Pharaoh gave him; which he conferred, not only because he was a foreigner, and intended to honour him, but to denote him to be his subject, though ruler of every body else: See Pat. in loc. A name, which, according to St Jerom and the Vulgar Latin, signified, "The Saviour of the world:" See Gregory's Notes, p. 65. probably in allusion to the services done by him in the time of the famine. But perhaps this name may mystically include something higher; for some learned men have remarked, that there are few saints of the Old Testament, in whom God has been pleased to express so many circumstances of resemblance with his son, as in Joseph: See the particulars of the agreement, and the parallel drawn by Rollin, Vol. III. on the Belles Lettres, p. 155. This is doing the greatest honour to Joseph, and strictly giving him *perpetual glory*.

Ibid. *And gave him perpetual glory.*] By the term *perpetual*, we may understand, that Joseph's glory did not die with him, but was preserved and handed down to posterity, by some public monument in his favour, or by some symbol representing him. Dr Spencer contends, that the ark and cherubims were honourable hieroglyphics of Joseph; both of which had a symbolical reference to him, and preserved his memory; "Æquum est opinari, Deum Cherubim & Arcam, præ aliis omnibus instituisse, eo quod Josephi piissimi & charissimi monimentum extarent. Nam Arca non tantum nomine, sed & figura cum Josephi Arca, & Cherubim cum bove, Josephi nomine & insigni, maxime conveniebant—ut utraque ejus vitam & mortem ab oblivione in æternum vindicarent." Tom. ii. de Orig. Arcæ & Cherub. p. 878, 9. But the learned Vossius has made it appear, with more probability, from the testimonies of Ruffin and Suidas, and other authorities and arguments, that the memory of Joseph was preserved under the Egyptian Apis: For he observes, first, that it is highly probable so extraordinary a person, so great a prophet and statesman, and so public a benefactor as Joseph was, would have his memory consecrated to posterity: That the Egyptians were most likely to do this, by some symbolical representation of the kindness; and that no symbol was more proper for this, than the Egyptian Apis, because the famine was prefigured by the lean kine, and the time of plenty by the fat, the ox being a known symbol of fruitfulness and plenty, which Joseph was in a very great degree the happy occasion of. It is evident, likewise, from Pharaoh's rewarding Joseph, that the Egyptians were desirous of shewing their gratitude; and it is no less certain, that it was the common practice among them, to perpetuate the memory of benefactors by some symbols, which, though at first designed only for civil use, were afterwards abused into idolatry and superstition. And lastly, the very names, Apis and Serapis give great light and probability to the conjecture: For Vossius conceives Apis to be the sacred name of Joseph among the Egyptians, and answers to the Hebrew אב *ab, i. e. father*, and such indeed he was to Pharaoh and his people, and Joseph expressly calls himself

so, Gen. xlv. 8. The Scripture likewise informs us, that, by the order of Pharaoh, they cried before him, *abrech*, which is a compound word, and means, according to the rabbins, both *king* and *father*. Serapis it is well known, had a bushel on his head, another very significant symbol of Joseph; and the very name of Serapis, is probably derived from שור *sor*, which signifies a *bull*, and *apis*. So that we seem here to have the sacred story of Joseph visibly traced through all the Egyptian darkness and superstition. Vossius de Idololat. lib. i. Sulpic. Sever. lib. ii. c. 21. in notis. Gregory's Observations, p. 65. Reeves's Apology, vol. ii. p. 39.

[Ibid. *Power against those who oppressed him.*] Greek ἐξουσίαν τυραννόντων αὐτῷ, *Power over those who oppress him; viz.* Potiphar and his wife, and others who had used him ill. Τυραννόντων for τυραννησάντων, as ch. v. 1. ἀθετούντων, for ἀθετησάντων.]

Ver. 15. *She delivered the righteous people and blameless seed from the nation that oppressed them.*] It has been an objection against this writer, that he represents the Hebrews, when they were in Egypt under the bondage of Pharaoh, as a just and irreproachable people; which is not agreeable to what Ezekiel says of them, and some others of the prophets, who accuse them as given to idolatry, in that place, and at that time, Ezek. xx. 8. xxiii. 3. Others think, that, as a Jew, he speaks of them in general, according to the notion which they had conceived of themselves; for they were full of spiritual presumption, looked upon all other nations with the utmost contempt, as imagining themselves to be the only righteous and accepted, and thought every thing their due, and that as God had shewn particular honour and kindness to the Jews, in chusing them to be his people, he would never reject them. In this latter sense the profoundly learned Dr Jackson understands this place; for he observes of our Author, "That though he was a man of an excellent contemplative spirit, as full as the moon, in points of high speculation of God's general providence in governing the world; yet when he comes to discuss the different manner of God's dealing with the righteous (which in his language are the seed of Abraham,) and the wicked heathen, he betrays himself, in some measure, to be infected with a disease common unto his countrymen the Jews." The radical disease which was common to the whole Jewish nation at that time, and to this author in particular, he says, was this, "That because they were the seed of Abraham, they were the only righteous and blameless seed. And however the Lord God of their fathers did often chastise and correct them, yet all his corrections were filial; ch. xi. 10. xii. 22. That he would not, or could not, at any time plague them, as he had done the unrighteous heathen, or punish them with the like blindness of mind, or hardness of heart, as he had done the Egyptians. But St Paul has given a receipt or medicine for curing this disease in his countrymen then living, and for preventing the like in after ages, whether in Jew or Gentile, Rom. ix. 18. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." The extract of which aphorism is this, that the Lord was not so tied by oath or promise unto Abraham, but that he might and would harden the hearts, and blind the eyes of his seed, after the same manner he had done Pharaoh's and the Egyptians, if at any time they should become as obstinate as Pharaoh and his people had been. —To harden the seed of Abraham, upon the like pride of heart, obstinacy, and contempt of God's forewarnings, could be no prejudice to God's oath to Abraham, no impeachment of his promised loving-kindness to David, but rather a proof to all the world, that the God of Abraham was no respecter of persons; but as they, who in every nation fear him and love righteousness, shall be accepted of him; so all those of any nation, that despise him, and work unrighteousness, shall be rejected by him:" tom. iii. p. 206, 7. And the history of the Jewish people justifies this observation; for as they grew still more corrupt, wicked, and idolatrous in the promised land, than they had been in Egypt, notwithstanding the many instructions, invitations, reproofs, and miracles of their prophets and holy guides to reclaim them, God was at last obliged to send them captive to Nineveh and Babylon; and at length, when neither corrections nor benefits, nor even the coming of their own Messiah, could overcome their obstinacy, God was pleased to reject his once beloved, and to call and adopt the Gentiles that were afar off. But perhaps we may explain this passage of our author, which hath been excepted against for the reasons before given, in a good consistent sense, without supposing any prejudice or partiality to his countrymen, as the latter objection does, or that the author maintains any false fact in the instance before us, as is the sense of the former; For, 1. This writer may probably call the Jews a *righteous*, or, as the margin has it, a *holy people*, λαὸν ὅσιον, upon account of their external holiness, as being a peculiar people, a chosen generation, a holy nation, separated more immedi-

ately to God's service, and called with a holy calling. 2. The Jews may be here, not improperly, called, a *blameless seed*, σπέρμα ἄμεμπτον, upon account of the imputative righteousness of the patriarchs, Abraham, Isaac, and Jacob, their fore-fathers: The root therefore being holy, the branches may be considered so in like manner. 3. Though the Jews cannot indeed properly be said to be a righteous and blameless seed, with respect to God, who permitted their disgrace and punishment in Egypt, upon the account of their wickedness; yet with respect to Pharaoh and the Egyptians, they may be said to be righteous and blameless, just and irreproachable; "Qui n' avoient jamais offensé les Egyptiens," as having never injured or offended them, though greatly oppressed by them: This is Calmet's Exposition, see Pref. sur la Livre de la Sagesse, & Comment. in loc.

Ver. 16. *She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs.*] i. e. She entered into the soul of Moses, here called *the servant of the Lord*, by way of eminence, as he is in many places of scripture. It is observable, that this writer speaks of *dreadful kings* in the plural number, though he only appeared before Pharaoh; nor is there any reason to imagine more kings than one in Egypt, except we should, with De Muis, include some neighbouring kings, then captive or tributary to Pharaoh: Comment. in Psal. cv. But this author, as I have before observed, (see note on ver. 14.) gives the names of kings to great men and nobles. We have an instance of the like plural expression, and upon the same occasion, Psal. cv. 30. "Their land brought forth frogs, yea, even in their kings chambers." Ἐν τοῖς ταμείοις τῶν βασιλέων αὐτῶν, LXX. Coverdale's translation refers it to Pharaoh only, "She stode by him in wonders and tokens agaynst the horrible kyng." The sense of the whole verse is, that wisdom entered into the soul of Moses, and spake by his mouth, and made him even a god unto Pharaoh, before whom, his royal issue, and his nobles, he wrought so many surprising miracles, as might have convinced them, that God was the sovereign ruler, not only over all the kingdoms of the earth, but even over the elements and universal nature.

Ver. 17. *Rendered to the righteous a reward of their labours.*] God gave the Israelites, at their departure, the goods of the Egyptians, as the reward of their labour among them, and as their just due for their past services. Many of the ancient fathers, as Irenæus, Tertullian, Epiphanius, &c. understand the case in this light, and look upon the spoiling of the Egyptians, as a piece of justice only due to themselves: For undoubtedly the Israelites ought, both in equity and strict right, to have had some wages or recompence for the labours and hardships they underwent in their service; to which they seem more entitled, considering the great benefits the Egyptians received from them in general, and from Joseph in particular. Saint Austin therefore well observes, speaking of the Egyptians, "Homines peregrinos labore gratuito injustè & vehementer afflixerant; digni ergo erant & Hebræi quibus talia juberentur, & Egyptii, qui talia paterentur:" Lib. xxii. cont. Faust. We may add further in vindication of this fact, that it was done by the appointment and command of God himself, who thus punished the Egyptians for their injustice and cruelty to the Israelites. And though it is contrary to the law of nature, as well as positive law, to take away the just goods of another, because no man has a right for that purpose, yet the case is quite altered, when such an action is done by the command of God, who has an unquestionable right in, and power over, all persons and things, as the maker, and giver, and Lord of all. There could be therefore no injustice in this particular, as God had an undoubted right to transfer the property of the Egyptians to the Hebrews. Nor does Scripture any where condemn or disapprove this fact; it is rather a confirmation of Scripture, for thus the promise to Abraham was fulfilled, "That nation whom they shall serve will I judge, and afterward shall they come out with great substance;" Gen. xv. 14.—I shall not enter any further into this argument: such as desire to see it discussed more at large, may consult Shuckford, Connec. Sacr. & Prof. Hist. vol. ii. p. 495. Waterland's Scripture vindicated, Par. ii. p. 10. Grotius De Jure Belli & Pacis, and other writers, who justify this fact by a great number of good reasons.

Ibid. *Guided them in a marvellous way, and was unto them for a cover by day.*] This refers to the divine protection exhibited to the Israelites in their journeying through the wilderness, when God led them by a pillar, which stood still when they were to rest, and moved forward when and which way they were to march. This pillar appeared as a cloud in the day, and served for a covering over them to defend them from the scorching heat of the

sun; which the writer of Ecclesiasticus expresses very strongly, when he calls it, σκέπη ἀπὸ καύσωνος, καὶ σκέπη ἀπὸ μεσημβρίας, c. xxxiv. 16. It was a cloud erected towards heaven, like a pillar upwards, but downwards flat and broad, spread over the body of the people, as afterwards more eminently over the tabernacle; and, though but one pillar, had two different appearances and uses; of a cloud by day, to defend them from the heat, which in those parts was very excessive; and of a fire by night, to direct and illuminate them. Coverdale's and the Geneva Bibles express the first very properly, "On the daye-tyme she was a shadowe unto them." This darkness of the cloud had also another use, *viz.* that it blinded and confounded their enemies, that they might not come near to assault them. Mr Toland's account for one and the same thing, giving both light and darkness to different parties, is very odd and singular, to say no worse of it: "He supposes a fire was made by order of the Hebrew general, for a blind to the enemy, that they might be suspected to be where indeed they were not:" See his Hodegus, and note on ch. xix. 7.

Ibid. *And a light of stars in the night-season.*] The Greek reads, εἰς φλόγα ἀστέρων τὴν νύκτα, according to Grabe's and some other editions; but ἄστρων, which the Vatican copy preserves, seems more proper and expressive; for ἄστρον signifies a *constellation*, or a great collection of stars together, according to Didymus, ἀστὴρ δὲ ἄστρῳ διαφέρει, ὅτι ὁ μὲν ἀστὴρ, ἕν τι ἐστί· τὸ δὲ ἄστρον ἐκ πολλῶν συνέστηκεν ἀστέρων, ζῴδιον ὄν, ὃ καὶ ἀστροθέτημα καλεῖται. In Notis ad Il. Δ. ver. 75. Many of which constellations, by their joint and united light, might imitate a torch, or a flame, as the margin renders. But could the light of common stars, scattered here and there confusedly, assist the Israelites, travelling in a vast and pathless wilderness? Or would so feeble a light serve for their direction, and be sufficient for all their purposes? Calmet compares to this light the ὁ ἀστὴρ, or the star which appeared at our Saviour's birth, Matt. ii. 9. "Which, says he, was a light that moved in the air before the magi, something like the pillar of the cloud in the wilderness, which either stopt, or went forward, in such a manner, as was necessary for the conduct of the wise-men to the proper place." This he takes to be an inflamed meteor in the middle region of the air, with miraculous and extraordinary circumstances attending it. As our version, following the Greek, seems to make the real light of the stars to be the guide of the Israelites in the night-season; ἀστέρων, taken in this sense, may be sufficient for their direction. But the Syriac and Arabic versions understand this pillar in a different sense, that it was as a light of stars in the night season; the former reads, *vice splendoris syderii;* and the latter more fully, *noctù verò, vice fulgoris stellarum, splendor.* We may therefore understand this place, either of a number of constellations placed together, shining with a natural but very extraordinary light; or of a collection of meteors with a preternatural light; or, lastly, comparatively, that this light imitated that of the brightest stars, in the sense of the Oriental versions. [Perhaps the moon may be comprehended in the word ἀστέρων or ἄστρων. See xvii. 5. where it certainly may.] In the Scripture, this appearance is described in much stronger terms; for the pillar, which appeared in the day like a cloud, is there mentioned to be like a light, or pillar of fire: And thus the Psalmist, "In the daye-time he led them with a cloud, and all the night through with a light of fire;" Psal. lxxviii. 14. And to this the prophet alludes, when he says, "The Lord will create upon every dwelling place on mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of flaming fire by night;" Isa. iv. 5. Salvian rightly describes this pillar, with its different appearances, when he calls it, "Mobilem columnam, nubilam die, igneam nocte, congruas colorum diversitates pro temporum diversitate sumentem: scilicet ut & diei lucem lutea obscuritate distingueret, & caliginem noctis flammeo splendore claritatis radiaret." De Gubern. Dei. lib. i. It seems, after all, best, without aiming at explaining the nature of this appearance, to say, that the glorious Schechinah itself, in this pillar, gave light and comfort to God's own *peculium;* for the regent of this cloudy pillar was he that forms the light and creates darkness; and as "there was the hiding of his power, so his brightness there was as the light, Habak. iii. 4. where the reading of the LXX is too particular not to be taken notice of, ᾗ ἔθελο ἀγάπησω κραλαιὰν ἰσχύος αὐτῦ for it intimates the principle upon which the great *Goel*, or deliverer, proceeded to exert this his might under these different appearances, *viz.* his strong and powerful love towards his people. See note on ch. xix. 7. Messieurs du Port Royal, besides the literal, gives us a very useful allegorical sense of this pillar, *viz.* "That, as the cloud by its overshadowing sheltered the

Hebrews from the extremity of heat, so the assistance of the Holy Spirit defends us against the burnings and flames of concupiscence; and as that light of fire guided them in a marvellous way in the very darkness of the night, so the Holy Spirit illuminates men's minds with its heavenly light, under their sad state of spiritual darkness; and with its holy fire cheers and comforts the saints in their greatest afflictions." Comment. in loc. And, indeed, according to the mystical sense of the fathers, the whole people of Israel, and that which befel them, were types or figures of Christ and his church, as the apostle himself makes them, 1 Cor. x. their bondage in Egypt was a type of the slavery of sin, and their deliverance from thence, of our redemption from Satan. The desart through which they passed, and the difficulties they encountered in it, were a lively figure of the miseries of this life; as Moses their leader was of Christ; Canaan, of heaven; the Red Sea, of baptism; and manna of his heavenly doctrine, which came down from heaven, and nourishes unto eternal life.

Ver. 19, 20. *And cast them up out of the bottom of the deep, therefore the righteous spoiled the ungodly.*] The expression here is ambiguous, and the interpreters are accordingly divided about the true sense of it; the far greater part of them understand it, either of the Israelites' happy escape from the Egyptian bondage, or from the dangers of the Red Sea. This seems to be the sense of all the old English translations, of the Oriental versions, and of the Vulgate, which metaphorically renders, " & ab altitudine inferorum eduxit illos," as if their escape from thence was like a return from the grave. Calmet renders very expressly, "Elle a retiré les siens du fond des abysmes;" and among the sacred critics, Grotius and Badwell are of the same opinion. But there is another, and I think, with submission, a better sense, and more agreeable to the context, which applies these words to the Egyptians, which is favoured by the comment of Messieurs du Port Royal, which renders, " Qui les a rejettez morts du fond des abysmes;" i. e. that after they were drowned, they were cast by the tide, or by God's appointment, from the bottom of the sea to the shore, where the Israelites were encamped; by which means they possessed themselves of their spoils. And to this agrees, in great measure, the account which Josephus gives, " That the winds and the waves forced their arms ashore just at the place where the Hebrews had pitched their tents: which Moses understood to be another providence, in furnishing the people with arms in this manner, that they so much wanted, which were gathered together, and distributed among the Hebrews:" Antiq. lib. ii. c. 16. That the first sense, which applies these words to the Israelites' escape from the dangers of the Red Sea, cannot be the true one, seems manifest from the context, and the following reasons: 1. That the spoiling of the Egyptians, by the borrowing of their valuable goods, is mentioned just before, ver. 17. 2. That the mention of it follows very improperly, after the relation of the drowning of their enemies; for can any thing be more absurd than this reason, that, because they were happily escaped from the Red Sea, therefore they spoiled the Egyptians before they came to it? διὰ τοῦτο, therefore ver. 20. cannot relate to this first spoiling of the Egyptians. 3. At their departure from Egypt, when they went out, laden with the goods of their oppressors, there was no hymn composed on that occasion, nor do we find any recorded in their history. But in the sense when I contend for, all is right and easy; for after the account of the Egyptians being drowned, and that they were cast up from the bottom of the sea to the side where the Israelites were, it follows very naturally, that the dead bodies coming by this means into their power, they therefore spoiled them, διὰ τοῦτο ἐσκύλευσαν ἀσεβεῖς, i. e. stripped them, and took their arms from them, which they most wanted. And what confirms this is, that a hymn was actually composed and sung upon this signal overthrow of their enemies: see note following. 4. Ἀνέβρασεν is not to be taken in the sense of *leaping*, as Grotius seems to understand it, making it synonymous to σκιρτᾷν, and ἐξάλλεσθαι, but is a metaphor taken from water issuing from its source, or fountain; or rather, from the bubbles rising in boiling water. Our translation is too flat, when it barely renders *cast them up;* for the bodies rising in the act of drowning, are here, by a beautiful and expressive allusion, compared to bubbles rising in boiling water: and the true sense is, that he made the bodies of the Egyptians rise up like bubbles from the bottom of the sea. In the sense of our version the reading should be ἐξέβρασε. See 2 Maccab. i. 12.

Ver. 21. *For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.*] The ancient English versions read in the present tense, " Wysdome openeth

the mouthe of the domme, maketh the tonges of the babes to speake;" which is the rendering of Coverdale's and the Geneva Bible, and may be considered as a judicious Epiphonema, or useful reflection, wherewith the author concludes the chapter, to shew the great power of God, that he "who removeth away the speech of the trusty, and taketh away the understanding of the aged, who leadeth counsellors away spoiled, and maketh the judges fools; Job xii. 17, 20. can with equal ease make the dumb eloquent, and the mouth of babes and sucklings to chant forth Hosanna and praise. But I think this verse relates rather to the foregoing, and concerns the same persons: The sense, according to the original, and the Oriental versions seems to be, that the Israelites, who before were silent through fear of the Egyptians, and were not, by the many former miracles wrought in their favour, induced to bless and praise God for them, upon a sight of the sudden and universal destruction of their enemies, from a sense of the danger which themselves had escaped, and out of gratitude for the unexpected spoils which they were possessed of, sang unto the Lord, upon the happy occasion, that hymn of thanksgiving, or Eucharistical ode, which has been so justly celebrated by all antiquity, which Archbishop Usher styles, "Omnium, quorum uspiam memoria extat, primum & antiquissimum:" "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider shall be thrown into the sea:" Which was seconded by Miriam the prophetess, and all the Israelitish women, with timbrels and with dances, Exod. xv. 1. And, according to Grotius, the children joined in, and completed the harmony. Comment. in loc.

CHAP. XI.

THE ARGUMENT.—*The account of what wisdom did for the Israelites after their departure out of Egypt is continued. God's different dispensations towards the Egyptians and the Israelites in the Wilderness are recited, and a parallel, or comparison drawn between the plagues with which God smote the former, and the great mercies which he vouchsafed to the latter, even in the same instances. That the Egyptians were deprived of water, by the river and all their springs being turned into blood, by which plague great numbers died through thirst; but the Israelites were supplied with the same element at the same time that they were afflicted, and afterwards, in a more extraordinary and miraculous manner, from the rock, which flowed like a stream, or river, and even followed them from place to place in their travels through the wilderness.*

Ver. 3. *THEY stood against their enemies, and were avenged of their adversaries.*] Such as the Amalekites, who fell upon those of the Israelites, who through weakness or fatigue could not keep up with the rest of the army, Deut. xxv. 18. and endeavoured to oppose their passage, and hinder their settlement in Canaan; the king of Arad, who attacked the Israelites as they passed that way, and took some of them prisoners, without any provocation, Numb. xxi. 1. Og, the king of Bashan, and Sihon, king of the Amorites, who were likewise the aggressors, and opposed their march: For in this sense we are to understand the place that the Israelites did not act offensively till they were assaulted; and thus the Arabic version takes it, "Bellum contra se gerentibus restiterunt," and ἀμύνομαι is so used in the best Greek writers.

Ver. 4. *When they were thirsty they called upon thee.*] This happened twice in the wilderness, at Rephidim they first murmured for water, Exod. xvii. 1. and then at Kadesh, Numb. xx. But though this miraculous supply of water seems mentioned twice in this verse, there is no necessity to suppose, that both these times are referred to. There is the like repetition, Psal. lxxviii. 16. which seems, according to the rendering of the LXX, to relate to the same miracle. See also Psal. cxiv. 8. One may often observe in this Book, and the like may be said of Ecclesiasticus, and the Book of Proverbs, that the same sense is frequently expressed in two periods, or members of the same verse, with no other difference, but a variation of the phrase. This observation will be found not without its use; but there are two others in this chapter, which it may be proper to mention, as being more material, and even necessary, for the right understanding this book, and may indeed be considered as the very keys of it, at least of the remaining part: We have the first in the next verse, "That by what things the Egyptians were punished, by the same the Israelites, in their need, were benefited;" which parallel is almost constantly pursued, and strongly drawn, by way of contrast or opposition, to acquaint us, as it were, in one view, with the joint history of those people, and God's

respective dealing with each of them: The second is in ver. 16. viz. "Wherewithal a man sinneth, by the same also shall he be punished;" which aphorism, well weighed and attended to, will be of great service for unravelling and explaining the ten plagues in particular, and the reason why God chose to afflict that people with them, rather than with any other.

Ibid. *And water was given them out of the flinty rock.*] It is not without good reason that water is said to be given to the Israelites from the rock. That this miracle is mysterious, is evident from the circumstances related of it: for if there had been no other design but the relieving their necessity, that might have been supplied by rain from heaven; or if only a visible effect of the divine power was intended to have been displayed, that had been as easily discovered, in causing new springs to rise from the earth: but Israel was not supplied with water from the clouds or the vallies, but from the rock. Hence therefore learned men have drawn a parallel between the *rock* and *Christ*: 1. Because a rock is the ordinary title of God in Scripture, and in a special manner it resembles Christ; Psal. cxviii. 22. 1 Pet. ii. 7, 8. 2. It was the Son of God, the Angel of his presence, the Conductor of his people, that then spake to Moses, and stood upon the rock, to signify the relation it had to himself, Exod. xvii. 6. 3. The Apostle himself so explains it, "They drank of that spiritual Rock which followed them, and that rock was Christ," 1 Cor. x. 4. See Bates's Harmony, p. 438.

Ver. 6. *For instead of a fountain of a perpetual running river.*] Ἀντὶ μὲν πηγῆς ἀενάου πόλαμῦ. Πηγὴ πόλαμῦ is not a very usual expression, and seems to relate, if it be the true reading here, to the source or fountain-head of the Nile, the river here intended; for thus much must be allowed, that the ancients enquired after nothing more than the fountains of the Nile; see Stephan. Dict. Histor. Geograph. in voce NILUS. And Strabo and other Greek writers constantly use the word πηγὴ in speaking of them, and even whole treatises have been wrote concerning them; and when any streams are corrupted, it is natural to ascribe the fault to the corruption of the fountains whence they flow, though perhaps the accident proceeds from some other cause. There may also be, possibly, an allusion in this expression to the fountain and river in the wilderness; for the place where the water issued from the rock in Horeb, was, in the strictest sense, πηγὴ πόλαμῦ; and indeed the stream flowing thence is expressly called by the LXX πηγαὶ ὑδάτων, Psal. cxiv. 8. See also Joseph. Antiq. lib. iii. c. 1. And the stream that followed (as St Paul words it,) the Israelites in the desart wherever they went (or, as some conjecture the fact, they followed the river which way soever God directed its course, whereby he ordered their journies as he pleased,) was to them ἀέναος πόλαμός. In allusion, I say, to this stream in the wilderness, πηγὴ ἀέναος may here perhaps be ascribed to the Nile. The Arabic version applies ἀενάου to πηγῆς, and renders, "Pro fonte fluminis abundè manante;" i. e. instead of a clear and perpetual running spring, they were troubled with a river foul with blood. But as all the other versions join this epithet to πόλαμῦ, and as the opposition lies not between what the river was in its natural state, and after it was turned into blood, but between the Egyptians being deprived of water, and the Israelites supplied with it, in the same miraculous manner, and, which is of great moment in the present enquiry, by the very self-same instrument; I am more inclined to think, that the true reading of this passage is, ἀντὶ μὲν πληγῆς ἀενάου πόλαμῦ, see Exod. vii. 20. where the text says, that "he (Moses) lift up the rod and smote the waters that were in the river, and all the waters that were in the river were turned into blood." It is no less observable, that the same rod was the immediate instrument in the other miracle, viz. in supplying the Israelites with water; for the Scripture is very full and explicit in this point, "And the rod wherewith thou smotest the river, take in thy hand and go—And thou shalt smite the rock, and there shall come out water;" Exod. xvii. 5, 6. This conjecture is confirmed likewise by the context, particularly ver. 5. which manifestly alludes to the rod that struck both the Nile and the rock, and may be equally applied both to the cause and to the effect. To establish this further, I shall shew upon what account this river may be styled ἀέναος πόλαμός: 1. Ἀέναος is applicable to it, as it is a common epithet of a river. Instances of this may be found in the classic writers; Horace, particularly, thus describes the perpetuity of its course,

Rusticus expectans dum defluit amnis; at ille
Labitur, & labetur in omne volubilis ævum.
EPIST. lib. i. ep. 2.

In opposition to brooks that often dry up, and have little or no water in them. Thus Calmet expounds this term, Comment. in loc. Besides

this general reason, may not the river Nile in particular be so called: *2dly*, As being, in the opinion of many learned men, one of the four rivers of paradise, originally called Gihon, Gen. ii. 13. and as such, may be considered, in point of time, as a perpetual running river. *3dly*, The Nile may be termed ἀέναος ποτάμος, as a never-failing river, its fountain being never dry, but its streams continually fed, though in a country where it seldom or never rains; and though its source remained concealed, yet its supplies were constant, and, as it were, miraculous. Hence the Phœnicians, Canaanites, Syrians, Greeks, and other travellers into Egypt, had a notion that God himself supplied Egypt with these surprising and never-failing waters: And hence Homer probably calls the Nile, Διόπετης ποτάμος, *Fluvius à Deo missus*, i. e. a river sent and maintained by God; Odyss. Δ. ver. 581. Strabo gives it the same title, lib. xvii. And indeed the Egyptians represent this constant miracle by the symbol of a river flowing out of the mouth of the sun, the known and fixed image of God among them. *4thly*, The Nile may be called ἀέναος, as being, according to the Egyptian notion, *perpetual à parte ante*, for they esteemed water to be the very origin and principal of all things, and on that account they worshipped it; the Nile in particular is sometimes termed, Ζεὺς Αἰγύπτιος, and therefore God smote it in the first place. And thus Philo, "Primum ab aqua Deus pœnas infligit, propterea, quòd, cum aquam supra modum Ægyptii colerent, originem rerum omnium & principium esse statuerent, eam primum æquum esse putavit, ad eorum castigationem advocare." De Vita Mosis. *Lastly*, May not this very ancient and celebrated river, by Juvenal called *the river*, by way of eminence, Sat. xv. be considered as ἀέναος, in contradiction to the occasional water in the wilderness, which then first existed, and at length ceased to flow? [But, after all, πηγῆς ἀενάου ποτάμῳ may mean no more than *water*; in which signification it is often used by tragedians, and other poets, whose style and manner this author imitates quite through his work.]

Ibid. ... *River troubled with foul blood, for a manifest reproof of that commandment whereby the infants were slain.*] i. e. God changed the waters of the Nile, which before was a clear running stream, into a discoloured and foul water, or rather a sort of stagnating blood, wholly unfit for the Egyptians use. Our author seems to represent the river as turned into real blood, at once to exemplify and chastise the crime of drowning the Hebrew infants therein. See Origen and Theodoret in cap. vii. Exod. The latter expressly says, "Hanc plagam intulit Deus propter pueros Judæorum in acquis immersos; fluvius enim mutatus in sanguinem conqueritur de cæde puerorum per eos commissâ:" i. e. "This plague God brought upon them for the children that were drowned; and the river thus turned into blood complained of that slaughter." Coverdale's version is to the same purpose, "Unto the enemyes thou gavest man's bloude instead of lyvinge water;" which is a literal translation of the Vulgate, "Pro fonte sempiterni fluminis humanum sanguinem dedisti injustis." St Austin De miraculis Scripturæ, and other ancient writers, mention what is equally surprising, that the springs and fountains themselves were likewise so affected and changed, that if an Egyptian dug for fresh water, what issued forth from the earth was like actual blood from a wound. Philo's account is nearly the same, "Unà cum mari cruentantur lacus, fossæ, alvei, rivi, putei, fontes, universa in Ægypto aquæ vis, apertæque humoris venæ velut in profluvio sanguinis, cruoris torrentes emitterent." De Mose, lib. i. But others think, that this calamity extended only to that part of the river, or those waters that were nigh the court of Pharaoh; for if this plague was universal, the magicians could have had no place to practise their skill in, and effect the like. See Jackson's works. That such bloody and foul water should breed distempers in the Egyptians, and be even poisonous to them is no wonder; but Josephus adds, that this was particular to the Egyptians, for the water was wholesome to the Israelites, and, with respect to them, retained its own nature and usual sweetness. Antiq. lib. ii. cap. 14.

Ibid. *Thou gavest them abundance of water by a means which they hoped not for.*] God gave the Israelites drink in a barren and uninhabited desert, in a dry and thirsty land where no water is; and this he did from a solid and unpromising rock. The Israelites, according to Josephus, Antiq. lib. iii. cap. 1. "Had conceived a notion from Moses's mentioning water out for the rock, that dry and wearied as they were, a way was to be cut by them through the rock for the water, which gave them more uneasiness than the thoughts of the cooling refreshment gave them pleasure. But when, upon the striking of the rock with the rod of Moses only, a large stream of water forthwith followed, they praised God for giving them

" σωτηρίαν οὐδ' ἐλπισθεῖσαν." An expression not very unlike our author's. And to encrease the miracle, this crystal stream not only refreshed them for that time in their distress, but even followed them in their journey. The Jewish rabbins are very fond of the conceit, that the rock itself followed them; but others, to soften this prodigy, more wisely assert, that the water from the rock became a river, and flowed after the camp. The reasons for this opinion are, 1. That from the time of this flow of waters from the rock at Horeb, until they came to Kadesh, the Israelites are not said ever to have wanted water, which they must have continually stood in need of, and indeed perished for want of in their passage through the wilderness, if God had not thus miraculously supplied them. 2. Some expressions in the Psalms seem to imply, that a river from the rock attended them from place to place in their journeyings, Psal. lxxviii. 16, 17, 21. cv. 40. 3. St Paul says, that they " drank of the rock which followed them," 1 Cor. x. 4. which the best interpreters agree in expounding of the water that flowed from it, and went along with them. See Pool, Whitby, Hammond in loc. and Usher's Annals ad A. M. 2513. The rendering of the Syriac version of this passage is very particular and remarkable, " Quibus & aquam dedisti in optima illa vita, quæ non deficit, [who seems to have read ἀνελλιπῶς ζωῆς instead of ἀνελπίστως] alluding probably to that living water, John iv. 14. which our Saviour promises to all the faithful, which " shall be in them a well of water springing up into everlasting life." In like manner this miracle has been allegorized by the fathers, and is, according to them, a visible representation of the overflowings of grace; for Christ is the true rock from whence issue those waters of life, which quench the thirst of his people, during the weary steps they take in the wilderness of this mortal life.

Ver. 8. *Declaring by that thirst then how thou hadst punished their adversaries.*] A contrast or comparison is carried on here, and in the verse foregoing, between the thirst of the Egyptians, occasioned by their foul and distempered water, and that of the Israelites in the wilderness; the first was the just punishment of obstinacy and wickedness; the second was designed to prove and admonish God's chosen people. The sense of the whole verse is, that the Israelites perceived, by their thirst of a short continuance the different manner of God's dealing with them and with the Egyptians; the former he treated with mercy and favour; and the latter with the utmost rigour and severity. St Austin observes, that in this plague, " Bibentibus erat exitium, non bibentibus pœna ob sitim quam sustinebat"—De Mirac. Scrip. *i. e.* " unto them that drank it was death, and unto them that drank not, it was a sore punishment on account of their great thirst." Philo says yet more expressly, πολὺς δὲ ἀνθρώπων ὄχλος ὑπὸ δίψης διαφθαρείς, κ. τ. λ. " hominum siti enectorum magnus numerus acervatim jacebat in triviis, non sufficientibus domesticis ad sepulturæ officia." De Vita Mosis, lib. i. *i. e.* " a great number of persons, dead with thirst, lay by heaps in the streets, their servants or friends not being able or sufficient to bury them."

[Ver. 9. *For when they were tried, albeit in mercy,* &c. Ἐπειράσθησαν, καίπερ ἐν ἐλέει, &c. The beginning of this verse would have been much clearer thus: Ὅτε γὰρ ἐπειράσθησαν δίκαιοι, ἐν ἐλέει παιδευόμενοι ἔγνωσαν πῶς ἐν ὀργῇ κρινάμενοι ἀσεβεῖς ἐβασανίζοντο: For ἐπειράσθησαν, as it now stands, may belong to the Egyptians (who were the persons last mentioned) as well as to the Israelites; and καίπερ does not seem to be of any use here: And then to δίκαιοι would be opposed ἀσεβεῖς (as xii. 9.) to ἐν ἐλέει would answer ἐν ὀργῇ, to παιδευόμενοι, κρινόμενοι. This, I say, would have been much clearer; but I do not say that the author wrote so, because I find the like omission of the same word ch. xviii. 25. and the accuracy of the genuine Greek writers is not to be looked for in this author.]

Ibid. *They knew how the ungodly were judged in wrath and tormented.*] Ἔγνωσαν πῶς ἐν ὀργῇ κρινόμενοι ἀσεβεῖς ἐβασανίζοντο. I think the rendering of Coverdale's and the ancient English versions far preferable: " When they were taxed with fatherly mercy, they knowledged how the ungodly were judged, and punished thorow the wrath of God." The Geneva Bible is to the same effect, " when they were chastised in mercy, they knew how the ungodly were judged, and punished in wrath," ἐν ὀργῇ ἐβασανίζοντο, which is the better construction. " Judged in wrath," as our version has it, seems to carry a reflection upon the equity of God's proceedings. The Oriental versions understand it in like manner, and render accordingly.

Ibid. *Thirsting in another manner than the judge.*] The different effect of their thirst sufficiently appears from the description in ver. 8. that of the Israelites being only troublesome for a time, but the other was dangerous and fatal. The Greek, Vulgate, and all the an-

cient versions entirely omit this sentence in this place. Our translators seem to have inserted it here, to illustrate this verse, and specify the torment: It is fetched from ver. 14. in the Vatican copy, (the 15th in Grabe's edition,) where it certainly is very improperly placed, as having no manner of relation to the context. So that one cannot but wonder how all the copies and versions should conspire, as it were, in this mistake, and our translators alone be so sagacious as to find it out, and restore this dislocated passage to its proper place. Though it would not come in amiss at the end of the 8th verse, reading only διψήσαντας, instead of διψήσαντες.

Ver. 10. *For these thou didst admonish and try as a father, but the other as a severe king thou didst condemn and punish.*] When the Israelites were chastised, their trial continued but a short time, and God never entirely withdrew his mercy and loving-kindness from them; even their chastisement was tempered with tenderness. But the Egyptians were loaded with miseries without intermission; for after having harrassed them with ten successive plagues, which terminated in the death of their first-born, God at length drowned the whole army of Pharaoh at once in the Red Sea. This distinction, and the different manner of God's acting, is well expressed here under the respective images of an indulgent father, and an inexorable king: And the opposition is no less beautifully preserved in the terms ἐδοκίμασας and ἐξήτασας. As the former implies kindness and respect, so the latter signifies the extremity of punishment, the putting a man to the rack, and examining him by torture. And thus it is used by this author, ch. i. 9. ii. 19. iv. 6. vi. 4. and in the Book of Ecclesiasticus, ch. xvi. 22. ch. xxiii. 10. The Comment of Messieurs du Port Royal has a judicious and useful reflection upon this passage, "That we may hence learn with what patience and thankfulness the just ought to bear the evils which happen to them in this life; for though calamities are common to them with the wicked, yet the reason of sending them is infinitely different: God sends afflictions to good men as a tender father, who chastises his children because he loves them; but with respect to the wicked, they are to be considered as the just punishment of an abused master, or an enraged king. Comment. in loc.

Ver. 11. *And whether they were absent or present, they were vexed alike.*] Some interpreters understand this, that whether the Egyptians were present, or at a distance from the place where Moses was, they were equally tormented; for there was this very remarkable difference between the miracles wrought by Moses, and those of the magicians, that his were permanent, and extended over all the land of Egypt at the same time. Moses no sooner orders frogs or locusts, but they appear at once, and cover the face of the whole country, so that the absent, as well as present, are equally incommoded by them; but theirs were but of short continuance, and disappeared almost as soon as produced; and their influence went no farther than the spot where the magicians themselves were. But the context seems rather to require the following sense, that the Egyptians were equally tormented in the absence and presence of the Israelites, both when they were in Egypt, and after they were delivered from it. When they were in Egypt, they were visited with ten different plagues on their account; and after their departure thence, they were envious and uneasy at the prosperity of a people whom they hated and despised. [But then it must have been ἀπόντων δὲ ἢ παρόντων: For ἀπόντες and παρόντες, in the present context, must belong to the Egyptians, because of ἐτρύχοντο.]

Ver. 12. *For a double grief came upon them, and a groaning for the remembrance of things past.*] Διπλῆ γὰρ αὐτοὺς ἔλαβε λύπη, καὶ στεναγμὸς μνημῶν τῶν παρελθόντων. The true rendering is, "Grief and groaning came upon them doubly (for διπλῆ, *scil.* ὁδῷ, seems here to be used adverbially) upon the remembrance of things past." Our translation expresses this ambiguously, it seems as if one member of the sentence was wanting; but the ancient English versions quite mistake the sense of the passage; for can any thing be more foreign to it, than the rendering of Coverdale's and the Geneva bibles? "Theyr grefe was double; namely, mournynge, and the remembraunce of thynges past." Or διπλῆ may be understood, not numerally, to signify a precise number, but as a Hebraism, that great grief and concern fell on them, upon the recollection of things past. Junius seems to have translated it not amiss, "Duplex eos occupavit dolor & gemitus, rerum præteritarum recordantes." And thus Calmet, "Ils trouvoient pour eux un double sujet de peines, & de larmes, en se souvenant du passé." "Their first grief," says he, "was their reflection upon their past plagues, their want of water, the death of their cattle, and that more lamentable one of their first-born. Their second cause of grief and concern was the consideration of the happiness of the Israelites since

their going out of Egypt, and God's merciful dealing with them in the wilderness. The first arose from a shame of being seen in such distressed circumstances by a people whom they despised; and the latter, through a jealousy of the happiness of that people, through God's favour was possessed of." Comment. in loc. [The place is certainly faulty: For μνημῶν τῶν παρελθοσῶν is unintelligible, and cannot signify *for* or *upon* the remembrance of things past, which would have been μνήμης τῶν παρελθόντων, as the Alexand. MS. and Complut. edit. read the last word: And it was obvious enough to change μνήμης into the plural μνημῶν, when a participle plural followed. This, I believe, is the true reading, because of the authority of the Alexand. MS. otherwise I should have preferred συναγμὸς μεριμνῶν τῶν παρελθοσῶν.]

Ver. 13. *When they heard by their own punishments the other to be benefited, they had some feeling of the Lord.*] Our version is somewhat obscure; the meaning is, "When they understood the Israelites to be assisted and refreshed with a supply of such things, as they were punished with the want of, and considered the different conduct of God towards his friends and enemies, they at length acknowledged his power, which before they disregarded, and were obliged to own that what had happened to them was from the avenging hand of God, and the effect of his enraged justice." For the reason of this different procedure with respect to the same thing, or element, was to exemplify to the world in general, and the Egyptians in particular, that God hath power over all his creatures to continue or alter them, to give or take away the use of them, from whom, or in what manner he pleases.

Ver. 14. *For whom they rejected with scorn when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.*] *i. e.* That same Moses, who had been sometimes the subject of their raillery, whom they had treated with scorn and contempt in the execution of his ministry, who had been formerly exposed and thrown into the river by the cruel order of Pharaoh, and from a happy escape thence received his name, in the end commanded their wonder and admiration by the power of his miracles, which declared him to be the favourite of heaven, the ruler of nature, and the god of Pharaoh. And it is the opinion of some writers, that even among the Egyptians, Moses was honoured, after death with religious veneration. Eusebius, from the authority of Artapanus, says expressly, that he was honoured among that people ἰσοθέοις τιμαῖς, Præpar. Evang. lib. ix. Cyril. cont. Jul. lib. i. Tenison on Idolatry. Our version of this place is obscure; it represents the Egyptians ridiculing Moses when he was flung into the river; which scoffing, though it may well be supposed true in general, yet is not particularly applicable to Moses at that time: It is better therefore, and more agreeable to truth, to understand this of him in his public character, and in his employment, as God's messenger to Pharaoh, ἀπεῖπον χλευάζοντες, was often true. I think therefore the sense would be more determinate and clear, if part of the first sentence was included in a parenthesis, thus ὃν γὰρ (ἐν ἐκθέσει πάλαι βριφέντα) ἀπεῖπον χλευάζοντες, ἐπὶ τέλει τῶν ἐκβάσεων ἐθαύμασαν· i. e. "him, whom they rejected with scorn, (that same Moses who was long before thrown out with the rest of the children) they in the end admired, &c." For it was a remarkable instance of providence, as well as matter of great surprise to the Egyptians, that he who was thrown into the river should be the instrument of turning that river into blood, and that the Israelites, seemingly an abandoned and forsaken people, should be so wonderfully succoured and preserved.

[Ibid. *When he was long before thrown out.*] Ἐν ἐκθέσει πάλαι βριφέντα, &c. I take these words to contain and express the subject or matter of their χλευασμὸς, or *jocose mockery*, (not *scorn*, as our version hath it) and therefore not to be put in a parenthesis. I would translate it thus: "For whom they rejected with mockery, as a fellow formerly thrown out, when the infants were exposed, him in the end," &c. This circumstance of the Egyptian's raillery and jokes upon the outcast Moses, seems to be a fiction (though not an improbable one) of the author himself; for I think there is nothing of this mentioned in the history.]

[Ver. 15. *But for the foolish devices of their wickedness, whereby being deceived they worshipped serpents void of reason.*] Ἀντὶ δὲ λογισμῶν ἀσυνέτων, &c. This answers to ver. 6. ἀντὶ μὲν ποηγῆς, &c. God, by way of punishment for the folly and iniquity of the Egyptians, permitted them to fall into the most ridiculous idolatries, to adore even crocodiles and venomous serpents. Jupiter in Lucian says, that the Egyptian gods were αἰσχρὰ ἢ γελοιότερα, "filthy and more ridiculous than the gods of other nations." De Concil. Deorum. And it is observable, that their

deities are called not only by the fathers, but by the poets, *portenta* instead of *numina*. Thus Juvenal:

Quis nescit qualia demens
Ægyptus portenta colat? Sat. xvi.

And Virgil pays them no greater compliment when he calls them

Omnigenûmque Deûm monstra.
Æn. lib. viii. ver. 698.

Origen has the like charge against the Egyptians, and exposes some of their favourite deities with much pleasantry. "When you approach," says he, "their sacred places, they have glorious groves and beautiful chapels, temples with magnificent gates and stately porticos, and many mysterious and religious ceremonies; but when once you are entered, and got within their temples, you shall see nothing but a cat, an ape, or a crocodile, a goat or a dog, worshipped with the most solemn veneration." Orig. cont. Cels. lib. iii. Ælian says, that serpents among the Egyptians τιμωνται ἰσχυρῶς, are zealously worshipped, that they are kept in their houses, and become so tame, that even among their children they are innocent and inoffensive. He describes their *latibula*, diet, and the manner of feeding them, and shews, in many instances, the great care taken of them, and the particular regard paid to them; Ælian. lib. xvii. Hist. Animal. cap. 5. Philo is very express as to the crocodile in particular, Ἐν Αἰγύπτῳ τὸ ἀνθρωποβόρον καὶ θηρίων ἀγριωτατον κροκόδειλος, κ. τ. λ. i. e. "The crocodile, which devours men, and is the fiercest of animals, is bred in the sacred river Nile, and abounds in those parts where he is worshipped by the natives." Fragm. Philon. tom. ii. p. 646. Juvenal, to expose the superstition of the Egyptians, very ludicrously describes a fierce contest between the inhabitants of two neighbouring towns about the superior honour of a serpent or an ape, Sat. xv.; and Tully, amongst the monstrous objects of their worship, reckons "Crocodilos, Aspidas, Serpentes." De Consol. See note on c. xv. 18. Herodotus speaks of ἱεροὶ ὄφιες, or sacred serpents about Thebes, which, when they were dead, were buried by the superstitious with great pomp in the temple of Jupiter. Herod. in Euterpe. It is certain, that in the Egyptian hieroglyphics no symbol was more frequent than that of a serpent. See Orus Apollo. Many reasons are assigned by the learned for the particular honour paid to serpents, as because they can twine and turn themselves into all shapes; hence probably called σκολιοὶ ὄφιες by our author, c. xvi. 5. and because they enjoy, as it were, perpetual youth, by annually casting their skin, and therefore not improperly made the symbols of life and health in Egypt and other countries: But these, however plausible for their being made symbolical representations, are not sufficient reasons for their worship, which more properly owes its original to the subtlety and artifice of the devil; for it is his favourite stratagem, his darling engine, to deceive mankind under this form, encouraged, no doubt, by the fatal success of his first attempt upon Eve in this borrowed shape. Nor is this true only of the Egyptians, but, wherever the devil reigned, the serpent was had in some peculiar veneration. See Stillingfleet's Orig. Sac. B. iii. c. 3.

Ibid. *And vile beasts.*] Tully observes of the Egyptians, that they consecrated almost every kind of beasts: "Omne fere genus bestiarum Egyptii consecrârunt." De Nat. Deor. lib. iii. But the sacred animals which they principally regarded were, according to a learned writer, these that follow; viz. The serpent, the beetle, the hawk, the wolf, the lion, the goose, the crocodile, the bull, the cat, the dog, and the baboon. These, as being symbolical of their two principal deities, Osiris and Isis, they accounted sacred, and substituted them in the place of their deities." Shaw's Travels, p. 397. At first, as Plutarch thinks, they did not directly worship these, but adored the Divinity that was represented in and by them. But though it is certain that the Egyptians chose at first the figures of beasts for the symbols or hieroglyphical signs of their gods, yet it is as certain that at length their worship came to be terminated in them; for as they worshipped their Jupiter Ammon under the figure of a ram, their Anubis under that of a dog (from whence Virgil calls him *Latrator Anubis*), and their Apis under that of a bull or ox; so in time, at least among the vulgar, who considered not sufficiently the intention of these symbols, these representations were esteemed as real and original deities themselves. Lucian's account of the introduction of these animals into their theology is very extraordinary, and even ludicrous, "That in the wars between the gods and the giants, the former, for safety, fled into Egypt, where they assumed the bodies of beasts and birds, which they ever after retained, and were accordingly worshipped and reverenced in them, εἰσέτι καὶ νῦν φυλάττεσθαι τὰς τότε μορφὰς τοῖς θεοῖς." De Sacrificiis. Grotius thinks the original of this practice of worshipping beasts came from hence, viz.

that the stars were by astronomers cast into the forms and shapes of particular beasts, and great benefits were supposed to be received from their influence. Explicat. Decal. And it must be confessed, indeed, that many of the animals, of which the stars bear the name, and to which, by a strong fancy, they were imagined to bear some resemblance, were honoured with a religious veneration by the Egyptians, such as the bull, the ram, the goat, and the dog. The first of these animals, being their favourite Apis, the prophet Jeremiah takes notice of, c. xlvi. 15.; and by a severe sarcasm, according to the version of the LXX, exposes the worship of it; for he represents it as flying from the desolation of Egypt: And the question, Διατί ἔφυγεν ἀπὸ σοῦ ὁ Ἄπις, ὁ μόσχος ὁ ἐκλεκτός σου (which is the reading likewise of the Arabic version); shews its inability to assist others in distress, though by the Egyptians esteemed Θεὸς ἀναρχέσαλος. See Ælian. De Animal. lib. xi. c. 10. Spencer, De Legib. Hebr. tom. ii. p. 848. The last, viz. the dog, was the peculiar object of worship of a whole Egyptian province, and was an animal reverenced and sacred from one end of Egypt to the other. This Juvenal means when he says,

Oppida tota canem venerantur——Sat. xv.

And in the same manner the other Pagan writers make themselves merry with the Egyptian superstitions. See note on c. xii. 24. xv. 18. Nor can we, if more authorities were wanted, have a stronger instance of the very particular regard paid by the Egyptians to dogs, cats, and sheep, than what Prideaux mentions, *viz.* that Cambyses placed these in the very front of his army, when he took Pelusium, as knowing them to be sacred to, and honoured by them. Connect. vol. ii. p. 14. in not.

Ibid. *Thou didst send a multitude of unreasonable beasts* [or *irrational animals*] *upon them for vengeance.*] The author of this book mentions elsewhere, c. xvi. 1. beasts being sent among the Egyptians as instruments of vengeance; though no express mention is made of this in Exodus, or any part of Scripture. Indeed, in Exod. c. viii. 21. where the text reads, "Behold, I will send swarms of flies upon thee," the margin has it, "a mixture of noisome beasts;" and the Chaldee paraphrase on Psal. xviii. 45. renders more explicitly, "a mixed multitude of vile beasts of the field." [Swarms of flies are indeed ἄλογα ζῶα, unreasonable beasts, or brutes, which acquits the author from any suspicion of a mistake.] The Jews have a notion, as appears from the Author of the Life and Death of Moses, quoted by Bishop Patrick in loc. that God sent lions, wolves, bears, and leopards, and such like furious beasts, which killed not only their cattle in the field, but their children in their houses; which seems likewise to be the opinion of Josephus, who, among the Egyptian plagues, reckons θηρία πανοπλεῖα ἐξ ἀγελῶν πολύτροπα. Antiq. lib. ii. c. 14. But as Bochart, De Muis, and other good writers, understand these passages of scripture of swarms of flies only, so it is plain from what follows in our author, that vile beasts are not here to be understood, but rather frogs, locusts, and venomous flies. And thus Calmet renders, "Des grenouilles, des mouches, des sauterelles, des poux." Comm. in loc. I think therefore here, and in Rev. iv. 6. where there is the like mistake, ζῶα would be better rendered *living creatures* than beasts; and so the same word is well translated, Ezek. i. 5. The reflection of Messieurs du Port Royal upon this occasion is very just, and too fine to be omitted; *L' Homme abuse de la creature:* i. e. "Man abused the creature to provoke God, and God made use of the creature to punish man: He shewed his equity at the same time in proportioning the punishment to the crime, and his power in making even the smallest, and otherwise the most despicable creatures, become formidable to man, which he can do with the greatest ease, when he pleases to make use of them as the instruments of his vengeance." Comm. in loc.

Ver. 16. *That they might know, that wherewithal a man sinneth, by the same also shall he be punished.*] In God's government of the world, instances are very frequent where the nature of the sin, and the punishment attending it, have very remarkably answered to each other. It would be almost infinite to transcribe profane history upon this occasion; but it may not be unacceptable to exemplify the truth of this observation in general, from the principal facts of this nature recorded in Scripture, nor improper to illustrate it from a survey of the plagues of Egypt in particular. To begin with the first sin, which, it is melancholy to observe, was almost as early as the very existence of man: Adam eats of the forbidden fruit of the earth, and the curse of the ground was the punishment to him and all his posterity. The overflowing of vice in the old world was miraculously punished with a deluge of waters; and Sodom, that had burnt so long with unnatural lust, was at length consumed by fire and brim-

stone. Nadab and Abihu, for putting strange fire in their censers, were instantly struck dead in the tabernacle by fire from heaven. Samuel observed the like rule of justice and retaliation in the execution of Agag, pronouncing, "That as his sword had made woman childless, so should his mother be childless among women." The adultery and homicide of David was revenged by the incests and murders of his children; and, because he gloried in the number of his people, he was punished with the loss of seventy thousand of them by pestilence. And the barbarous Adonibezek, who had cruelly dismembered so many captive princes, met himself at last with a suitable requital, and was treated in the same manner. Hezekiah's vanity in shewing his riches and treasures to the embassadors of the king of Babylon, was requited with the threat, that all that he had thus proudly shewn, should one day be carried away into Babylon. The like return was made to Saul, Goliah, Ahab, Jezabel, and Jehoiakim. See also Ezekiel xxxv. 15. Isaiah xxxiii. 1. Joel iii. 6, 7, 8. But this retribution, called ἀντιπεποιθὸς, or *the punishing like with like*, will be best and most appositely exemplified in the history of the Egyptians in particular, where the connection between the crime and the punishment is visibly distinguishable in every one of the plagues. 1. God turned the river into blood, and thereby rendered its water not only useless, but unwholesome, to punish the death of the Hebrew infants thrown into it. 2. The disagreeable croaking of frogs throughout the land of Egypt, represents either the cries of the children, or the shrieks of the oppressed Israelites. 3. The nastiness of lice was not only designed to chastise the effeminacy and luxury of the Egyptians, but, according to the Jews, was intended to punish them for employing the Israelites in dirt and filth. 4. The stings of the venomous flies revenged their oppression by cruel and painful tasks. 5. God destroyed their cattle by a murrain, because they had deprived the Israelites of their cattle, and had used them like beasts of burden. Or we may suppose this plague to be inflicted for their worship of beasts. 6. The boils on the Egyptians themselves from head to foot, represented the marks of cruelty upon the flesh of the Israelites by their blows and scourges. 7. God revenged their reproaches, insults, and menacing language, by lightnings, strange hail, and thunders, which the Hebrew, and the LXX style *the voices of God*, and the Chaldee paraphrase very expressly, *Tonitrua Maledictionis*. 8. As they robbed and deprived the Israelites of their wages, the locusts in return eat up all the fruit of their ground. 9. The Egyptians kept the Israelites close prisoners, and God confined them as remarkably by that thick darkness which would not permit them to stir. 10. They evil entreated God's first-born, his chosen people, for a long time; and God destroyed all their first-born in one moment. In the Jewish writings there are many examples, in which the vengeance of God has discovered itself in a manner and way adapted and suited to the very crimes. See particularly, 2 Maccabees ix. 5, 6. and chap. iv. 24. 32. Nor is the connection less visible in the history of the church, and its persecutors.

Ver. 17. *For thy almighty hand that made the world of matter without form.*] The author seems to intimate by this expression, that God created the world out of pre-existent matter; and possibly he may speak this according to the opinion of the Platonists, who held not any temporal creation of the world in the strict and proper sense of that word, but the production of its form only from formless Hylè, which they called ἀκοσμίαν, or shapelessness. Plato, speaking of the almighty δημιουργὸς, says, εἰς τάξιν αὐτὸ ἤγαγεν ἐκ τῆς ἀταξίας. In Timæo. But Chalcidius, in his commentaries upon this piece, after a great deal of learned pains taken to search out the true meaning of Plato concerning the origin of Hylè, thinks him to mean, not only the bringing of matter into form, but the original production of matter itself. Chalcid. in Tim. p. 377. Allowing therefore Plato to assert a pre-existence of rude matter before the formation of the world, yet he may be understood in the same sense that we believe a chaos to have gone before the bringing the world into the order it is now in. Our author therefore, though in this sentiment he should transcribe Plato, may, and probably does mean, that God at first created all matter out of nothing, which in the beginning was *tohu ve bohu*, i. e. without form, and void, as our version has it; but in the Hexaëmeron, "God gave every thing its form, and ranged and placed them in the order we now see them." And this the writer to the Hebrews seems to mean, when he says, "That the worlds were made by the Word of God, so that things which are seen were made," ἐκ μὴ φαινομένων, Heb. xi 3. or rather, ἐξ ὠκ ὄντων, as the writer of the second book of Maccabees more fully expresses it, c. vii. 28. For this, as it conveys a higher idea of God's

omnipotence, so is it likewise more agreeable to the scope of the argument; for the reasoning in the following verses, we may observe, proceeds *a majori ad minus*, that if God could create the world out of nothing, and stamp beauty upon the rude chaos, he might with much more ease make any part of the creation fulfil his vindictive will, or even create new instruments of his wrath on purpose.

Ibid. *Wanted not means to send among them a multitude of bears or fierce lions.*] "God did not punish the obstinacy of the Egyptians all at once, but by degrees and intervals, that he might evidence his mercy, even in the pouring forth of his wrath and fury, and the desire he hath that lesser chastisements might prevent greater, and exterminating judgments. It was as easy for God to have sent at first lions to have destroyed them utterly, as to send the flies and frogs by way of a timely warning; but he restrains the course of his wrath, and contents himself at first to inflict a lighter punishment, to the end that men, being affrighted with those timely and more favourable strokes, may judge how intolerable it will be to bear the extremity of his wrath, and to drink the dregs of the cup of his fury. But when he meets with hearts altogether hardened, he makes them pass through all the degrees of his anger; he is forced by their impenitence to proceed to extremity, and to be as firm in his justice, as they are in their obstinacy." Royaumont's Hist. Bib. Philo, who often imitates our author, has likewise some useful reflections upon this place, ἴσως τὶς ἐπιζητήσειε διὰ τί τοῖς ὕτως ἀφανέσι ἢ ἠμελημένοις ζώοις ἐτιμωρεῖτο τὴν χώραν, παρεὶς ἄρκτους ἢ λέοντας· κ. τ. λ. i. e. "Perhaps some may enquire why God punished Egypt with so small and despicable animals, passing by bears and lions. The answer is, 1. That God designed to correct the inhabitants of that place, rather than quite destroy them; for if he had intended the latter, he never would have made use of such small, and seemingly insignificant creatures, as his instruments, but rather famine, or the pestilence, which are scourges from heaven, and carry a sweeping desolation along with them. 2. The different manner of God's procedure from that of his creatures is hence discernible; for when men go to war to revenge an injury, they form the strongest alliances, and such as are able to assist them with the most powerful succours, and to strengthen their weakness most effectually: but God, who is the Supreme power, and all-sufficient for his own great purposes, if at any time he makes use of instruments of vengeance, does not chuse the greatest, or the strongest, being indifferent as to the natural powers of the creatures; but he gives to small, and otherwise feeble things, a superior and uncontroulable force, and by them more surprisingly punishes the wicked. For what is more despicable than lice? and yet such was their avenging power, as to subdue the Egyptians, and even extort a confession from the magicians themselves, that this was the finger of God." Phil. de Mose, vol. ii. Edit. Mangey.

Ver. 18. *Or unknown wild beasts full of rage newly created.*] [Νεοκτίσους θυμῷ, the true reading is νεοκτίσω.] This may either mean beasts of an uncommon kind, and of a fierceness hitherto unobserved, or beasts that have unusual venom, or in a greater degree; for so θυμὸς is often used; see c. xvi. 5. and thus Calmet understands it, "Des bêtes d'une espece inconue, pleine d'une fureur toute extraordinaire, ou d'un venin nouveau." Comm. in Loc. The Vulgate renders, "Novi generis irâ plenas ignotas bestias," which may take in any, or all the foregoing senses.

Ibid. *Breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes.*] Our version follows a copy which read βρώμας, *filthy scents;* [and λικμωμένα for λικμωμένας] but Calmet thinks βρόμον, which other copies retain, the true reading, and understands it of smoke, flung out with great force and much noise, like that which is thrown out from mount Vesuvius, or that which the poets have feigned to issue from some fabulous animals, who are described by them as throwing fire with a roaring noise out of their mouth and nostrils: but should not the reading then be ἢ βρόμῳ λικμωμένας καπνὸν, or "with a mighty noise puffing out smoke?" [The Alexand. MS. (and Complut edit.) reads βρόμον, i. e. βρῶμον, fœtorem, the letter ο being put for ω, as is usual in that MS; and Complut. has λικμωμένα instead of λικμωμένας: both which I believe, are the only true readings, ἢ βρῶμον λικμωμένα καπνῦ, "or a stink of smoke," i. e. βρομώδη καπνὸν, "stinking smoke," violently thrown out. For stink (βρῶμος) without doubt would be a greater plague and punishment than noise (βρόμος.) The description here of imaginary beasts formed for destruction, which is very poetical, is not unlike that fine one of the leviathan in the book of Job, with this difference only, that those circumstances of terror which are here given to this or that particular species of beasts, are all united in him "who can open

the doors of his face, his teeth are terrible round about, by his neesings a light doth shine, and his eyes are like the eyelids of the morning: out of his mouth go burning lamps, and sparks of fire leap out: out of his nostrils goeth smoke, as out of a seething caldron; his breath kindleth coals, and a flame goeth out of his mouth; in his neck lodgeth strength, and sorrow is turned into joy before him." Where the rendering of the LXX is observable, and conveys a more lively idea of terror, ἔμπροσθεν αὐτοῦ προπορεύεται ἀπώλεια, i. e. "before him marches destruction. Behold, the hope of him is in vain; shall not one be cast down even at the sight of him?" chap. xli. 9, 18, 19, 20, 21. Ovid's description, which has been much admired, comes far short of the inspired writer in the sublimity of the sentiments:

Ecce Adamanteis Vulcanum naribus efflant
Æripedes Tauri, tactæque vaporibus herbæ
Ardent— Metam. l. vii.

Ver. 20. *Yea, without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power.*] Ἀκμηθέντες ὑπὸ πνεύματος δυνάμεώς σου· *i. e.* "by one pestilential blast of air," as it is generally understood; or it may be rendered in a higher sense, "by the Spirit of thy power, or the powerful πνεῦμα, the Spirit of the Almighty." See the note on chap. v. 23. The sentiment according to the common acceptation, is very grand and magnificent, that God could have created beasts on purpose for vengeance, whose very looks, even without their violence or poison, should have scattered death; and with more ease could he have destroyed the Egyptians by a look, a word, a blast. And thus he destroyed the formidable army of the Assyrians; for when all things seemed desperate, and the enemies of Jerusalem thought themselves just masters of it, God sends his blast, and instantly a "hundred fourscore and five thousand become dead corpses;" Isa. xxxvi. 7, 36. The Psalmist has finely expressed this, by "the blasting of the breath of God's displeasure;" Psal. xviii. 15. which includes at once, what our author hath expressed in both these sentences. Job, whom this writer seems often to imitate, expresses himself concerning the desolation of the wicked in like manner; "They that plow iniquity, and sow wickedness, by the blast of God perish, and by the breath of his nostrils are they consumed," chap. iv. 8, 9. By any of these means might the Egyptians have perished, being persecuted of vengeance, [τῆς δίκης. see upon i. 16.] and pursued by it, which the Vulgate understands, of the stings of their own consciences, "persecutionem passi ab ipsis factis suis;" and so Coverdale renders, "being persecuted of their awne workes." But though God can use all, or any of these extraordinary instruments of vengeance, yet his known and ordinary way of dealing is to follow the impartial rules of justice, and to proportion his punishments to the nature and quality of men's crimes.

Ibid. *But thou hast ordered all things in measure, and number, and weight.*] This aphorism is very just, when applied to the beauty and harmony of God's natural works; but the context necessarily confines it to the government of the moral world, viz. that God's wrath, in his dealings with the children of men, is neither rash nor hasty, inconsiderate nor excessive, fickle nor inconstant, groundless nor unjust, as that of his creatures too generally is; but he exercises his justice with the strictest impartiality, in measure, number, and weight, i. e. he considers the nature of the offence, and the heinousness of its aggravations, and proportions, the duration and extent of his vengeance accordingly. And as he acts not through passion, resentment, or hatred, his chastisements are always just, suited to the greatness of men's faults, and the demerit of sinners. It was not therefore without good reason that the heathens have painted Jupiter with a pair of scales, in which he weighs and determines men's respective destinies:

Jupiter ipse duas æquato examine lances
Sustinet, & fata imponit diversa duorum, &c.
Æn. xii.

Ver. 22. *For the whole world before thee is as a little grain of the balance.*] As God's justice weighs all actions in an equal balance, so with respect to his power, the whole world may be considered as the most minute and inconsiderable thing in it. The prophet Isaiah has the very same comparison upon the like occasion, which the LXX express almost in the same manner, ὡς ῥοπὴ ζυγοῦ, ch. xl. 15. and it might as well have been expressed by the *dust of the balance* here, as our version has it in that place. For as the *nothingness of the world*, if I may be allowed the expression, is placed here in a contrast with God's infinite power, the most inconsiderable, the most imperceptible atom is properer to be mentioned, than a little grain, or any even the least sensible weight, as the margin has it.

Ver. 23. *But thou hast mercy upon all, for thou canst do all things, and winkest at the sins of men because they should amend.*] Ἐλεεῖς δὲ πάντας, ὅτι πάντα δύνασαι. Ὅτι should not be translated *for*, but *because*; the meaning being here, that Almighty power is the cause or foundation of his unbounded clemency, as mercy is always the generous attendant upon real greatness.—That this is the true sense, is plain from ver. 26. and ch. xii. 16. This mercy God offers to all, and suspends, for a time, the execution of his vengeance, to give them time and room for repentance; [the words *because they should amend*, should be translated *that they may amend*, or *repent*] and when they do repent, for so Calmet further understands these words, as a tender father, whose arms are always open to receive the penitent and returning prodigal, he is ready to pardon all that truly turn to him. It is a pious reflection of Messieurs du Port Royal, "happy are those who rightly understand the infinite goodness of God, and improve the consideration of it to their great advantage; for they who know it only so far as to abuse it, and lose sight of his justice, in the pleasing contemplation of his mercy, and thereby make it the occasion of sin, have great reason to fear, that his patience and forbearance, so often disregarded by them, will at length turn into rigour and severity, according to the account of the true Solomon, Prov. i. 26, 27, &c."

Ver. 24. *For never wouldst thou have made any thing, if thou hadst hated it.*] God did not make the world, or any thing in it, for the mere exercise of his power, much less for the sport of his tyranny; but his goodness was the cause of the production of all things. God is an all-sufficient Being, perfectly blessed in himself, nor was his essential felicity capable of any accession from the existence of any creature; it was therefore his free goodness only that moved him to create all things, that he might impart happiness to all his creatures. That notion therefore is certainly not only groundless, but cruel, which represents God from all eternity decreeing some men to endless and unspeakable torments, whom, according to this opinion, he must create with a formed design of making them unhappy, and falling, without any demerit, a sacrifice to his justice. This gloomy tenet of the Supralapsarians, as it is called, is inconsistent with scripture, which represents God not only as loving all his creatures, emphatically, as love itself. How much juster, and more worthy of the great Creator is that sentiment of Pherecydes, εἰς ἔρωτα μεταβεβλῆσθαι τὸν Δία μέλλοντα δημιουργεῖν, i. e. "God transformed himself into love when he made the world."

Ver. 25. *How could any thing have endured, if it had not been thy will?*] The same tender affection which at first inclined God to create things as they are, and to communicate his extensive goodness to the several orders of beings, moves him to preserve the things made by him, and to continue them in their original condition. For there is nothing which God has created, that is either so distant, so little, or so inconsiderable, which God does not inspect and take care of, and, to speak in the language of a polite writer, which he does not essentially inhabit. And if the great Maker of all things should not be thus graciously disposed towards his creatures, if he should withdraw his over-ruling providence, there would not only be the greatest confusion, but an end of universal nature. Seneca assigns the true reason of the world's continuance, "manent cuncta, non quia æterna sunt, sed quia defenduntur curâ regentis." Epist. lviii. and the Psalmist, the cause of its decay, "when thou hidest thy face, they are troubled; when thou takest away their breath, they die and are turned again to their dust;" Psal. civ. 29.

Ibid. *Or been preserved, if not called by thee.*] i. e. How could any thing have continued, if thou didst not order it to continue? And thus the Syriac version understands it, "Quomodo conservaretur aliquid, nisi tu præciperes?" and Calmet, "Qui se pût conserver sans vôtre order?" Comm. in Loc. To call, when applied to God, is the same as to create, ordain, command.—And thus St Paul uses the expression, Rom. iv. 17. "God, who quickeneth the dead, calleth those things which be not, as though they were;" i. e. he equally commands the dead and the living. And the Psalmist, cxlvii. 4. "he calleth them all by their names," i. e. he commands them into his presence. [I believe the word καληθὲν is faulty, and that it should be either φιληθὲν or θεληθέν. If we consider the passage of St Paul, Rom. iv. 17. attentively, we shall find, that the meaning of καλεῖ τὰ μὴ ὄντα, ὡς ὄντα, is, "who speaketh of things that do not yet exist, as if they were actually existing:" Because he knows that they will exist in their due time, having already determined that they shall. So in the instance there mentioned, when he said to Abraham, I have made thee a father of many nations, it was not true, humanly speaking, at that time; for Abraham had then no child;

and was near an hundred years old. But God knew that it would be true afterwards in its proper season, when he had quickened the dead, Abraham and Sarah (see Heb. xi. 12, 19.) and enabled them to beget Isaac, and from him and his posterity many nations, and us (says St Paul, ver. 16) among the rest: And therefore he spake of things not yet in being (" I have made thee," &c.) as if they were at that time actually in being. As this interpretation is so obvious, and St Paul's argument and reasoning absolutely require it, it is wonderful that no commentator (at least of those whom I have seen) should have it upon it.

The interpretation above given of Psal. cxlvii. 4. seems too lax. The meaning of the whole verse, " He telleth the number of the stars, and calleth them all by their names," I take to be this: " The number of the stars, even to us, seems infinite, is perfectly known to him; and he can call each single star by its name, as easily as we can the objects we are most conversant with, or as a shepherd can each sheep in his flock." For it is not improbable from the custom of the eastern nations, that this last circumstance was hinted at, and intended by the Psalmist; which will make a beautiful and poetical allusion, considering God as a shepherd, and the stars his flock. See Dr Hammond on John x. 4. " He calleth his own sheep by name, and leadeth them out." The former part too of the verse, " He telleth the number of the stars," may be considered as an allusion to the custom of shepherds.]

Ver. 26. *Thou sparest all, for they are thine, O Lord, thou lover of souls.*] Φιλόψυχος, or *lover of souls*, is the highest character that can be given of God. To call him φιλοθραῖος, or φιλέλλην, *a lover of Jews or Greeks*, is, in comparison, a low and scanty denomination, as it expresses his care for only a part of the species. See Barrow's Works, tom. ii. p. 208. Nay, even φιλάνθρωπος itself, which is the most complex term, and takes in the genus of mankind, is not so amiable and perfect as φιλόψυχος, which includes his love and tenderness for the more valuable part of our nature. It is pretty observable, that God is no where in Scripture called φιλάγγελος, though even this character, if it was predicated of God, would not, with respect to us at least, be so adorable. But as God is said here to *spare all*, and to be a *lover of souls* without distinction, perhaps our author may allude to that command of God to Moses, Exod. xxx. 12, 13, 14, 15. that when they took the sum or number of the people, every man so numbered, from twenty years old and upwards, should pay half a shekel to the sanctuary, as a ransom for his soul to God, under the penalty of a plague to ensue the neglect of such a payment; which was a most easy and favourable capitation, inasmuch as, when their lives were the forfeit of their sins to God, God in mercy thus accepted a small ransom for them; and he accepted an equal ransom for the lives of the lowest as well as the highest among them, as they were all of equal value in his sight, who careth for all alike.

CHAP. XII.

THE ARGUMENT.—*The author mentions fresh instances of favour bestowed by God upon the Israelites, particularly in bringing them to, and settling them in the land of Canaan, from whence he drove out the old inhabitants for their barbarous and inhuman rites of sacrificing their children, and feasting upon blood, &c. by which the Holy Land was defiled. But unworthy as the Canaanites were of mercy, God did not exterminate them at once, but his conduct towards them was very gracious. And from God's slowness to take vengeance even of these, he proceeds,* ver. 19. *to deduce this useful and comfortable lesson, viz. that the intention of God's forbearance is to invite sinners to repentance, who are from hence encouraged to hope, that they shall be accepted through the sincerity of it, but such as slight his gentle corrections, and disregard his kind notices, shall at length experience a judgment worthy of God.*

FOR thine uncorruptible Spirit is in all things.] This verse seems necessarily connected with the last of the foregoing chapter, though in all the editions it is separate and distinct from it. It contains the reason why God is φιλόψυχος, or *a lover of souls*, viz. because his Spirit dwelleth with, or in every man, ἔστιν ἐν πᾶσι· even with the wicked, till they, through their own fault, force it to depart. See Note on ch. i. 5. This is manifestly the sense of the Syriac translation, which is more explicit than the rest of the versions, beginning this chapter, " Amator es animarum, quia Spiritus tuus bonus habitat in omnibus." And this it does without any prejudice to its own perfection, for the Spirit contracts no defilement by its inhabitation for a time in a wicked breast; its purity, like that of the sun's, remains unsullied, though it shines upon filth and dirt. The Vulgate is particular in reading

this place with an *epiphonema*, or note of admiration, at the goodness of God, " O quàm bonus & suavis est, Domine, Spiritus tuus in omnibus!" " O how benign and full of sweetness is thy Spirit, O Lord, towards all men," or in all its proceedings; which pious reflection may refer either to God's dealing with the Egyptians in the former chapter, or with the Canaanites mentioned in this, or respect his forbearance towards sinners in general. [In all things is the right translation, as is evident from ch. xi. 26.— πάντων ὅτι σά ἐστι, &c. *thou sparest all things*, because they are σά, *thy things*, not σοί, then follows this verse, which is ill separated from the foregoing.] Grotius understands by *Spirit* here, the soul of man, that it is incorruptible and immortal, and an image of the divine eternity, and refers to ch. ii. 23. which is not so agreeable to the sense of the context.

Ver. 2. *Therefore chastenest thou them by little and little that offend.*] God does not proceed with haste and eagerness to punish his enemies, as if he was jealous or afraid that they would escape from him; nor does he pour on them all his wrath at once, or on a sudden, as if he could not command his temper or resentment: He punishes not usually with such excess and rigour, as if he purposely sought the destruction and utter extinction of his enemies, but aiming at the amendment, welfare, and happiness of those he corrects, he chastises rather as a master, a father, a God. St Ambrose finely observes, " That what is here mentioned of God's lenity in punishing by little and little, is an excellent maxim for the conduct of life, for that we ought equally to avoid the two contrary extremes, and to observe a medium between a faulty complaisance, or tenderness, that pardons every thing, and a rigid severity that excuses nothing, which makes no favourable allowance for human frailty, and is not at all softened by any mitigating and alleviating circumstances."

Ver. 3. *For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land.*] The Israelites were raised by God on purpose to be a scourge upon every shocking vice and flagrant villany of the nations around them. This people, eminently distinguished by the divine favour and protection, God made choice of to chastise the enormities of the Canaanites, Amorites, &c. who were every way profligate and utterly abandoned, as appears by the context, to drive them out of the Holy Land by their hands, and to retort in a particular manner their cruelties upon their own heads. As God had purposed utterly to destroy the nations of Canaan, so he did not dispose any of them to accept of peace from the Israelites, in order to their preservation; " it was of the Lord," as the sacred text expresses it, " to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but be destroyed as the Lord commanded," Josh. xi. 20. where the exaggeration of the expression is very observable, and is intended to denote the certainty and violence of their destruction. See also Deut. vii. 1, 2.

Ibid. *Thy holy land.*] The Almighty at first represented himself to the Jews as a Gentilitial God—the God of Abraham, Isaac, and Jacob; afterwards as a local Deity, who had preferred Judea to all other countries, and chosen it for his peculiar residence, on which account it is generally characterized in the sacred writings, by the name of *his* land, Levit. xxv. 23. Deut. xi. 12. Psal. x. 16. Isa. xiv. 25. and here by this writer more fully, *His holy land.* It was called the *holy land*, καθ' ἐξοχήν, either because it was promised to the patriarchs, and was the habitation of them and the prophets; or because God's chosen people dwelt there; or, *lastly*, Because the true worship of God, under the Old Testament, chiefly flourished there. Upon account of the singular temperature of the air, the wholsomeness of the climate, the fruitfulness of the soil, and the very great plenty of all kinds of things, it is said in Scripture to flow with milk and honey; and Ezek. xx. 6. to be the glory of all lands; and frequently, upon account of the great blessings with which it abounded, it is made a type of heaven, from thence called the heavenly Canaan. No wonder, therefore, that God should promise this good land to Abraham and his seed for an inheritance, and that he should at length give it to the most worthy colony of his children. See ver. 7. and Adrichomius's Pref. to Theatr. Terræ Sanctæ, where he says, that it was anciently called, the Land of Promise, and by the writers of the Old Testament, and Josephus, the Land of Canaan, from Canaan the son of Ham, who lived there with his children. By Ptolemy, and the ancient geographers, it is styled Palestine; but the most common name is the Holy Land; and yet this does not occur in Scripture, nor any where in the Apocryphal writings, but here and 2 Mac. i. 7.

Ver. 4. *Whom thou hatedst for doing most odious works of witchcrafts.*] Canaan, from whom

the Canaanites were descended, was the son of Ham, or Cham, and from him the learned derive the original of witchcraft and sorcery. He is thought by some to be the same with Zoroaster, the inventor of magic. Cassian acquaints us from very ancient tradition, that Ham, before he entered into the ark with his father Noah, engraved upon stones and plates of metals, which the waters of the deluge could not spoil, his art of magic and sorcery, that it might more effectually be preserved, which memorials he found when the deluge was over; and, communicating them to his children, propagated that art and wicked superstition among his posterity. Cassian. Collat. viii. cap. 21. He adds also, that, besides the elements, the inhabitants of Canaan worshipped a multitude of devils that presided over their τελετὰς ἀνοσίους, or wicked rites.

Ver. 5. *And also those merciless murderers of children.*] What is mentioned in this and the following verse, about the inhuman murder of children, most undoubtedly relates to the sacrificing of them to Molech. Thus Selden, whose authority is beyond all commentators, speaking of the rites of Moloch, De Diis Syris, Syntag. i. cap. 6. says, "Hæc sunt sacra, quæ Sapientiæ volûminis autor vocat τεκνοφόνους τελετὰς," cap. xiv. com. 5, & 6. The sacrifices that were offered to Moloch, were of seven sorts; six of them were the same as some of the Jewish sacrifices instituted by Moses; the seventh was the sacrifice of a son; and he that sacrificed this, kissed the idol, which had the face of a calf; and to this the prophet Hosea is thought to allude, ch. xiii. 2. The manner of offering the children to Moloch was this: The image was heated by fire put under it, till it was red-hot, and shone again, and then the priests took the victim, or child, and placed it in the burning arms of Moloch, which were extended on purpose; and that the parent or relations might not hear the shrieks of the child, they danced before the image to the sound of drums, from whence the place was called Tophet. See Fagius in Levit. ch. xviii. 21. Selden De Diis Syris, Syntag. i. c. 6. and note on ch. xiv. 23. That parents did sacrifice their own children, is evident from many instances even among the Greeks and Romans; and innumerable testimonies might be produced of it from profane writers, whether founded upon the mistaken instance of Abraham's offering up his son Isaac, I shall not determine. See Philo De Abrahamo Macrob. Saturn. Ovid. Fast. Sherrock De ἀνθρωποθυσίᾳ, p. 496, 497. And that the worshippers of Moloch, among whom may be reckoned the Canaanites and Phœnicians, whom Grotius supposes to be the same, in cap. xviii. Deuteron. Amorites, Moabites, Carthaginians, Cretans, Ammonites, Syrians, too many and sad instances of human degeneracy! did consent to have their children sacrificed to this monster of cruelty in particular, appears from many passages of Scripture, Levit. xviii. 21. 2 Kings iii. 27. xxiii. 10. Jer. vii. 31. xix. 4, 5. To instance in the Syrians only, we read expressly, 2 Kings xvii. 31. that the Sepharvites burnt their children in honour of Adrammelech and Anammelech, which are said to be the gods of Sepharvaim, but in reality were no other than different names for Moloch, as the learned agree; see Selden in loc. citat. And the Psalmist observes, Psal. cvi. 35. that the Israelites, being mingled with these heathen, learned their works, insomuch that they likewise "offered their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood," ἐν τοῖς αἵμασι, LXX in Sanguinibus, Vulg. both in the plural number, to express the great effusion of it. Plutarch Περὶ δεισιδαιμονίας, mentions what is still more shocking, that the parents even stood by when their children were offered upon such execrable occasions. But that the parents themselves should be the very executioners, should kill with their own hands their own issue, innocent harmless souls, destitute to be sure of help, when their own parents were their betrayers and murderers which our author mentions in the following verse, exceeds all instances of cruelty, as it does indeed almost all bounds of faith.

Ibid. *And devourers of man's flesh, and the feasts of blood.*] Though one may easily guess at the author's meaning, yet this passage is very perplexed in the original; and amidst the multitude of various readings, it is difficult to find the true one. The Roman edition, and Alexandrian MS, read σωλαγχνοφάγων ἀνθρωπίνων σαρκῶν θοίναν, καὶ αἵματος. The Complutensian, σωλαγχνοφάγας, καὶ ἀνθρωπίνων σαρκῶν, καὶ θοίνας αἵματος. Ald. Edit. with Vatablus, θοίναν αἵματος ἐκ μέσου. Our version manifestly follows the second reading which seems countenanced by all the versions, which render in like manner. If we may suppose μισήσας to be here understood, or to be brought forward from the preceding verse, it

will perhaps help the difficulty, and give some light and clearness to this intricate passage; i. e. "Thou hatedst both those old inhabitants of thy Holy Land, as being guilty of witchcrafts and abominable rites, and also the eaters of the bowels of men;" "comestores viscerum hominum," as the Vulgate has it, or "the devourers of human flesh, and their feasts of blood," &c. for so ἀνθρωπίνων σαρχῶν, I think, may be better rendered, as including the flesh of children, rather than man's flesh, as our version has it; for it seems to be this author's opinion, that they did eat the flesh of the children that were sacrificed; and from thence they may be here called σπλαγχνοφάγοι. Calmet differs from this writer, and says, "That though there are too many instances of their sacrificing both men and children to Saturn, or Baal, (which are names likewise of Moloch), yet is it not sufficiently clear, either from Scripture or profane history, that they ate the entrails of the unhappy victims." Comment in loc. We meet with σπλαγχνισμὸς indeed, 2 Maccab. vi. 7. and παράνομος σπλαγχνισμὸς, ver. 21. in the description of the feasts of Bacchus. But the entrails of beasts seem there only meant.

Ibid. *Feasts of blood.*] The eating of blood was practised among the heathen in their sacrifices, treaties, feasts, magical rites, and as a ceremony of initiation into their mysteries, and the worship of their demons. This the Psalmist alludes to, Psal. xvi. 5. which Aquila translates σπονδὰς αὐτῶν ἐξ αἱμάτων· and in this sense Spencer understands the place, De Leg. Hebræor. vol. i. p. 30. Maimonides observes of the heathens, that though they looked upon the eating of blood as an instance of impurity and uncleanness, yet it was practised by them, through a fond conceit that it was the food of their demons, and that by eating of it they should ingratiate and recommend themselves to them, and have a free communication with them, and larger discoveries of future events made to them. Lucian's account, in his Tract De Sacrificiis, of the revels of the demons at their feasts of blood, however witty or pleasant it may have been represented, yet, instead of inspiring us with any agreeable sentiments, cannot but appear shocking to all who have any bowels left, and are not themselves divested of the tenderness of human nature, which, far from being entertained with such unnatural repast, startles and shudders, as it were, by sympathy, at the sad relation.

Ver. 6. *With their priests out of the midst of their idolatrous crue* (leg. *crew.*) There are, I think, as many readings of this place in the original, as there are editions, which have either no sense at all, or a meaning widely different. The Vatican edition reads ἐκ μέσου μυσαθείας σου, which seems a manifest corruption; for what does μυσαθεία mean, or in what other author does it occur? the Complut. ἐκ μέσου μύσας θείας σου, which is no less unintelligible. The Vulgate, rendering a medio sacramento tuo, seems to have followed a copy which read μυστηρίου σου. But this reading of the passage is absurd; for how can the Canaanites, which knew not the true God, be said to feast upon blood in the midst of his mysteries, or indeed to act contrary to them, which they knew nothing of? Vatablus reads, μύσας θειασμῶ, and Grotius more fully, ἐκ μυσῶ μύσας θειασμῶ. The Alexand. MSS has ἐκ μέσου μύσας θιάσου, joining the two words θείας σου in the second reading together, which seems in good measure to remove the difficulty; but I think the whole would be more correct and better connected, if the reading was ἐκ μέσου μυσάς τε θείας, which Ald. Edit. retains; i. e. and also those priests of Moloch whom thou principally hatedst, and directedst thy vengeance against, and didst determine ἐκ μέσου ἀπολέσαι, to take out of the way; or rather (because ἐκ μέσου may be thought at too great a distance from its adjunct ἀπολέσαι) thou wast determined to destroy those priests particularly amidst all the crew of idolaters, which is the sense of our version, ἐκ μέσου θιάσου, *ex medio tripudiantium choro vel cœtu;* for so θίασος is understood by the Lexicographers; and next to these, the inhuman parents, who either themselves killed their own children, or gave them willingly to be sacrificed. Priests may relate indifferently either to those of Moloch, or those of the old inhabitants of the holy land; but ἀνθέλας γονεῖς relate only to the worshippers of Moloch. The version then of this and the three foregoing verses (plainer in construction, and more agreeable to the Greek, without the transposition that is made in our translation) lies thus: "For thou hating both those old inhabitants of thy holy land for their odious works of witchcrafts, &c. and also (hating) those merciless murderers of children, and devourers of human flesh, and their feasts of blood, didst determine to destroy, by the hands of our fathers, the priests from amidst their idolatrous congregations, and the parents that were guilty of destroying helpless souls, viz. their children." If it be asked why any distinction is made between the old inhabitants dealing in witchcrafts, and

the worshippers of Moloch, which our version retains, the reason probably is, because Moloch was an idol originally of the Ammonites, and the rites of sacrificing children were likewise Ammonitish, and came only by degrees into Canaan. See Selden De Dis Syris, Syntag. i. cap. 6. Or if it should be further enquired, how did God destroy the worshippers of Moloch, that his holy land might receive a worthy colony of children? I answer, in the vengeance taken on account of Baal-Peor, when all the Midianites were utterly destroyed, the priests ἐκ μέσου θιάσου, from Balaam down to the meanest, and also all the women, Numb. xxxi. which must include ἀνθέλκας γονεῖς. In confirmation of this opinion, see Lightfoot, vol. i. p. 783. who understands the matter of Baal-Peor, to be the sacrificing of their children to Moloch; answerable to which, he interprets Psal. cvi. 28. They ate the sacrifices of the dead. And this being the first idolatry they fell into after their coming out of the wilderness, and just before their getting possession of the Holy Land, he tells us, that St Stephen upbraided them with it in the words of the prophet, that after their neglects of sacrificing to God forty years in the wilderness, they yet could presently take up the tabernacle of Moloch. In confirmation of this opinion, see Selden also De Dis Syris, who says, that all the Baals (however distinguished) of Syria, of which Baal-Peor is the first-mentioned, were only other names for Moloch. See also Jer. xix. 5. And to confirm what Lightfoot and Selden say, we may add the authority of J. Ger. Vossius, who contends learnedly for the same opinion about Moloch and Baal. Theol. Gentil. vol. vi. p. 123, 124, and 720. Edit. Fol. Thus we have a ready solution of the history to which this passage refers, and thus may it be interpreted consistently with little or no alteration in the Greek. To what I before mentioned about the manner of these unnatural and inhuman sacrifices, (see note on ver. 5.) we may add, that at first they made the children only to pass between two great fires lighted before Moloch, as a sort of imaginary purification; but afterwards, confounding the worship of this idol with that paid to Saturn, the worship of Moloch became equally barbarous and bloody. Such as thought they had too many children, burnt them in honour of him, and consecrated them to their tutelar God, for the greater good of the family, as they supposed: and often, on important occasions, and in times of imminent danger, it was the eldest, the most beloved child, whom they devoted to Moloch. This abominable practice lasted long among the Canaanites, in a place called anciently Gehenna, or the valley of Hennon; it was also called Tophet, for the reason given above.

[Ver. 5, 6. This seems to be the most corrupt and difficult passage in the whole work. From the diversities and traces of the copies, I would read it thus: Καὶ σπλαγχνοφάγας, ἐξ ἀνθρωπίνων σαρκῶν ἐξ ἐντοιῶν αἵματος ἐκ μύσους θιασώτας, ἐξ ἀνθέλκας γονεῖς, &c. This is intelligible, without much deviation from the copies: And each depravation is easily to be accounted for. Translate it thus: "For thou, having hated those old inhabitants of thy holy land, for their odious works of witchcrafts and wicked sacrifices, and also because they were merciless murderers of children, and eaters of their entrails, and associates in feasts of human flesh, and blood, and abomination; and parents, who with their own hands, killed persons (*i. e.* their own children) destitute of help; didst determine to destroy them by the hands of our fathers, that the land which thou esteemedst, &c. Τὸ μύσος is an abomination or abominable thing, more particularly one in which human blood is concerned. Θιασῶται are associates in sacrifices, or religious matters. The word is often used by Philo Judæus.]

Ver. 8. *Nevertheless, even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.*] The meaning is not that God, absolutely spared them; for this is not consistent either with the context, or sacred history; the sense must be, that to these as men, and his creatures, though the greatest sinners, God shewed some marks of tenderness, and did not treat them with all that rigour which they deserved. The Psalmist has a thought which very much resembles this, Psal. lxxviii. 39, 40. "Many a time turned he his wrath away, and would not suffer his whole displeasure to arise; for he considered that they were but flesh, and that they were even a wind that passeth away, and cometh not again. By "wasps, forerunners of God's host," we may understand either, that God, before the Israelites came into those parts, sent hornets, a sort of wasps, of all others the most deadly and pernicious, which so infested the Canaanites, that many of them were forced to leave their country; or that, when the Israelites came to give them battle, these hornets made such assaults upon them, as facilitated the victory. Some Rabbins say, they

flew in the eyes of the Canaanites, and made them so blind that they could not see to fight; and such as fled away they pursued, and killed in their lurking holes. Joshua confirms the sending of these hornets, ch. xxiv. 12. which God had before threatened to send, Deut. vii. 20. and says in general (for we have no where in Scripture any more particular account of them) that the Amorites were not driven out by the sword and bow of the Israelites, but by the stings of these venomous creatures. Philo says of the Canaanites, that they were unworthy, many of them, to be conquered by men, ἐνίους τῶν ἐχθρῶν ἀναξίους; and therefore God sent troops of hornets to fight for his holy ones, and to destroy them by a most shameful overthrow, De Præmiis & Pœnis. To shew the probability of this, Bochart instances in whole people who have been forced by them to forsake their country. Hierozoic. lib. iv. p. 2. Herodotus, Appian, Strabo, and Calmet confirm the same. Many writers, it must be confessed, have understood the wasps, or hornets mentioned here, and in the books of Moses and Joshua metaphorically; St Austin in particular supposes their fear to have had the same effect upon them as being pursued by hornets. But, 1. The literal sense, which our author favours, is maintained by Theodoret, Procopius, and Bochart, vol. iii. p. 538. 2. The fear which God threatened to send upon the enemies of his people, is mentioned as distinct from these hornets, Exod. xxiii. 27, 28. And lastly, the Scripture speaks of them as real animals, Deut. vii. 20. Josh. xxiv. 12.

Ver. 9. *Not that thou wast unable to destroy them at once with cruel beasts, or with one rough word.*] Of God's extraordinary manner of punishing by vile beasts, there are very many examples in holy Scripture. As the Samaritans, that were slain by them because they feared not the Lord, 2 Kings xvii. 25, 26. the children that mocked the prophet Elisha, 2 Kings ii. 23, 24. the disobedient prophet, 1 Kings xiii. 24. This was agreeable to what God threatened the wicked, Lev. xxiv. 22. "That he would send vile beasts among them to rob them of their children, and destroy their cattle, to make them few in number, and their highways desolate." See also Isaiah xv. 9. Jer. v. 6.—viii. 17. xv. 3. Ezekiel xiv. 15, 21. The instance which is next mentioned by this writer, *viz.* that God can destroy guilty nations by one harsh word, finely displays his power. David, in his book of Psalms, seems to have had the same thought, that one word from the mouth of God was sufficient to blast and confound his enemies. See particularly, Psal. lxxxiii. 1. which some learned men have understood in this sense. Or if by a metaphor we explain this of thunder, which is often God's voice of vengeance, see Psal. xviii. 13, 14. xlvi. 6. the thought strikes us more forcibly. [But then it would have been φωνῇ (not λόγῳ) as in the places quoted, and elsewhere frequently, Isa. xxx. 30, 31. Psal. lxxxvii. 18. more fully φωνὴ τῆς βρόντης σου, and φωναὶς Θεοῦ, Exod. ix. 28.] If we suppose this to be meant of the word of the Lord, or the λόγος, personally, as Calmet seems to take it, Comm. in loc. enraged and exasperated at the proceedings of the wicked, and executing the Almighty's orders upon them, as he is represented, ch. xviii. 15, 16. and often under the Old Testament, the idea rises still higher, is more magnificient and terrible.

Ver. 10. *But executing thy judgments upon them by little and little.*] Though the history of the wars against the Canaanites be briefly summed up in Scripture, yet they lasted a long time, Josh. xi. 18. seven years, according to the opinion of many learned men: And such a length of time God was pleased the war should continue, partly in respect to the old inhabitants themselves, who, being chastened by little and little, had place of repentance given them, and also to exercise the faith and patience of his own people, and that the difficulty of the conquest might make them the more sensible of God's power and goodness. To these may be added the following reasons, which are to be met with in scripture: First, God did not drive out these nations hastily by the victorious hand of Joshua, that he might thereby prove Israel whether they would keep the way of the Lord, to walk therein; for, if none of them had been left, there would have been no temptation to worship their gods, Judges ii. 22, 23. Another reason for driving out these nations by little and little was, lest the land should become desolate and uncultivated, Exod. xxiii. 29. for the Israelites were not yet numerous enough to people the whole country, had these nations been destroyed all at once. And a third reason occurs in the same verse, that a great part being thus left without inhabitants, it would be possessed and over-run by vile beasts, which would have been very dangerous to the Israelites in the other neighbouring parts where they were settled.

Ibid. *Not being ignorant that they were a naughty generation, and that their malice was*

bred in them, and their cogitation would never be changed.] The expression here is not unlike that mentioned Gen. vi. 5. "God saw that every imagination of the thoughts of man's heart was only evil continually," and his dealing was in like manner; for though he saw them unalterably bent upon wickedness, yet he allowed the men of the old world time for repentance, and the prevention of their ruin. And thus God knew that Pharaoh would not let his people go, and that his mind would not be altered, Exod. iii. 19. and yet he tries him by different methods, he executes his judgments upon him by little and little, and gives all possible warnings to reclaim him. He foretels the plagues, before he sends them, to admonish him; he performs signs and wonders before him, to soften him; he inflicts worse and worse judgments upon him to affrighten him, but all without effect; for it appears that Pharaoh six times hardened his own heart, before God hardened it once. But it may be asked, to what purpose God gave the Canaanites place for repentance, and visited them with admonitory chastisements, if he knew that their cogitations, or wicked intentions, would never be altered? To this I answer, that though God certainly foreknew that they would not make a right use of his forbearance, yet his prescience no way determined their acting; still they were at liberty to have changed their cogitations or designs, and to have altered their vicious course of life; for there is a great difference between God's foreknowledge and his decrees; a distinction never to be forgot. God always knows when men are wickedly disposed, and their sinful habits become, as it were, natural to them; but he does not therefore decree their sinning, nor take away all possibility of their conversion, nor does he unconditionally predetermine their punishment; for then all motives to repentance would indeed be useless and ineffectual, and their doom irreversible: His knowing therefore that the Canaanites would never change their sinful inclinations, no more inferred any necessity of their sinning, than God's knowing that Adam would fall, was the occasion of his fall. Nor were all the seed of Cham any more necessarily vessels of wrath, because of their innate and natural propensity to evil, than all the seed of Abraham were necessarily vessels of mercy. See Jackson's Works, tom. iii. c. 41.

Ver. 11. *For it was a cursed seed from the beginning.* It should be *a seed cursed*, and pointed thus: *Never to be changed; for it was a seed cursed from the beginning. Nor didst thou, &c.* And so in the Greek.] It has been generally supposed that *Cham* or *Ham*, was the person whom Noah cursed for discovering his nakedness; but there are stronger and better reasons to induce us to think that Canaan was cursed rather than Ham. 1. It has been a received tradition, that Canaan first saw his grand-father's nakedness, and made sport with it to his father. 2. Several expressions in Scripture seem to fix this upon Canaan; when Noah awoke, "it is said he knew what his younger son had done unto him," Gen. ix. 24. which could not be true of Ham, who was the middlemost; but Canaan may very well be called his younger, or little son, nothing being more common than to call grand-children sons; and Canaan was indeed the youngest of them. 3. The most correct editions of the LXX agree in pointing out Canaan particularly; for they read ἐπικαλἀραλος Χαναὰν παῖς: which reading both St Austin and St Chrysostom follow. And indeed this particularity seems purposely inserted to prevent any mistake with respect to his father. 4. That if Canaan himself is not meant, then by Canaan we must understand his father Ham, which is a forced interpretation. 5. This is probably the reason why Ham is always mentioned as the father of Canaan, as he resembled his father most, and was concerned with him in the same wicked crime. Lastly, If Ham was cursed, it would have affected his other children and their posterity; but it is observable, that the curse affects Canaan only.

Ibid. *Neither didst thou for fear of any man give them pardon for those things wherein they sinned.*] The meaning is not, that God really pardoned them, as our version seems to imply, for the Canaanites are mentioned all along as devoted to destruction: but God deferred their punishment, indulged them in a seeming security, and gave them ἄδειαν, i. e. impunity for a time, which was rather a respite than a pardon. And thus the Syriac and Arabic interpreters understand it, rendering the Greek word very justly by *Prorogatio*. Calmet observes very beautifully, "That God, whether he punishes or pardons, has no selfish or partial views, is not influenced by any motives of hatred, fear, or interest, which men are generally actuated by. He loves without excess, is jealous without uneasiness, repents without grief, is angry without disturbance, and punishes without resentment." Comm. in loc. Herein he has happily transcribed St Austin: "Amas, nec æstuas; zelas,

& securus es; pœnitet te, & non doles; irasceris, & tranquillus es." Confess. lib. i. c. 4.

Ver. 12. *Or who shall accuse thee for the nations that perish, whom thou hast made?*] Τίς δὲ ἐγκαλέσει σοι καὶ ἐθνῶν ἀπολωλότων, ἃ σὺ ἐποίησας. Our version probably is faulty here; the true rendering seems to be, *Who shall object to thee*, or *call thee to account for the things which thou hast done to*, or *against, the nations which are destroyed?* This is the sense of ποιεῖν in the beginning of this verse, and in very many passages of Scripture. The Greek would be better pointed thus: Τίς δὲ ἐγκαλέσει σοι, καὶ ἐθνῶν ἀπολωλότων ἃ σὺ ἐποίησας. [Our translators took καὶ in the sense of περὶ, *concerning, as to*; which signification it sometimes hath: See Job ix. 7. So that καὶ ἀπολωλότων will mean the same here as περὶ ὧν ἀπόλεσας, ver. 14. which they in like manner render, *for any whom thou hast punished*, rightly reading ἐκόλασας with the best copies, ἀπώλεσας. The beginning of the verse is taken from Job ix. 12. or xi. 10.]

Ibid. *Or who shall come to stand against thee, to be revenged for the unrighteous men?*] Ἢ τίς εἰς καθάσασίν σοι ἐλεύσεται ἔκδικος καὶ ἀδίκων ἀνθρώπων: our translators seem to understand κάθασις in a military sense, "Who will come to a set, or pitched battle with thee, to avenge the cause of the wicked?" Καθίστημι sometimes is so used in good writers. But there is likewise another sense of this place: "Who will appear before thee, to undertake the defence and vindication of the unrighteous?" for ἔκδικος signifies an advocate as well as an avenger. And thus Messieurs du Port Royal render, "qui paroitra devant vous, pour prendre la defense des hommes injustes?" and so the Arabic version, "quis se constituat apud te ad intercessionem auxiliarem pro hominibus iniquis?" But in either sense ἔκδικος καὶ ἀδίκων ἀνθρώπων, as the present reading of the Greek is, seems not right. If we join καὶ and ἀδίκων together, which seem to have been separated through the fault of the transcribers, and make it καθαδίκων, i. e. *judicio damnatorum*, the harshness of the construction will be avoided, and a sense rather more agreeable to the context will take place; "Who shall dare to stand against thee in battle to revenge, or who shall appear before thee to undertake the cause of those thou hast condemned to death?" There is the like expostulation in the book of Job, chap. xxxvi. 22, 23. according to the LXX Version, which comprises the sentiments in this and the following verse, Τίς γάρ ἐστι καθ' ὑμῶν δυνάστης; τίς δὲ ἐστιν ὁ ἐτάζων αὐτῷ τὰ ἔργα; ἢ τίς ὁ εἰπών, Ἔπραξεν ἄδικα;

[Ver. 13. Ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἔκρινας, seems to be out of their proper place, and serve to no purpose where they stand at present. I believe they should be placed in ver. 10. after the word μετανοίας, thus: Κρίνων δὲ καθαθραχὺ, ἐδίδους τόπον μετανοίας, ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἔκρινας. οὐκ ἀγνοῶν, ὅτι, &c.]

Ver. 14. *Neither shall king or tyrant be able to set his face against thee.*] The Vulgate which renders, "Neque Rex neque Tyrannus in conspectu tuo inquirent de his quos perdidisti," and the ancient English versions, fall short of the spirit of the original; the word ἀντοφθαλμῆσαι is remarkably strong and elegant; it is a vigorous compound word, which singly contains all the particulars before enumerated, ver. 12. nor is our translation less to be admired for preserving the beauty and boldness of the expression here, which Junius renders but imperfectly by *oculum obfirmare*, and the Arabic still more faintly, *oculos attollere;* both of which, by being too literal, express not sufficiently the force and spirit of the metaphor. See Blackwall's Sac. Class. vol. i. p. 10.

Ver. 15. *Thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.*] If δίκαιος, in the beginning of this verse, be taken to signify *strictly just*, the sense then is, that the infinite greatness of God's majesty cannot sway his most holy will from the exact observance of the rules of justice; that though he is almighty, he acts as if injustice was out of his power, as being contrary to his will and the perfection of his nature, and therefore will never punish any of his creatures that do not deserve to be punished, merely to display an act of power. This sentiment, that God will not punish those that do not deserve to be punished, seems to me to convey no very high idea of the deity. For is it any commendation of the God of Israel not to do a flagrant act of injustice? or would this be an excellency to be boasted of even in a heathen Jupiter? how much properer, and more agreeable to the nature of the God of the Old Testament, to say of him, that the greatness of his majesty does not prompt him to cruelty, to sudden and immediate revenge, or to exceed in the degree of punishment; but, all-powerful as he is, that he is forbearing and merciful, "even to such as do indeed deserve to be punished," either passing by their transgressions, or punishing

them less than they deserved. And in this sense of good, benign, merciful, I rather am inclined to understand δίκαιος, which is a known signification of the word, and will furnish a sublimer and more agreeable sense. From hence then I am induced to offer another explanation of this passage, and to attempt a small alteration in the reading of the Greek, which perhaps would be more perfect, if, instead of αὐτὸν τὸν μὴ ὀφείλοντα κολασθῆναι, we read αὐτὸν τὸν μὲν ὀφείλοντα, or (which I should still like better, if it may be allowed) αὐτὸν μὲν τὸν ὀφείλοντα κολασθῆναι καταδικάσαι ἀλλότριον ἡγούμενος τῆς σῆς δυνάμεως, "Illum quidem (or illum ipsum quidem) qui debet puniri, morte statim multare alienum putas a tua potestate—Thou thinkest thy power does not extend so far as instantly to condemn to death him that deserves to be punished." For the whole scope of the chapter seems to be to display the mercy of God; but there is no mercy shewed, nor justice properly, in not punishing the innocent. Coverdale's version in this place is very faulty; "Thou punyshest even hym that hath not deserved to be punyshed;" which corrupt reading in some ancient copies, and particularly St Jerom's bible, as it is called, manifestly charging God with injustice, and reflecting, in the strongest manner, upon his goodness, the Vulgate has corrected to the sense of our version.

[Ibid. Αὐτὸν μὲν τὸν, &c. Μὲν would not be so proper in this place, because δὲ or μέντοι does not answer to it in what follows; and though I know that μὲν is sometimes used in that manner without δὲ to answer to it, yet it never will be allowed from conjecture, contrary to all the copies. But, I perceive, you are aware of another difficulty attending this correction; which is, that μὲν will not yet complete the sense and truth; and therefore you translate καταδικάσαι, "morte [statim] multare," which it does not signify; and an adversary, with equal reason, would translate it, "morte, post longum tempus, multare;" for it signifies the one no more than the other. I believe it is better to let τὸν μὴ ὀφείλοντα stand as an oversight or inaccuracy of the writer; of which kind I am well satisfied there are several in this piece. But the greatest difficulty of this passage seems to me to be in the word αὐτὸν, which is perfectly needless, and I am pretty well certain cannot stand in that place consistently with the Greek language, unless the author had been speaking of some particular person to whom that word might be referred. This makes me think that he wrote thus: Δίκαιος δὲ ὢν αὐτὸς, δικαίως τὰ πάντα διέπεις, τὸν μὴ ὀφείλοντα, &c. according to our version, "For so much then as thou art righteous thyself, thou orderest all things righteously."]

Ver. 16. *For thy power is the beginning of righteousness; and because thou art the Lord of all, it maketh thee to be gracious unto all.*] i. e. Thy power is the foundation or basis of justice and equity, which are inseparable from it. The power of men is frequently the source and motive of their injustice; and tyrants oftenest shew their power by acts of cruelty and oppression, as if their maxim was that of the wicked one, in ch. ii. 11. "Let our strength be the law of justice." But God displays his omnipotence most chiefly in shewing mercy and pity; and though he spares many guilty nations in the universe, yet he is the same absolute Sovereign of the world; as the power of a king is no less visible, and always more amiable in reprieves and acts of mercy, than in the horrible pomp and bloodshed of executions: Nay, according to what follows in the next words, he is therefore graciously disposed towards all, because he is Lord of all; and though he may exert his absolute power how and when he pleases, yet he is the more favourable and indulgent to his creatures upon account of his dominion over them, and relation to them. We cannot have a finer or more lively instance of this than what we meet with in Jonah iv. 11. where God is introduced arguing with great tenderness in favour of Nineveh, devoted to ruin and destruction, "Shall not I spare Nineveh, that great city, wherein are more than six score thousand persons?" From the compassionate concern for the united misery of so many of his creatures, which prevailed with him, no less than their repentance, at length to avert the impending evil, we see that God is love, and that love is his very essence as Creator.

Ver. 17. *For when men will not believe that thou art of a full power, thou shewest thy strength; and among them that know it, thou makest their boldness manifest.*] Ἰσχὺν γὰρ ἐνδείκνυται ἀπισούμενος ἐπὶ δυνάμεως τελειότητι, καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις. The Arabic renders, "Declaras robur tuum his qui plenitudinem potentiæ tuæ minime credunt; inter eos autem qui norunt illam, audaciam eorum coarguis." Exactly as our version, the translators of which seem to have read ἀπισουμένοις, in the sense of ἀπιστοῦσιν, against use, and without authority. But I take the true and exact rendering of the Greek to be, "When thou art suspected, or questioned, with

respect to the plenitude of thy power, thou displayest it, or givest them a specimen of it; and as to such as know thy power (ceux qui connoissent vostre toute puissance, according to the comment of Messieurs du Port Royal) and yet act in defiance of it, thou convincest them of their boldness." And thus Grotius and Junius understand ἀπισούμενος in this place; and the Vulgate, which renders, " Virtutem ostendis tu, qui non crederis esse in virtute consummatus—et horum qui te nesciunt, audaciam traducis;" from a copy which read οὐκ εἰδόσι. This latter clause of the Vulgate, though the least perfect, is followed by Coverdale's version; and from this authority Dr Grabe seems to have inserted σε in his edition, though it is not in the Alexand. MS, nor in the other Greek copies, nor indeed necessarily wanted. [Instead of ἐνδείκνυσαι, perhaps the Vulgate read ἐνδείκνυς σὺ, " ostendis tu," tho' I think it much more probable that in the Vulgate it should be read tū and quū, i. e. tum and quum. In this verse are contained two allusions to two remarkable events in the history of Moses: The first, " When men disbelieve the perfection of thy power, thou shewest thy might," is to be explained from what is related, Numb. xi. 4. and Psal. lxxviii. 19. where the Israelites, longing for flesh, and distrusting God's omnipotence, and his ability to supply them with it in the wilderness, said, " Shall God prepare a table in the wilderness?" He smote the stony rock, indeed—but can " he give bread also, or provide flesh for his people?" Here was a fit occasion for God to display the protection of his power, and to shew his might: And accordingly, (ver. 27.) by his power he brought in the " south-west wind: He rained flesh upon them as thick as dust; and feathered fowls like as the sand of the sea." In the second instance, the Greek text, Καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις, is faulty in the editions, and ought to be, ᾗ ἐν τοῖς ΟΥΚ εἰδόσι ΣΕ τὸ θράσος, &c. " in those who do not know thee," as I had conjectured from the history, and afterwards found it confirmed by the Alexandrian MS, and the Vulgate version. For it is a manifest repetition of Pharaoh's insolent answer to Moses, Exod. v. 2. ΟΥΚ ΟΙΔΑ τὸν Κύριον, " I know not the Lord." And the words οὐκ εἰδόσι are allusive to Pharaoh's οὐκ οἶδα, and are to be understood as if the author had written, " And thou reprovest the boldness of those who say they know thee not." Dr Grabe added σε after εἰδόσι, from the Vulgate, " qui te nesciunt." I think there can be no doubt but that the author wrote so, and that σε was omitted or lost in the preceding syllable σι, because ch. xvi. 16. he writes in the same manner concerning the same thing, ἀφημένοι γὰρ ΣΕ ΕΙΔΕΝΑΙ ἀσεβεῖς, &c. " For the ungodly, who said they did not know thee, were scourged by the strength of thine arm." It is to be observed too, that the next verse depends upon, and is opposed to what is said in the latter part of this, concerning God's severity to those who say that they know him not. " But, continues he, thou judgest us (thy people the Jews) with mildness, and orderest us with great forbearance." The word ἡμᾶς is to be added after κρίνεις, as well as after διοικεῖς.]

Ver. 18. *But thou, mastering thy power, judgest with equity, and orderest us with great favour.*] The sense of this place in our version is, that God, out of regard to mankind, waves and over-rules his power for the more pleasing work of mercy; and though the frequent instances of his goodness and loving kindness are usually requited on men's part with baseness and ingratitude, yet does not the greatness of his majesty urge him to sudden revenge, nor the sense of his injured prerogative prompt him to an immediate resentment. Accordingly, punishments are called by the prophet his *strange work*, Isa. xxviii. 21. *i. e.* they are what God is not inclined to inflict, they are disagreeable to the benignity of his nature, and such acts as mens sins constrain him, as it were, to exercise. The following reflection of the very learned Dr Jackson upon this passage of our author is so judicious, that it needs no other light. " To derogate from God's power is dangerous, and to compare the prerogatives of the most absolute princes with his is more odious; yet this comparison may safely be made, that God doth not more infinitely exceed the most impotent wretch on earth in power and greatness, than he doth the greatest monarch the world hath or ever had, in mercy, justice, and loving-kindness——Nor is his will the rule of goodness, because the designs thereof are backed by infinite power; but because his holiness doth so rule his power, and moderate his will, that the one cannot enjoin or the other exact any thing but what is most consonant to the strictest rules of equity——Bad therefore was the doctrine, and worse the application or use which Anaxarchus would have gathered from that hieroglyphical device of antiquity, wherein justice was painted as Jupiter's assessor. It did not mean, as that sophister interpreted it to Alexander, that the decrees of great mo-

narchs are always to be reputed oracles of justice, and that their practices are never unjust; nor that omnipotent sovereignty alone would justify the equity of all his decrees, who was subject to rage and passion, but that justice was always ready to mitigate and temper his wrath with equity. The true Jehovah, as he needs no sweet tongue to moderate his anger, so hath he need of no such sophistry to justify the equity of his decrees." Tom. ii. p. 66. I shall only add, that διστάζων ἰσχύος in the original, which our translators and those of the Geneva Bible render *mastering thy power*, hath been considered by others as a title only, the same as *Lord of might*, or *Lord of power*, as Coverdale and all the other ancient versions understand it; and Calmet renders in like manner *O Dominateur Souverain*. St Austin's sense is the most elevated, *Dominus Virtutum*, as if it was the same with the *Lord of hosts*, or Κύριος Σαβαὼθ; or perhaps he may mean *Dominus omnipotentissimus*, as he elsewhere expresses himself, Confess. lib. i. c. 4. a superlative which seems to carry its own confutation with it; but should rather be ascribed to his zeal than inaccuracy, as if he could never carry his thoughts or expressions high enough in describing the infinity of God's attributes.

Ibid. *For thou mayest use power when thou wilt.*] This expression falls vastly short of the sense and majesty of all the other versions. The reading of Fulgentius here, who almost transcribes the Vulgate, is infinitely more magnificent, and worthy of God, *Subest enim tibi, cum voles, posse*, i. e. thou only willest a thing, and it is done. Nor is the Syriac much inferior, *Si velis, præsto est potentia*. The expression is not much unlike that of the Psalmist, "Whatsoever the Lord pleaseth, that does he in heaven and in earth, in the sea, and in all deep places." Psal. cxxxv. 6. Where the true reading, as well as the more sublime, is "Whatsoever the Lord wills, that he does." πάντα ὅσα ἠθέλησεν ὁ Κύριος, ἐποίησεν, LXX. This instantaneousness of the effect upon the act of his will, is finely expressed by St Matthew, θέλω, καθαρίσθητι, *I will, be thou clean*, ch. viii. 3. Nor are the words of our author in the original without their beauty, πάρεσί σοι, ὅταν θέλῃς, τὸ δύνασθαι. We have the very same thought, and even expression, Constit. Apost. lib. vii. c. 35. Σὺ γὰρ εἶ ὁ χρηστὸς ἐν εὐεργεσίαις, καὶ φιλόδωρος ἐν οἰκτιρμοῖς, ὁ μόνος παντοκράτωρ ὅτε γὰρ θέλεις, πάρεσί σοι τὸ δύνασθαι κ. τ. λ. Calmet seems to understand the passage in the sense of our version, viz. "Thou hastest not, having all times and seasons at thy command, to suppress the insolence of the wicked, and to punish the sinner, because thou knowest they cannot escape thee, and that thou hast it always in thy power to cite them before thee, and to deal with them according to their works; God loses nothing by waiting for the repentance of the wicked, and the wicked are no gainers by the impunity of a few years. The Sovereign Judge will at length sufficiently compensate for the slowness of his proceeding by a heavier degree of punishment."

Ver. 19. *But by such works thou hast taught thy people that the just man should be merciful.*] Ὅτι δεῖ τὸν δίκαιον εἶναι φιλάνθρωπον, i. e. "Thou temperest all thy judgments with mercy and equity, and by that mixture of mercy with justice thou teachest thy people to shew the same temper to one another." St Austin's observation upon the sinners of the old world is very pertinent; "God foreknew they would abuse the reprieve allowed them, yet he was so gracious to vouchsafe it to them, teaching us by this example, how much it is our duty to bear with those whom we know to be bad men at present, but uncertain how long they may continue so: That we should not be too hasty or rigorous in condemning or punishing them, since God himself is so merciful as to allot even to such sinners as he fore-knows will make an ill use of his forbearance, so long a space for repentance." De Catechiz. Rudib. As these two virtues are so intimately united, and have such a strict relation to each other, we may perhaps not improperly consider them in the following view, as resembling Jacob's two wives. Stern judgment is deformed as Leah, but smiling mercy is as beautiful as Rachel; justice may claim the privilege of being the first born, but mercy is always the best beloved. Like sisters should they lovingly go together, and be married to the same man; what the barrenness of the one wants, the fruitfulness of the other will supply.

Ibid. *And hast made thy children to be of a good hope, that thou givest repentance for sins.*] It should rather be, "That thou givest room for repentance for sins,—en leur donnant lieu de faire penitence," says Calmet; for God does not give, but accept repentance; and so the Vulgate reads, "Judicans das locum in peccatis pœnitentiæ," which Coverdale follows in his version. Our translators seem not thoroughly to have considered the force of the Greek word; for δίδως has another signification, and more agree-

able to this place, *i. e.* " thou allowest, permittest repentance." See Acts ii. 27. Οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν· Thou wilt not allow, or permit, thine holy one to see corruption. The Syriac seems to understand it in like manner, Filiis tuis spem fecisti: & concedis (leg. bonam spem fecisti, ut concedas) pœnitentiam delictorum. The sense of the passage is, that men may from the experience or observation of God's forbearance to punish, and the continuance of his long-suffering to sinners, presume that God is placable and forgiving, and will not be rigorous in his proceedings with them; may hopefully promise themselves, that God will favourably accept their sincere repentance, and the compensations of unfeigned sorrow and contrition, which they offer in lieu of the exact performance of their duty, and that at length their guilt will be atoned by the truest sin-offering they can present. This consideration carries a pleasing and encouraging hope with it. If God indeed judged his creatures with the utmost rigour of his justice, how should even his own children presume to hope for pardon, or to be justified before him? but when he sheweth such clemency towards his enemies, what may they not then hope for, from a God so full of goodness and mercy? and can the faithful have any greater encouragement to have confidence towards God, and assure their hearts before him?

Ver. 21. *With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?*] The sense seems necessarily to require, that this should be read in the future tense, with how great circumspection wilt thou judge, or punish, thine own children? &c. which is the rendering of the Geneva Bible. This is confirmed by the Arabic version, which reads, Sane (leg. sine) omni rigore & profundissima penetratione judicabis filios tuos. Hence it seems probable, that the true reading of the Greek is, μετὰ πάσης ἀκριβείας κρινεῖς τοὺς υἱούς σου, and not ἔκρινας, as the printed copies in general now read. [I am of opinion *Sane* is right; and that instead of πάσης, the Arabic read πάσης, *omni*.] The sense of this and the foregoing verse is, " That, if thou didst shew so much patience towards the Canaanites, ὀφειλομένης θανάτῳ, who through sins were worthy to die, as Coverdale renders, and had forfeited not only their land, but their lives to thy justice; with how much more weariness and caution wilt thou punish thine own people the Jews, with whose fathers thou enteredst into covenant, and made to them therein goodly and precious promises!" for so I chuse with the ancient versions to render *covenants of good promises*, in the latter part of ver. 21. See the like expression, Ephes. ii. 12.

Ver. 22. *To the intent that, when we judge, we should carefully think of thy goodness; and when we ourselves are judged, we should look for mercy;*] *i. e.* when we reflect upon the difference thou hast made between us and our enemies, it should teach us to remember the example of thy goodness and long-suffering, when we judge or punish others, and to imitate it by treating them in the same tender and compassionate manner. This is the sense of the Arabic versions, which reads, " ut, cum judicamus, de tua simus bonitate solliciti, eamque imitemur."— And when we ourselves are punished, we are taught and encouraged by happy experience, to put our trust in thy mercy (so Coverdale renders) and to expect a gracious deliverance from our troubles.

Ver. 23. *Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.*] Such therefore of thy enemies as lived unrighteously, ἀδίκως, and not ἀδίκους, as most copies have it, in a foolish senseless way of life, ἐν ἀφροσύνῃ ζωῆς, (which our version expresses but indifferently by *dissoluteness*, and Coverdale's by *ignorance*) having their foolish hearts darkened, as St Paul, speaking of such idolaters, Rom. i. 21. expresses it, them didst thou torment with their own abominations. The word βδέλυγμα sometimes signifies the false object of worship, and sometimes those abominable sins and filthy practices which were notorious and customary in the mysteries of the idol worship; so that these words may refer in a larger sense to the enormities and detestable sins practised in the heathen τελεταὶ, and hidden mysteries. See ch. xiv. 24, 25, 26. 2 Maccab. vi. 4. and that God, as a just punishment for such wickedness, tormented them with their own abominations, *i. e.* gave them up to a reprobate mind and vile affections. See Bishop Fell on Rom. i. 26. But if abominations be taken in the first sense, as signifying false objects of worship, it will be proper to enquire what they were, and who were guilty of such worship. The worship referred to in this place, is that of vile beasts and senseless animals; and the guilty persons must be either the Canaanites mentioned in the foregoing part of the chapter, or the Egyptians. Those who apply this passage to the Canaanites, understand it of their being tormented by hornets, ver. 8. as a just punishment,

and perhaps too εἰς ἐμπαιγμὸν, to make sport of them for their ridiculous worship. For the Philistines, and in all appearance, says Calmet in loc. the Canaanites too, worshipped flies, the god Baalzebub, particularly the people of Ekron or Accaron; see 2 Kings i. 2. where the LXX read Μυῖαν Θεὸν Ἀκκαρών. Josephus and Greg. Nazianzen confirm the same; see also Selden De Dis Syris Syntag. ch. ii. 6. who says, the name of this god was Baalzebub, Θεὸς Μυῖα, Deus Musca; and afterwards called Βεελζεβοὺλ, Deus Stercoreus, by way of derision; see Piscator and Drusius in Matt. x. 25. and Leigh's Critica Sacra, p. 65. That religious rites were paid to flies in the temple of Apollo Actius, see Ælian. De animalibus, lib. ii. Grotius and Spencer think the author returns here to the Egyptians and their abominations, mentioned ch. xi. 15, 16. And indeed it must be confessed, that this and the following verses, to the end of the chapter, resemble the argument there very much, and would come in better in that place, if that was any authority for such a transposition; for the mixing and confounding the Canaanites and Egyptians together in different parts of the chapter, without any certain marks of discrimination, renders it obscure, and, without great care, scarce intelligible. As applied to the Egyptians, the sense is, that as they worshipped beasts, God punished them by a variety of living creatures.

Ver. 24. *And held them for gods, which even among the beasts of their enemies were despised.*] Θεοὺς ὑπολαμβάνοντες τὰ ἢ ἐν ζώοις τῶν ἐχθρῶν ἄτιμα, *i. e.* according to the common acceptation of this place, they worshipped such beasts as were despised and laughed at by their enemies, the Hebrews, who in their sacrifices offered some of those very beasts which they worshipped as gods; which, in the opinion of some learned men, was purposely ordered and appointed to guard the Israelites against this idolatry. See Spencer De legg. Hebr. tom. i. p. 298. But probably our translation here is wrong, and ἄτιμα τῶν ἐχθρῶν should be neither rendered, such beasts of their enemies as were despised, nor such beasts as were despised by their enemies, as Grotius, not without some violence, expounds the Greek; but, they held for gods despicable and mischievous beasts, such as dogs, cats, wolves, serpents, crocodiles, hippopotami, and other the most odious creatures, which the poet justly calls portenta, see note on ch. xi. 15. as fit only to inspire horror. There is the like general charge, ch. xv. 18. and τὰ ζῶα τὰ ἔχθιστα are mentioned as the objects of their worship. The manner of expression indeed by two adjectives may seem particular; but this construction is not unusual in the Greek language, and is equivalent to ἄτιμα ἢ ἐχθρά. Nor am I singular in this interpretation; Calmet understands the words in the same manner, "c' est à dire, les animaux les plus vils, les plus meprisables, & les plus ennemis de l' homme." Com. in loc. [I confess, I do not understand by what construction τῶν ἐχθρῶν ἄτιμα can signify ἄτιμα ἢ ἐχθρὰ, and should be glad to see an instance of it answerable to this. The place, I believe, is faulty, the words τῶν ἐχθρῶν, or any other in their room being quite superfluous, as the sense is complete without any addition to τὰ ἢ ἐν ζώοις ἄτιμα, "esteeming as gods, creatures that are vile, even among beasts." See upon ch. xv. 18.]

[Ibid. Καὶ γὰρ τῶν πλάνης ὁδῶν μακρότερον ἐπλανήθησαν. "For they went away very far in the ways of error," says our version: But this would be ἐν ταῖς πλάνης ὁδοῖς, not τῶν πλάνης ὁδῶν. Literally it is, "For they erred farther than the ways of error;" which should mean, "They out-erred even error itself." But it cannot be imagined that the author intended, or wrote so. As the context now stands, the sense seems to require something directly contrary to πλάνης, viz. ἀληθείας, δικαιοσύνης, &c. and ἀπεπλανήθησαν. So ch. 5, 6. ἐπλανήθημεν ἀπὸ ὁδοῦ ἀληθείας. Prov. xxi. 16. ἀνὴρ πλανώμενος ἐξ ὁδοῦ δικαιοσύνης. The nearest conjecture that occurs is, Καὶ γὰρ τῇ πλάνης ὁδῷ μακρότερον ἐπλανήθησαν, "For they wandered far in the way of error."

Ver. 25. *Therefore unto them, as to children without the use of reason, thou didst send a judgement to mock them.*] Calmet understands this of the Canaanites, that as they fell into the most childish and ridiculous errors, by transferring that honour, which is due to God only, to despicable animals, such as are described, Ezek. viii. 10. which the Israelites are supposed to have taken from the Phœnicians or Canaanites, God sent upon them in like manner chastisements seemingly as ridiculous, even an army of wasps, to attack, pursue, and destroy them. And the like may be observed of the Egyptians, that God treated them as children, whom they resembled so much in their folly; for as they pursued flies and little insects, so these went after κνώδαλα ἰύτιλῆ, and were chastised with a suitable punishment. At first he played with them, as it were, sending a company, or swarms of inconsiderable flies, Exod. viii. 21. dallying with them by mock judgments, in comparison;

for so I understand τὴν κρίσιν εἰς ἐμπαιγμόν· and the author seems to exemplify this play by a paronomasia, or a correspondent allusion in the original words, διὰ τοῦτο ὡς παισὶν τὴν κρίσιν εἰς ἐμπαιγμὸν ἔπεμψας. But Philo calls such idolaters by a more odious name than children, "bestias obambulantes sub humana specie." This judgment is by the LXX styled κυνόμυιαν, Exod. viii. 21. Psal. lxxviii. 45. as if a particular species of tormenting flies was meant; but this, in both places, is a corrupt reading; the true one is indisputably κοινομυῖαν. St Jerom accordingly reads *Cœnomyiam*, and explains it by, "omne genus muscarum," and so do the other Latin versions. Aquila, in both places, renders it παμμυῖαν, and so the learned Usher understands it, calling this plague "muscarum & aliorum insectorum colluvies," ad A. M. 2513. See also De Muis on Psal. lxxviii. 45. [The testimony of Philo is clear against this emendation, Vit. Mos. i. p. 101. edit. Mang. where he gives the etymology of κυνόμυια thus, ἐκ τῶν ἀναιδεσάτων ζώων συντιθέντες τοὔνομα, μυίας ἢ κυνός. So in Athen. iii. 37. Ulpian calls *Cynulcus* ὦ κυνόμυια, by way of reproach, and in an illusion to his name. In l. iv. 14. it is by mistake written κυνάμυια· ἡ κυνάμυια Νίκιον. *Nicium* is the name of an harlot.

Ver. 26. *But they that would not be reformed by that correction wherein he dallied with them, shall feel a judgment worthy of God.*] This verse may be understood either as a moral reflection with respect to sinners in general in the future tense, "That such as will not be reformed by those gentle methods wherein God may be said only to dally with them, shall afterwards feel a heavier, and much sorer vengeance:" And this is the sense of the Greek, and of the Syriac and Arabic versions; or it may respect the persons mentioned in the foregoing verses, that they, having slighted God's milder punishments, at length experienced a judgment worthy of God. "Dignum Dei (leg. Deo) judicium experti sunt," says the Vulgate, which Coverdale servilely follows, even in this mistake, "they felt the worthy punyshment of God." Grotius says, that πειράζουσιν, which is the reading of some copies, is the true one, and that the present tense is used for the *præteritum*. In this latter sense, the observation holds true with respect to the Canaanites; for such of them as were not affected, nor brought to a right sense by the plague and persecution of hornets, suffered much sorer calamities afterwards in the wars, which Joshua waged against them, and by their final extermination. As applied to the Egyptians, the remark is as just; at first God visited them with plagues, that were rather noisome than destructive to them, (for we do not read of the death of any useful creatures, except fishes, till the plague of the murrain,) but these had little or no effect upon them; for Pharaoh, as Dr Jackson expresses it, tom. iii. p. 204. behaved himself under them like a proud and wanton humourist, and was still for experiencing a greater variety of them; God therefore visited him with more and more grievous plagues, and at length terribly completed his vengeance, and filled up the measure of their punishment, by those two unparalleled judgments, the death of their first-born, and the destruction of Pharaoh, and all his host in the Red Sea.

Ver. 27. *For look for what things they grudged when they were punished,* (that is) *for them whom they thought to be gods;* (now) *being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.*] Our translation here is so confused and so clogged with parentheses, that it is very difficult to come at the true sense of this place; and as no light is afforded us either from the old translations, Oriental versions, or commentators, we must have recourse to the Greek text itself, and from thence, obscure as it is, endeavour to find out the author's meaning. The present reading of the Greek, according to all the copies, is, Ἐφ' οἷς γὰρ αὐτοὶ πάσχοντες ἠγανάκτουν, ἐπὶ τούτοις ὡς ἐδόκουν Θεὸς, ἐν αὐτοῖς κολαζόμενοι, ἰδόντες ὃν πάλαι ἠρνοῦντο εἰδέναι, Θεὸν ἐπέγνωσαν ἀληθῆ· διὸ καὶ τὸ τέρμα τῆς καταδίκης ἐπ' αὐτοὺς ἐπῆλθε. The Vulgate renders, "In quibus enim patientes indignabantur, per hæc quos putabant Deos, in ipsis cum exterminarentur, videntes illum quem olim negabant se nosse, verum Deum agnoverunt," &c. This is very obscure; Junius is still more unintelligible, "Nam de quibus illi, quum perpeterentur mala, cum indignatione erant solliciti, de iis, inquam, quos putabant Deos, quum se iisdem puniri viderunt, verum agnoverunt Deum," &c. Vatablus renders much more clearly, "Iis ipsis rebus quas passi sunt indignabundi Chananæi, cum per ea quæ ut Deos colebant punirentur, tandem suo malo agnoverunt verum Deum esse, quem ante negabant se nosse." *i. e.* "The Canaanites being displeased and angry at what they suffered, when they were punished by those animals, whom they thought to be

gods, at length being made sensible by their misfortunes, acknowledged there was a true God," &c. This is very intelligible, and comes near the true sense; but I cannot help observing, that Vatablus omits ἐν αὐτοῖς, and ἰδόντες, which immediately follow, and are the very words which occasion all the obscurity in the original and the other versions, as they now stand. I have therefore been tempted to suspect that there is some mistake in them, and that the true reading probably is, ἑαυτὸς κολαζομένους ἰδόντες, or ἐν αὐτοῖς κολαζομένους ἰδόντες; and my reasons are as follow: 1. The Bishops and Geneva Bible both render, "when they saw themselves punished by them." 2. Junius, who, in the other part of the verse, follows the Greek literally, renders, "quum se iisdem puniri viderunt." 3. Calmet, and the Port Royal Comment, explain it in this manner, "se voyant avec douleur tourmentz & exterminez," &c. The sense then of the first part of the verse I take to be this: "For whereas when corrected only they were displeased and angry, seeing themselves yet more severely dealt with, and punished in good earnest by, or upon, account of those whom they thought to be gods, they acknowledged the true God, whom before they denied to know," &c. [The difficulty of this passage (which I believe stands here as it came from the author's pen) seems chiefly owing to the words ἐν αὐτοῖς, which are repeated (not necessarily indeed, but) by a repetition, which is usual in most authors, and to be found in the New Testament in very many places. The construction is this: Καλαζόμενοι δὲ ἐπὶ τούτοις ὡς ἐδόκουν Θεὸς, ἐφ' οἷς αὐτοὶ ἠγανάκτουν πάσχοντες [κολαζόμενοι] ἐν αὐτοῖς, ἰδόντες, ὃν πάλαι ἠρνοῦντο εἰδέναι, Θεὸν, ἐπέγνωσαν ἀληθῆ. The sense (to which the version may easily be reformed) is this: "For being punished by those very things, which they looked upon as gods, by which to suffer, they, as being their votaries, took it very ill; being punished, I say, by those, they perceived God, whom before they denied to know, and acknowledged him to be the true God: For which very purpose this severe punishment had been inflicted upon them by him." Πάσχοντες ἠγανάκτουν is ἠγανάκτουν ἑαυτὰς πάσχειν, as in Soph. Philoct. p. 408. Edit. Canter. Κὐκ οἶδ' ἑαυτὸν κτανὸν, i. e. ἑαυτὸν ἀναίρειν, "neque novit se occidere mortuum:" St Paul, 2 Cor. x. 12. Μετροῦντες ἑαυτοὺς ἐν ἑαυτοῖς συνιοῦσιν, i. e. "They do not understand, or consider, that they measure themselves by themselves, and compare themselves with (or to) themselves." Where our version in the context is very faulty: Somewhat better in the margin.] The next difficulty lies in rendering τὸ τέρμα τῆς καλαδίκης by "extreme damnation," it might have been better translated, "the utmost extent of judgment," or "the severest temporal judgment or punishment;" (though St Austin on Psal. ix. quoting this passage, understands it strictly) but I take it to be no more than ἀξία Θεοῦ κρίσις in the verse before, as opposed to παιγνία ἐπιτιμήσεως, "slight corrections which they were displeased with:" But when it came properly to punishment, when they saw themselves κολαζομένους, then they were awakened to an acknowledgment of the true God, who had thus punished them; and therefore it was that this last and most effectual method was taken with them; Διὸ καὶ τὸ τέρμα τῆς καλαδίκης ἐπ' αὐτὰς ἐπῆλθε, i. e. "when the dallyings of correction would not do, punishment in full measure was given, which had the effect." This divine vengeance when it fell so severely upon them, made them open their eyes; when they saw and felt it, then, and not before, they acknowledged him to be the true God, whom before they denied to know; and therefore, or for this end and purpose that they might acknowledge him, were they thus severely visited; not only anathematized and exterminated, but "internecione deleti," as Grotius renders, "cut off with an utter and final destruction." Comm. in loc. This is spoken in vindication of the justice of God, who does not punish particular persons or nations, without weighty reasons, and previous notices of their danger. This extreme severity therefore was at length necessary that those who had continued in wilful blindness and incorrigible obstinacy, and so were without excuse, might be convinced and made thoroughly sensible, that they had brought this damnation upon themselves, for not discovering all the while the true God, when they had such awakening means afforded them for that purpose. And thus I think a pretty good and consistent sense may be fetched from this verse, which has none at all, or a very obscure one, according to our version. Calmet understands this of the Canaanites, "that seeing themselves persecuted, afflicted, tormented by hornets, which they regarded as deities, and from whom they expected favour and protection, they were at length forced to acknowledge the God of the Hebrews for the only true God." Not that they actually on this account turned from their idolatry, but, notwithstanding the force of inveterate prejudice, were obliged to

own the superiority of the God of Israel, and by consequence that the little animals they worshipped were contemptible, less than nothing, and their religion gross superstition. Junius and many others, apply it to Pharaoh and the Egyptians, who could insolently say, when the hand of God lay not very heavy upon him, "who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go," Exod. v. 2. But when he and his people were visited by a succession of plagues and judgments, and the land was corrupted by the grievous swarms of flies, he as remarkably relents, and gives them leave to go and offer sacrifice to the Lord their God, Exod. viii. 25. But as there is no authority in history, that the Egyptians worshipped the very insects, or animals, that God plagued them with, and as this author particularly mentions their being "tormented with their own abominations," διὰ τῶν ἰδίων βδελυγμάτων; I am inclined to think with Calmet, that the Canaanites are rather here meant, and that they are spoken of through this whole chapter.

CHAP. XIII.

THE ARGUMENT.—*From the mention of the barbarous and idolatrous rites of the Canaanites, expressed in the former chapter, the author takes occasion to treat of idolatry in general, its introduction and origin; of the vanity, folly, impotence, or rather nothingness of idols, and the mischievous effects attending such a worship. He distinguishes idolatry into three sorts; that of the heavenly bodies; images of deceased princes, heroes, and benefactors, and living brute animals. The first sort he treats of in the beginning of this chapter to ver.* 10. *and from thence, to the end of the fifteenth chapter, he considers the two other. Nor is this a digression or deviation from his principal and main design, which is to exalt wisdom, piety, and true religion; and to excite a love and regard for them in all, especially princes and great men. And can this be done more effectually, than by shewing the folly and illusion of superstition, exposing the false objects of worship, and pointing out the mischiefs and unhappy consequences which a forgetfulness of ignorance of the true God leads men to.*

SURELY vain are all men by nature who are ignorant of God.] Μάταιοι μὲν γὰρ πάντες ἄνθρωποι φύσει, οἷς παρῆν Θεοῦ ἀγνωσία. That idolaters are called vain persons in Scripture is beyond dispute; see 2 Kings xvii. 15. Rom. i. 21. But how are we to understand *vain by nature?* I think if this be the true reading, it either means, that such men are naturally weak and senseless who are ignorant of God; or that they are foolish who cannot, by the light of nature, make a discovery of him. But perhaps φύσει may be a mistake here, for neither the Vulgate nor Oriental versions, nor Coverdale's translation, take any notice of it; possibly the original word was εἰσι, which they all agree in, and retain. And, the true reading of the whole sentence in the Greek may be μάταιοι μὲν γὰρ πάντες ἄνθρωποί εἰσιν, οἵτινες ἦν Θεοῦ ἀγνωσία. [Perhaps πεφύκασιν (if any change is to be made,) the first syllable having been sunk in the last of ἄνθρωποι, the foregoing word.] Calmet seems to understand by μάταιοι, *insignificant, unprofitable*, in the sense that vanity is used by Solomon in the book of Ecclesiastes. His reflection upon this place, Comm. in loc. is too just and useful to be omitted: "Without the knowledge of God, which is the first principle of wisdom, truth, and religion, all men, even the greatest, are vanity and nothing; all science is but darkness, all philosophy error and delusion. Hence St Paul renounced all other knowledge, and determined to know nothing but Jesus and him crucified, 1 Cor. ii. 2. It was the superior excellency of divine knowledge, which best discovers the nature of God, that induced Justin Martyr, after having tried all the sects of philosophers, and entered into all sorts of human learning, to relinquish them as unsatisfactory: He was at length convinced, that there is no wisdom, science, or philosophy, complete and perfect, without the discovery, knowledge, and worship of God." Dial. cum Tryph. in init.

Ibid. *And could not out of the good things that are seen know him that is.*] Τὸν ὄντα, i. e. "The sovereign Being, the only Being, or Being itself." In the first revelation which God makes of his own Being, he entitles himself, *I am that I am;* by which name the great Creator does, in a manner, exclude every thing else from a real existence, and distinguishes himself from his creatures, as the only Being which truly and really exists. The ancient Platonic notion agrees with this revelation which God has made of himself; for there is nothing, according to that, which in reality exists, whose existence, as we call it, is pieced, or made up of past, present, and to come. He only properly exists, whose existence is entirely present. Hence Plato calls God τὸ ὄν, *in Timæo*, which probably he borrowed from Moses, Exod. iii. 14. and Justin Martyr,

who once embraced that philosophy, has often the same expression. By *knowing God*, is not barely meant that there is a God, but the discovery likewise of the excellence and beauty of his perfections, his goodness, wisdom, and other attributes, which the visible world every where proclaims; for in all creatures there are such lively marks and tokens of them, that from thence we may form some, though imperfect, idea of the inexpressible and infinite perfections that are in God. For the whole extent of that which may be known of God, the τὸ γνωστὸν τῦ Θεῦ, as St Paul calls it, Rom. i. 19, 20. is manifest in the creatures, and the invisible things of God, even his eternal power and Godhead, are clearly seen in them. St Basil therefore very justly calls the world, Θεογνωσίας παιδευτήριον, "The very school where the knowledge of God is to be learned." And Clemens Alexandrinus, "the book in which we read God," using the same expressive metaphor, Strom. 6. This knowledge of the Deity from the works of nature, is what some call natural theology, and others, the ascent of the soul to God by the scale of the creatures. Nor would any injury be done to the sense, if instead of τὸν ὄντα, we read τὸν δόντα, i. e. "And, from the good things they saw, could not trace out the God that gave them;" for thus ἀγαθῶν and δόντα answer to one another, as ἔργοις and τεχνίτην do in the following line.

Ibid. *Neither by considering the works, did they acknowledge the workmaster.*] The knowledge of God was no difficult discovery, and therefore ignorance of him was not only surprising, but inexcusable; for a man need only lift up his eyes to heaven, and view the beautiful order and regular motions of the celestial bodies, to be convinced that there is a wise Author of nature, who at first created, and still preserves this system of things. St Cyprian therefore very justly observes, "Hæc est summa delicti nolle agnoscere quem ignorare non possis." De Idol. vanit. But that of St Chrysostom comes nearest this writer, ἐποίησεν ὑρανὸν ὁ Θεὸς, ἵνα θαυμάσας τὸ ἔργον προσκυνήσῃς τὸν δεσπότην κ. τ. λ. "Cœlum condidit Deus ut opus admirans dominum adorares: at alii, conditore relicto, cœlum ipsum adorarunt, id vero propter eorum ignaviam & insipientiam accidit." Hom. 25. De diabolo tentatore. Thus Cicero expresses the natural sense of mankind on this head; "Cum videmus speciem primum candoremque cœli, deinde conversionis celeritatem, tum vicissitudines dierum atque noctium, commutationesque temporum quadripartitas, eorumque omnium moderatorem solem, lunamque, & stellas eosdem cursus constantissime servantes; hæc cum cernimus, possumusne dubitare quin his præsit aliquis effector?" Tuscul. Quæst. lib. i. But it would be almost endless to transcribe the many passages that occur in his works upon this subject, particularly in his book, De Nat. Deorum.

Ver. 2. *But deemed either fire.*] It is certain there were some among the heathen who worshipped universal nature, or the system of the material world, as an entire object, and made God and nature to be the same; see Pliny's Nat. Hist. lib. ii. c. 7. And others who worshipped particular visible and useful parts of it, which was the more general, the chief of which are enumerated by this writer; and the first is the element of fire. That this was the prevailing worship in the eastern countries among the Persians and Chaldæans; see Pocock's Spec. Hist. Arab. Hyde De relig. vet. Pers. Strabo, lib. xv. Selden observes, "Tametsi multi Persarum Dii, tamen ante omnes ignis ab eis cultus, & in omni sacrificio eum imprimis invocabant." Syntag. ii. cap. 8. And a little after, to shew the very ancient worship of fire among the Chaldæans, he says, that the rabbins, by *Ur of the Chaldees*, Gen. xi. 31. understand their god *fire*; and that, according to Maimonides, it means *terra deserviens igni*. This he takes to be the *God of Nahor*, Gen. xxxi. 53. and the chief among the strange gods worshipped in Chaldæa during Abraham's abode there, Josh. xxiv. 2. We read also of horses and chariots consecrated to the sun by some of the kings of Judah, 2 Kings xxiii. and of twenty-five apostates, "that worshipped the rising sun towards the east, even in the temple of the Lord," Ezek. viii. 16. The eastern nations worshipped fire as the cause of light, and the sun in particular, as being, in their opinion, the perfectest fire, and causing the perfectest light. For this reason, in all their temples, they had fire continually burning upon altars erected in them for that purpose, and before these sacred fires they offered up all their public devotions, as likewise they did their private ones before fires in their own houses, Prid. Connect. Part. i. B. 3. As fire among these nations was a symbol of the sun, so the sun itself probably was a symbol of God, as being thought the most perfect emblem of his divinity, and to convey the most lively idea of the power, beauty, purity, and eternity of God; but at length this expressive and noble symbol was misunderstood and abused, and the

worship transferred to the sign itself from the Being represented by it. Vulcan and Vesta, in the Pagan theology, originally meant nothing but fire. Thus Ovid:

Nec tu aliud Vestam, nisi vivam intellige flammam.

And the name itself the learned have derived from אש *Ignis*. At length it was made one of the *Dii Penates*, and uncommon honours decreed to it by the appointment of Numa Pompilius.

Ibid. *Or wind.*] The four principal winds were esteemed as gods by many people, by others particular winds were acknowledged as such. The Gauls worshipped the wind *circius;* and, according to Seneca, Augustus when in Gaul, dedicated a temple to it, Nat. Quæst. lib. v. c. 17. The Egyptians adored the symbols of the Etesian and Southern winds, which were most beneficial to them, and of the utmost consequence with respect to the overflowing of the Nile. The worship paid to the winds seems, in general, to have sprung from an ancient tradition, that the winds were governed by angels set over them, and ruling in them. From what Virgil says of Æolus's presiding over the winds, Æneid. lib. i. it appears that this notion is very ancient; so that it is no wonder that in the symbolical learning and theology of the eastern nations, intelligent beings, or angels should be introduced as commanding and directing them. The Targum on 1 Kings xix. 11. as quoted by Lightfoot, expressly mentions the angels of the winds.

Ibid. *The wind, or the swift air.*] ἢ πνεῦμα, ἢ ταχινὸν ἀέρα. Grotius understands this quite contrary to our version; by πνεῦμα he understands the *air*, and by ταχινὸν ἀέρα, *the swift wind;* where it is observable, that he applies the epithet to the wind, rather than air. The Arabic version renders in like manner, "sed ignem, aut rapidos ventos aërem aut astrorum orbem," &c. as if the original reading was ἢ πνεῦμα ταχινὸν, ἢ ἀέρα. And indeed swiftness is the known epithet of the wind; hence we meet with the *wings of the wind* in Scripture, to denote their rapidity. Hence probably the Egyptians made birds the symbols of the winds, as esteeming them the most natural emblems, upon account of the great swiftness with which they cross the air. But swiftness does not seem always to belong to the air, as such, the state of which varies according to its qualities. If indeed we understand by the air, the æther, or that fine, fluid agitated, and most subtile part, which permeates the pores of all bodies, and is supposed to be the cause of all motion and fermentation, which anciently the heathens called Ζεὺς or Jupiter, ταχινὸν in this sense will not be improper. But it is generally taken here to signify the *clouds;* and this *Juno*, for so the ancients called the grosser air, was not without her adorers and votaries. Even Socrates is accused in the poet for worshipping the clouds, Aristoph. in Nub. and Juvenal charges the Jews with the same folly:

Nil præter nubes, & cæli Numen adorant.

Sat. xiv.

Coverdale's version makes the wind, or the swift air, to be the same, *Some toke the fyre, some the wynde or ayre .... for goddes.* "We know from Sanconiathon, that the Tyrians had a pillar sacred to wind, or air in motion, as well as they had to fire; built, as they said, by Usous, the son of Hypsouranias, which fire and wind they worshipped as gods." Forbes's Works, p. 199. "Hence the eagle's soaring flight, and commerce thereby with the air, brought that bird to be the emblem of air, and such as imagined a divinity in the air, in clouds, in winds, took that bird to represent their deity:" Ibid. p. 201.

Ibid. *Or the circle of the stars.*] *i. e.* The constellations, according to Calmet and Grotius; by which some understand the Pleiades; others the constellations in the Zodiac, called here, from the asterisms in it, and its glorious figure, the starry circle; many of which are known to have been worshipped particularly by the Egyptians. Selden seems to have been of this opinion, "Ægyptiis priscis Dodecatemoria signiferi θεοὶ βυλαῖοι, seu Dii Consiliarii, Planetæ vero lictores, qui accensi Solis consistorio adstent, censebantur. Teste vetere ad Apollonii Rhodii Argonauticon IV scholiaste." Seld. De Cult. extran. primord. cap. iii. But as the article is wanting before κύκλον, it may as well mean some other groupe of stars. This was a very ancient idolatry, and spread farther than most other superstitions. The Israelites are in Scripture often charged with paying their adoration to the host of heaven, i. e. to the stars, of whom the sun and moon were esteemed the leaders, which they seem to have fallen into by the infection of the neighbouring nations. This worship sprung from an early notion, that the stars were tabernacles or habitations of intelligences, which animated those orbs in the same manner as the soul of man animates his body, and were the causes of all their motions. But the planets, being nearest to the earth, and generally looked upon to have the greatest influence on this world, the heathens made choice of these, in the first place, for their gods. Hence we find Saturn,

Jupiter, Mars, Apollo, Mercury, Venus, and Diana, to be first ranked in the polytheism of the ancients, as being their first and principal deities. See Prid. Connect. Part i. Book iii. p. 140. Fol. Edit.

Ibid. *Or the violent water.*] The heathens had likewise a multitude of sea and river gods, as Oceanus, Neptune, Thetis, Triton, Nereus, &c. Homer speaks of the rivers of Troy, Simois and Scamander, as two deities. It is certain that the Egyptians esteemed the Nile as their god, called it ὁ ἱερώτατος Νεῖλος, and that they worshipped the water, above the other elements, as being, in their opinion, the principle of all things. Hence, says Philo, God first smote their water, and turned it into blood, De vit. Mos. lib. i. Suidas humorously tells the story of a famous contest between the Chaldeans and Egyptians about the strength and power of their respective deities, fire and water, *in voce* Κάνωπος· see also Shaw's Travels, where it is related; and Gregory's notes, p. 222. Tully has, in few words, comprised the several objects of false worship, "Erat persuasum etiam solem, lunam, stellas omnes, terram, mare, Deos esse."

Ibid. *Or the lights of heaven to be the gods which govern the world.*] The sun and moon were worshipped in different places by very different names; see Vossius de Orig. Idol. lib. ii. c. 5. It was the sun whom one country worshipped under the name of Baal, another of Chemosh, and others of Mithras and Osiris, which last was the name given to it by the Egyptians, among whom the sun was worshipped in the famous city of Heliopolis, which probably took its name from thence, Macrob. Saturn. lib. i. The moon was likewise worshipped under different names, as Hecate and Diana; the same was most probably the Egyptian Isis, the Assyrian Astarte, or Astaroth, and the Greek Ilithyia. Egypt was early infected with idolatry, especially of the sun and moon, as appears from Diodorus Siculus, and Lucian De Dea Syria. Though it is more probable that Babylon was the mother of this kind of idolatry, and from thence the contagion spread through Egypt, Assyria, Phœnicia, and other parts of the world. The sun was the most glorious object that ravished the eye, and it shewed itself no where more glorious than the plains of Chaldæa. Some learned men think that the tower of Babel was consecrated by the builders to the sun, as the most probable cause of drying up the mighty waters. Tenison on Idol. c. iv. who acquaints us, from Julius Firmicus, that the Egyptians expressed their devotions to the sun in this form: "Sol. Opt. Max. mens mundi, dux omnium princepsque."

Ver. 3. *With whose beauty, if they being delighted took them to be gods, let them know how much better the Lord of them is; for the first author of beauty hath created them.*] Coverdale's version of this place seems preferable, "though they had such pleasure in their beauty, that they thought them to have been goddes; yet shulde they have knowen, how much more fayrer he is that made them, for the maker of beauty hath ordened al these thynges, γε εσιάρχης, the original, the founder, the parent of beauty hath created them, "ipsamet naturæ pulchritudinis origo," says the Vulgate; nor does St Austin express this word amiss by "Pulchritudo pulchorem omnium:" Confess. Lib. iii. cap. 6. Plato, who himself calls these glorious luminaries, μέγαλοι Θεοὶ, says, that the Greeks formed the word Θεὸς from the verb θέειν, in Cratyl. for looking up to heaven, and considering the brightness and glory of the celestial bodies, running their several courses with the most wonderful harmony and order, they entertained in their minds, so very high and exalted notions of them, that they were tempted even to an idolatrous worship of them. And other learned men observe, that they gave the name of κόσμος to the world, from observing the beauty and ornaments of it. St Jerom Comm. in Jon. c. i. Cæsar assigns this as the reason of the Germans worshipping the host of heaven, "Germani Deorum numero eos solos ducunt, quos cernant, & quorum aperte opibus juvantur, Solem, & Vulcanum, & Lunam." lib. vi. De bello Gal. It is generally agreed, that the worship of these luminaries was the first idolatry; it is certain that the only kind of idolatry mentioned in the book of Job, and therefore we may presume of all others the most ancient, is the worship of the sun and moon; "If I beheld the sun when it shined," says that holy writer, "or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand (in token of adoration, and from whence indeed the very term itself is derived; see Selden De cult. extran. primord. cap. iii.) this also were an iniquity to be punished by the judge, for then I should have denied the God that is above," chap. xxvi. 26, 27, 28. This idolatrous practice of his time he opposes, by asserting God to be the Maker of these very bodies, and that "by his Spirit he hath garnished the

heavens," xxvi. 13. See Vossius De Idol. lib. ii. c. 5. Sharrock, p. 326. The inference of this writer is very just, that, instead of worshipping the heavenly bodies, which, like those of the intellectual world, were all created by God, and for him, they should rather have concluded that there was a first cause, the author and fountain of that perfection and glory, which are displayed in any, or all the creatures; see note on the latter part of next verse.

Ver. 4. *But if they were astonished at his power and virtue.*] It was a very ancient opinion, and a received tradition of paganism, that the gods had their mansions in the στοιχεῖα τῦ κόσμυ, or "the celestial bodies," and that the luminaries of heaven were all alive and instinct with a glorious and divine spirit. For the adoration they paid to the sun and moon, they paid it not to them, as mere inanimate bodies, but as intelligences, or the supposed habitations of such beings; which seems evident from this verse, addressed to the sun:

Ἥλιός θ' ὃς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούει.

We have an intimation likewise of this notion in Virgil, Æneid vi.

Spiritus intus agit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.

From this notion they inferred, that it would be a thing pleasing to the supreme God, to address themselves to him by the mediation of these glorious intelligences, which they thought so much nearer to him than themselves, and to have the greatest influence upon the world. This conceit, seconded with pretended revelations and miracles, said to be done by the στοιχεῖα, or heavenly bodies in time brought forth sacrifices to them, and images of them, by means whereof great blessings, they thought, might be procured to them through their power and influence. Maimon. De Idol. Thorndike's Epilogue, p. 287.

Ibid. *Let them understand by them how much mightier he is that made them.*] Coverdale's version is here again preferable, "or yf they marvelled at the power and workes of them, they shuld have perceaved thereby that he whiche made these thynges is myghtyer than they." For notwithstanding the regular courses of these heavenly bodies, and their dispensing life and heat, health and vigour to all the parts and products of the earth, yet they should not so entirely have depended upon their sight, nor have been so far led by their own imaginations, as to offer an idolatrous worship to beings, which a little philosophy and the assistance of improved reason might have informed them, had themselves been made, and consequently were by nature no gods. How much rather ought they, from the origin and the effects of these heavenly bodies, to have concluded and adored the infinite power and most transcendent perfections of the great Creator of them, the father and fountain of these lights, from whom they received all that is glorious or beneficial in them, and must therefore be infinitely more excellent? St Austin has some beautiful sentiments upon this head, "Si placent corpora, Deum ex illis lauda, & in artificem eorum retorque amorem, ne in his quæ tibi placent, tu displeceas——Hunc amemus, hunc amemus, ipse fecit hæc, & non est longé." Confess. lib. iv. cap. xi. 12. and in another place, from the gifts discernable in the creatures, he deduces the perfection of the giver, "Tu, Domine, fecisti ea; qui pulcher es, pulchra sunt enim; qui bonus es, bona sunt enim; qui es, sunt enim. At nec ita pulchra sunt, nec ita bona sunt, nec ita sunt, sicut tu, conditor eorum: cui comparata, nec pulchra sunt, nec bona sunt, nec sunt. Scimus hæc; gratias tibi. Et scientia nostra scientiæ tuæ comparata, ignorantia est." Confess. lib. xi. c. 4.

Ver. 5. *For, by the greatness and beauty of the creatures, proportionably the maker of them is seen.*] The Greek copies vary here; the Complut. reads ἐκ γὰρ μεγέθυς, καὶ κάλλυς, καὶ κτισμάτων ἀναλόγως, κ. τ. λ. which Junius follows, "Nam ex magnitudine, & specie, ac creatis rebus convenienter," &c. and our version, with a little alteration. The Vatican edition has ἐκ γὰρ μεγέθυς καλλονῆς κτισμάτων ἀναλόγως, κ. τ. λ. and thus the Syriac renders, i. e. by the greatness of the beauty of the creatures, the maker of them is seen proportionably, or by analogy, by comparing the creature with the Creator, the effect with the cause, as far as the difference is capable of being known *cognoscibiliter*, according to the Vulgate, and as the natures of the beings compared will admit, which probably is what Junius means by *convenienter*, and as the ratio between finite and infinite, if any such could be, will allow. St Chrysostom quotes this passage of our author, and has the following just reflection upon it; εἶδες τὸ μέγεθος, θαυμάσον τὴν δύναμιν τῦ ποιήσαντος. εἶδες τὸ κάλλος, ἐκπλάγηθι. τὴν σοφίαν τῦ κοσμήσαντος.

Ver. 6. *But yet for this they are the less to be blamed; for they peradventure err seeking God, and desiring to find him.*] Coverdale's version is

clearer; " notwythstandyng they are the lesser to be blamed that seek God, and wolde fynd hym, and yet mysse." But that of the Geneva Bible is preferable here; " But yet the blame is lesse in those that seek God, and would find him, and yet peradventure do err." A comparison is here made between the worship of the heavenly bodies, and that of statues and images. The former has most to be said in its defence, though far from excusable, because these luminaries are glorious and magnificent, have a visible and apparent beauty, and sensible virtue, power, and benefit issuing from them, and therefore are worshipped for their own sakes, and the advantages which the world receives from them. But what merit of any sort is in an image, or what pleasure or profit can be drawn from it? which at best is a representation only, and perhaps of some thing or person in itself worthless or disgraceful. If the worship therefore of the former is not to be excused, as it follows, ver. 8. the worship of the latter is much more to be condemned, because nothing is a greater dishonour to God, than to suppose him like the image of a corruptible creature, or the product of man's art or invention. There is this farther to be alledged in mitigation of their error who worshipped the heavenly bodies, that the creatures which they worshipped they looked upon to be eminent representations of the most glorious attributes of the deity: they worshipped the host of heaven, because they are visible representations of his glory and eternity; and the elements, because they represented his benign, sustaining, and ubiquitary presence. Philo compares the adoration of the sun, moon, and stars with other instances, and particularly with the worship of statues and images, and has the very same sentiments with this writer, " Peccant proculdubio," speaking of the former, " dum, posthabito principe, venerantur subditos; minus tamen a recto declinant, quam qui ligna, lapides, argentum, aurum similesque materias vertunt in statuas & simulachra," &c.

Ver. 8. *Howbeit, neither are they to be pardoned.*] [Πάλιν δὲ, but on the other hand, i. e. in answer to this objection, xvi. 23. See Taylor upon Lysias, p. 80. Edit. Lond.] Though there are these mitigating circumstances in some measure to lessen the guilt of the worshippers of the heavenly host, yet is their offence very grievous. For, to instance in the sun himself, which undoubtedly, is the most glorious and perfect, what property has he of divinity? He is neither self-existent, nor sufficient to continue his own being. And though he may warm and cherish the earth, yet can neither of the luminaries, nor both jointly of themselves, produce either corn grass, or fruit. It is therefore wisely conjectured by some learned men, that one reason why Moses, in the history of the creation, particularly mentions, that the fruits of the earth and the trees yielding fruit were produced on the third day of the creation, Gen. i. 11. and the sun and the moon not until the fourth day, ver. 14. was, to guard against the worship of them; that men might not think the influence of those celestial bodies to be the cause of the growing of these fruits, but the power and providence of God; see St Amb. Hex. lib. iv. and Philo, Περὶ κόσμ. For this was a sensible argument to the Jews and others, that these heavenly bodies which the heathens paid their devotions to, were only secondary and instrumental causes in the hand of God, and that he could have supplied mankind with all the produce of the earth without them. Nor is it without a weighty reason, that the sun, in the Hebrew language, is called *shemesh*, i. e. a minister or servant, Deut. iv. 19. Isai. lx. 20. Joel ii. 10. which very name alone should have kept all that understood its meaning, from worshipping that luminary; and yet even some Jews seem to have fallen into this idolatry, from what Ezekiel says, viii. 16. who are there reproved for turning their faces to the east for this very purpose.

Ver. 9. *For if they were able to know so much, that they could aim at the world.*] The sense which is most common and received of τοσοῦτον δύνασθαι τὸν αἰῶνα is, that if they could give so good a guess at the world, the beauty of the heavenly bodies, and the effect and influence which they have upon the earth, could dive into the secrets of nature, as the cause of winds, flux of the sea, violence of earthquakes, nature of animals, &c. might they not have discovered, by the same search of reason and happy conjecture, the Lord and Maker of the universe? For there seems less study and meditation required to know that the beautiful frame of things which we see was not by chance, or self-produced, but the work of an Almighty Creator, than is necessary to penetrate into the mysteries of the natural world, and unravel the causes of such surprising events. But probably τοσοῦτον δύνασθαι τὸν αἰῶνα is a mistake, for τοσοῦτος δύναμαι has generally, if not always, in this sense a genitive case in the most approved writers.

and therefore τὸν αἰῶνα seems wrong in this respect, as well as in regard to τούτων, which follows. The true reading seems to be τῶν ἄνω. Besides, this expression answers very well to the things mentioned in the second verse, which belong to the upper regions. Whereas αἰὼν signifies principally *duration*. Perhaps the transcribers might mistake ἄνω for αἰῶνα contracted; such abbreviations being usual in manuscripts. [In the original, Εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι, ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα, &c. The word εἰδέναι is superfluous, or worse, because of στοχάσασθαι, which immediately follows. Perhaps it was brought hither from ver. 1. For that St Austin did not find it in his copy is probable from Confess. v. 3. where he alludes to this place, thus: "Qui tantum potuerunt valere (ἴσχυσαν) ut possent æstimare seculum, quanquam ejus dominum minime invenerunt:" Whence it likewise appears, that he read στοχάσασθαι τὸν αἰῶνα, or τῷ αἰῶνος. The true reading I should have thought to have been τῶν ὑγιῶν (which is the usual abbreviation of ὑραίων) had it not been for the passage of St Augustin, who wrote before such abbreviations were in use. But, I believe, the author wrote στοχάσασθαι τῶν αἰώνων, because of τούτων which follows. So Heb. xi. 3. Πίστει νοοῦμεν καταρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ. The verb στοχάσασθαι, if no other preposition be joined with it, must have a genitive case, because the preposition κατὰ is always understood.]

Ver. 10. *And in dead things is their hope.*] i. e. in idols, which have no life, no knowledge, no sensation. It is worth observing, that the original word for an *idol* signifies vanity, a mere nothing, that which has no existence. The primitive Christians, accordingly, looked upon the heathen temples as charnel houses, esteeming their gods as dead men, according to that of Tertullian, *Mortui & Dei unum sunt.* De Spectac. c. xiii. And thus some learned men explain ἐπερώτων τοὺς νεκρούς, Deut. xviii. 11. according to the LXX, not of a mere necromancer, who consulted familiar spirits, but of one that enquires of the dead idols, which the heathens had set up in the nations round about the Israelites, in opposition to the living God: Shuckford's Connect. vol. ii. p. 398. There may be also another interpretation given of this place, which is countenanced by the Vulgate, Coverdale's, and the other ancient English versions, viz. that their hope is vain, fruitless, desperate, without any prospect of help, or remedy, like that of dead men, "inter mortuos spes illorum est," according to the Vulgate. "Ils sont, says Calmet, comme des gens reduits au tombeau, sans secours, sans esperance." As the hope of good men, or such as serve the true God after an acceptable manner, is, on the contrary, a sure and certain hope, a joyful confident assurance, a hope full of immortality, chap. iii. 4.

Ibid. *Gold and silver to shew art in.*] Χρυσὸν ἢ ἄργυρον τέκνης ἐμμελέτημα, i. e. *some device*, or *invention of art.* Coverdale's and the old English versions put the comma after silver, and understand τέχνης ἐμμελέτημα, as a distinct particular from gold and silver before-mentioned, and render "golde, sylver, and the thynge that is founde out by connynge." The Vulgate takes it in the same manner, and so does the Syriac version, and Calmet. I cannot help observing here, the very great resemblance which there is between this passage, and that of the Acts, ch. xvii. 29. Οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.

Ibid. *Or a stone good for nothing, the work of an ancient hand.*] [In the original, perhaps, it might better be distinguished, and read thus: ἢ λίθον ἄχρηστον χειρὸς ἔργον ἀρχαίας· εἴτε καὶ τις ὑλοτόμος, &c. "Or a stone, the useless work of an ancient hand: Or if a carpenter," &c. I do not see what sense εἰ δὲ can make. The word εἴτε is to be understood in the 10th verse, as if it had been written, εἴτε χρυσὸν καὶ ἄργυρον ἢ λίθον—εἴτε καὶ τις καὶ ὑλοτόμος—φυτὸν ἐκπρίσας, &c. which is an usual ellipsis: "Whether gold and silver, or a stone—or whether a carpenter, after he hath sawn down a tree," &c. ἄχρηστον ἔργον as ὠνος ἄκαρπος, xv. 4. concerning the same thing.] The antiquity of the idol was thought of great importance; its venerable rust added not a little to its divinity: Hence *adoranda rubigo* in the poet, applied to such things as time itself had, in a manner, consecrated, Juvenal, Sat. xiii. Even a stone badly cut has had a veneration paid to it, merely because it was ancient. Whole nations, says Calmet, have adored, for a succession of ages, an ancient block of marble, badly finished, or a figure in wood rotten and worm-eaten. But supposing the most complete piece of work, and that the hand of a Praxiteles, or a Phidias, stood plainly confest, yet cannot time though it may and does add a value to busts and medals, confer divinity, nor excuse the adoration paid to a piece of senseless matter, though beautified by art, dignified by a celebrated name, and recommended by the pre-

scription and authority of many ages. It may not be unacceptable, perhaps, nor foreign to the occasion, to transcribe part of an epistle wrote by St Austin to the principal inhabitants of a city in Africa, who had murdered a great number of Christians, because some of them were suspected to have taken away their god Hercules. That learned father expostulates with them upon this accident in these strong and pathetic terms: "The barbarous treatment, which ye have offered to so many innocent persons, calls for vengeance from heaven and earth. But as ye urge the affront and damage, which ye have received, against the massacre we complain of, let us state, in a few words, the injuries on both sides: You object, that your god Hercules is taken away; we are willing to make you satisfaction; we have money, stones, and workmen, ready to set about the work; they shall instantly cut you out another deity, and paint it too in like manner, and finish such a Hercules in its stead, as you shall have no reason to complain of the difference. It is thus we restore your idol, it is thus we repair your loss: Give us now back, in return, the souls of those many innocents you have murdered, and only to revenge the injured honour of a sorry lifeless piece of stone." Aug. Epist. cclxvii. ad Princip. Colon. Suffet. This instance shews the great veneration paid by the heathen to their statues, and how far superstition, or a blind devotion, will hurry men, even to sanctify murder.

[Ver. 11. Εὐκίνητον φυτὸν is translated, *a tree meet for the purpose:* As if they had read εὔχρηστον. The Compult. has εὔτηκτον; which Bos thinks ought to be εὔτυκτον. Aldus's edition reads ἐκκίνηται. Perhaps ἔκκριτον or ἐκλεκτὸν, *a choice tree*, one chosen for his purpose out of a number.]

Ver. 11, 12, 13.] The author in this and the following verses exposes, with great smartness of argument, the absurdity of image worship, by shewing their original, and the vileness of the materials of which they are made: "That an ordinary carpenter," (whom he purposely fixes upon to shew the clumsiness and inelegance of the work) "having taken from a tree cut down, what was best and most valuable, and fittest to be employed in some necessary piece of work; among the refuse, or rather the refuse of the refuse, for so τὸ ἐξ αὐτῶν ἀπόβλημα signifies, fixes upon a knotty and coarse piece of stuff, such as he could otherwise make no use of; and this he thinks good enough to make a god of." Horace, in like manner, makes himself merry with a workman, who deliberated whether he should make a bench or a god of an offal piece of wood, and at length determined it for a god: *Maluit esse Deum.* Serm. lib. i. Sat. 8. The chief part of this description is borrowed from Isaiah, chap. xliv. Jerem. chap. x. Baruch. chap. vi. and Lowth's paraphrase upon those passages in the prophets, is equally applicable here: "What an absurdity is it for a man to dress his meat, and make his god with the same stick of wood? or to think that a piece of timber hath any more divinity in it, than it had before, because it is fashioned, and carved into the figure of a man?" To give an account of the original of images, how and whence made, is alone sufficient to expose the folly of worshipping them. This argument the ancient apologists for Christianity often insist upon, to shew the absurdity of the heathen idolatry; but none of them more happily than Minucius Felix in the following words, and almost upon the like occasion, allowing only for the difference in the materials: "Quando igitur hic (Deus) nascitur? Ecce funditur, fabricatur, scalpitur: nondum Deus est. Ecce plumbatur, construitur, erigitur: nec adhuc Deus est. Ecce ornatur, consecratur, oratur: tunc postremo Deus est, cùm homo illum voluit & dedicavit;" which, in Mr Reeve's most excellent translation, runs thus: "But when, pray, does it commence divine? Behold it is cast, fashioned, and filed: Well, it is no god yet. Behold, it is soddered, put together, and set upon its legs: Well, it is no god yet. Behold, it is bedecked, consecrated, prayed to; then, then at last behold a complete god, after man hath vouchsafed to make and dedicate him." Thus Arnobius, lib. vi. who was himself once a Pagan idolater, and had, as he confesses, often asked blessings, "nihil sentiente de ligno," at length makes this just reflection upon such senseless conduct: "At quæ dementia Deum credere quem tute ipse formâris, supplicare tremebundum fabricatæ abs te Rei?" This sort of idolatry, besides its wickedness, hath something in it too very preposterous; for should not the idol rather worship the maker than the maker the image, since, in some sort, he may be considered as the creator of it? Philo has, I think, the like observation, "Certe si error placuit, pictores & statuarii magis merebantur ut divinos honores acciperent; nunc, ipsis contemptis, ea

si nihil egregium præstitissent, pro diis habentur eorum opera".

Ver. 13. *When he had nothing else to do.*] i. e. Postponing it to all other work, as thinking it of no great consequence, and then only taking it in hand when nothing better offered. Our version follows a copy which read ἐν ἐπιμελείᾳ ἀργίας αὐτῆ, which some Latin translations render, "diligentiâ otii sui;" and others, "accurato otio:" Other editions have ἐν ἐπιμελείᾳ ἐργασίας αὐτῆ, which is likewise the reading of the Alexandrian Manuscript; and this the Oriental versions seem most to favour.

Ver. 14. *Or made it like some vile beast, laying it over with vermillion, and with paint, colouring it red.*] That it was usual thus to paint, and set off their images, see Ezek. xxiii. 14. Arnob. lib. vi. And no wonder that the *lares*, or little household deities, for such this writer seems here to mean, were so adorned, when Pliny acquaints us, that the face of the image of Jupiter was usually painted with vermillion, upon festival days, and other grand occasions among the Romans: "Jovemque a Censoribus miniandum locari," that the censors hired artists for that purpose; that Camilus, and other generals, to whom the honour of a public triumph was decreed, were painted in the like manner; and that, among the Ethiopians, "Totos eo tingi proceres, huncque Deorum simulachris esse colorem." Plin. lib. xxxiii. ch. 6. and Calmet in loc.

[Ibid. *Covering every spot thereof.* Πᾶσαν κηλίδα τὴν ἐν αὐτῷ καλλαχρίσας. He had just before said καλλαχρίσας λίθῳ. Whence I imagine, that he wrote here καλλαχρώσας. Our version is not exact.]

Ver. 15. *And when he had made a convenient room for it, set it in a wall, and made it fast with iron.*] This convenient room we may understand to be a shrine, which was a sort of little chapel, representing the form of a temple, with an image in it, which being set upon an altar, or fastened in a wall, or to some other place, the idol, when the doors were opened, was represented to the worshippers as standing or sitting in state. Coverdale's, and some other ancient versions, call this a tabernacle, following herein the Vulgate, which renders "faciens ei ædiculam illo dignam," the very word used by Minucius Felix to express one of these shrines by. And in this sense, probably, we may understand the tabernacle of Moloch, Acts vii. 43. for the σκηνὴ mentioned there, was a kind of little cabinet, wherein the image of the false god was kept. And such I imagine those silver shrines to be, ναὸς ἀργυροῦς, which Demetrius made for Diana, Acts xix. 24. Isaiah likewise mentions the silver chains by which these idols were fastened to walls or pillars, xl. 19.

Ver. 18. *Humbly beseecheth that which hath least means to help.*] [Instead of ἱκετεύει, the language, I think, requires ἱκετεύειν, *sc.* ἀξιοῖ· thus: Περὶ δὲ ζωῆς τὸ (not τὸν) νεκρὸν ἀξιοῖ, περὶ δὲ ἐπικουρίας, τὸ ἀπειρόταλον, ἱκετεύειν· περὶ δὲ, &c. ἀπορώταλον seems preferable to ἀπειρόταλον, in the sense of our version, *most helpless*. In the 19th verse, instead of ἢ ἐργασίας ἢ χειρῶν ἐπιλυχίας, I would read, ἢ ἐργασίας χειρῶν, ἢ ἐπιλυχίας.] Τὸν ἀπειρόταλον, i. e. that which hath no experience at all, as our margin has it. Nannius reads, ἀποφώταλον. *egentissimum;* our version seems to follow a copy which read either ἀχρειόταλον, or ἀναπηρόταλον, any of which are more properly opposed to ἐπικουρίας than ἀπειρόταλον.

Ver. 19. *Asketh ability to do of him that is most unable to do any thing.*] Our version here manifestly follows the Vulgate, which reads, "et de omnium rerum eventu petit ab eo qui in omnibus est inutilis;" which Calmet thinks has been corrupted, and that the ancient reading there was, "de manuum eventu petit ab eo qui manibus est inutilis." And indeed the Greek, τὸ ἀδρανέσταλον ταῖς χερσὶν, favours this conjecture. I should not do justice to this writer, if I passed by the beautiful turns unobserved, which close this chapter, and cannot but strike every judicious reader. I am sensible that Arnobius, Lactantius, Minucius Felix, and many of the primitive writers, have been very large in exposing the folly of idol-worship; yet I know no occasional remarks, nor even any whole treatise purposely wrote on the subject, where this is more happily executed than in the compass of these two last verses, which alone may serve as a specimen of this writer's skill and judgment, where the contrast is so beautiful, and the contraries so happily and justly placed to illustrate each other, that a person of taste cannot but immediately discern and admire the justness and elegance of the piece. It is inferior only to some instances of the same kind in the inspired writings, particularly that well-judged opposition which we meet with in the following words of St Paul, "As deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things,"

2 Cor. vi. 8, 9, 10. see also ch. iv. 8, 9. I shall conclude this chapter with a just reflection of St Austin upon another species of idolatry, which, though less perceived, is no less fatal: "Besides the senseless sort of idolatry, which consists in worshipping brutes and images, which may easily be avoided, there is a more common and dangerous way of worshipping the work of a man's own hands, continues he, by a secret and subtile idolatry, which consecrates our own favourite wills and passions, deifying the desires of our own hearts, and giving them the preference before the will of God, and is, in other words, the adoration of our own selves; an idolatry, which is so much the more dangerous, as it is within our own breasts, and we constantly carry the favourite image about with us."

CHAP. XIV.

THE ARGUMENT.—*The insufficiency of idols further shewn from their inability to preserve their worshippers in a voyage at sea; from hence the author takes occasion to mention the first invention of a ship, the form of which probably was taken from the model of the ark; that God rules the boisterous element, and his providence steers men's course, which can save them from accidents without the use of artificial means. The original of idolatry is enquired into, ver.* 14. *and some conjectures in the verses following, from whence probably it might take its rise. The chapter concludes with the abominable rites attending upon it, and the scandalous vices introduced by it.*

[Ver. 2. *AND the workman built it by his skill.* Τεχνίτης δὲ σοφίᾳ καλεσκεύασεν. In the Alexandrian MS, τεχνῖτις δὲ σοφία καλεσκεύασεν. Which reading is much more agreeable to the style of this author.]

Ver. 3. *But thy providence, O Father, governeth it.*] As men had likewise their tutelar deities and favourite idols, which were thought to preside over the sea, and able to assist them in their voyages, the author shews the absurdity of idol-worship in this particular also, that neither the strongest ship, built by the most skilful workman, nor the rotten images that are sometimes in it, or carved upon it, probably of Neptune, Castor and Pollux, &c. are sufficient to procure a man a safe voyage, but the overruling providence of the true God only ἡ δὲ σὴ, πάτερ, διακυβερνᾷ πρόνοια, which is a proper technical sea term, and means, that God's providence steers and guides the ship. That particular deities were supposed to superintend sea affairs appears from an old inscription upon the Pharos built by Sostratus, mentioned by Pliny, Nat. Hist. xxxvi. 12. and Strabo, lib. xvii. which is quoted by Dr Hody, De Bibl. Text. Orig. p. 87. and is as follows:

ΘΕΟΙC CΩΤΗΡCΙ
ΥΠΕΡ ΤΩΝ ΠΛΩΙΖΟΜΕΝΩΝ.
DIIS SERVATORIBVS
PRO NAVIGANTIBVS.

Gruter has an inscription upon the same occasion to Castor and Pollux,

ΘΕΟΙ ΜΕΓΑΛΟΙ ΔΙΟCΚΟΡΟΙ ΚΑΒΕΙΡΟΙ,
CASTORI ET POLLVCI DIIS MAGNIS.
Grut Inscript. xcviii. p. 13.

But the most remarkable is that of Jupiter Urius Bosporanus, published at first by Wheler and Spon, and afterwards more correctly by Chishul, who engraved a copy of the stone, which was brought from the Bosphorus into England in 1731, and was afterwards among the curiosities of Dr Mead's library. The age of it appears from the name of the statuary, Philo, son of Antipater, being mentioned in it, who lived under Alexander the Great, see Plin. Nat. Hist. xxxiv. 8. And the statue likewise is taken notice of in succeeding ages by Cic. in L. Pisonem, in Verrem, and by Dionysius Byzantinus, and other ancient geographers. The inscription, in the common way of writing, is as follows:

Οὔριον ἐκ πρύμνης τις ὁδηγήτειρα καλέιτω
Ζῆνα, καλὰ πρετόνων ἱείον ἐκπλάσας.
Εἴτ' ἐπὶ Κυανέας δίνας δρόμῳ, ἔνθα Ποσειδὰν
Καμπύλον εἰλίσσει κῦμα παρὰ ψαμάθοις,
Εἴτε κατ' Αἰγαίην πόντιε πλάκα νόσον ἐρυνῶν,
Νέισθω, τῷδε βαλὼν ψαιρὰ παρὰ ξοάνῳ.
Ὧδε τὸν εὐάνεμον ἀεὶ Θεὸν, Ἀντιπάτρου παῖς,
Στῆσε Φίλων, ἀγαθῆς σύμβολον εὐπλοίης.

Thus rendered by Dr Ashton:

Urion inclamato Jovem comitemque ducemque
Navita, cum ventis pandere vela parat.
Sive ad Cyaneas immani in vortice petras
Tendat, ubi horrificis æstibus unda fremit;
Sive iter Ægæi scopulosa per æquora tentet,
Tutus, ubi huic statuæ liba sacrarit, eat.
Huncce Deum hîc posuit nautis lætabile signum,
Præsidiumque Philo, filius Antipatri.

That the sailors, in their distress in a tempest, used to cry for help to their false gods, and even implore the mercy of the sea itself, appears from Erasmus's Naufragium, where they cry out in their fright, "O clementissimum mare, O generosissimum mare, O formosissimum mare, mitesce serva;" where the epithets made use of

are too soft for that boisterous element, but are intended as compliments to bespeak its favour. But a more remarkable instance, and which I shall, for its greater authority, chuse more particularly to mention, is what occurs in the prophet Jonah, ch. i. where we read that the "Lord sent out a great wind into the sea, and there was a mighty tempest in it, so that the ship was like to be broken; then the mariners were afraid, and cried every one unto his (false) god," ver. 5. But notwithstanding their prayer to these pretended deities, and their rowing hard to bring the ship to land, the text acquaints us that they found no help, the sea continuing tempestuous against them, till they cried out unto the Lord Jehovah, the God of heaven, the only true God; and then the sea, at his command, ceased from her raging. This unexpected escape so affected the mariners, that from thenceforth "they feared the Lord exceedingly," ver. 16.; being convinced of his power and greatness, which appeared both in raising the storm, and so suddenly laying it. But the divine power over that unruly element never appeared more signally, than when our Saviour said to it, "Peace, be still; and immediately there was a great calm," Mark iv. 39.

Ibid. *For thou hast made a way even in the sea, and a safe path in the waves.*] This may either mean in general, that God giveth a safe and secure passage over the sea to the faithful that depend upon, and cry unto him; or it may mean, that God made a safe way for his favourite people the Israelites to go through the Red Sea on foot, which seems the most probable interpretation, because this sentence seems borrowed from Psal. lxxvii. 19. where the words are almost the same, "Thy way is in the sea, and thy paths in the great waters;" which the best interpreters refer to the same occasion.

Ver. 4. *Shewing that thou canst save from all danger; yea, though a man went to sea without art.*] Greek ἐκ παντὸς, *by any means*, the word τρόπῳ being understood. Θεῷ θέλοντος κἂν ἐπὶ ξύλου σκέους.] Ἵνα κἂν ἄνευ τέχνης τις ἐπιβῇ. Ἐπιβῇ seems to require something after it; and σκοίν, ver. 1. is too far off: I think the true reading of the Greek is either νῆα κἂν ἄνευ τέχνης τις ἐπιβῇ, and thus the Arabic interpreters translate, "ut quispiam sine ulla arte lignum abjectum conscendat," or ἄλα κἂν ἄνευ τέχνης τις ἐπιβῇ; and thus Calmet takes it, "vous pouvez sauver de tout peril quand on s'engageroit même sur mer, sans le secours d'aucun art." Comm. in loc. and the Vulgate itself so understands it, "etiamsi sine arte aliquis adeat mare;" [The fault of this passage is in the word ἵνα, which makes no sense. The Alexandrian has ἵνα κἂν ἄνευ. It should be ἡνίκα κἂν ἄνευ τέχνης, &c. of which the Vulgate is the verbal translation, "etiamsi sine arte," &c. "Yea, though a man should go on ship-board even without skill."] Art or skill is not always successful, nor indeed always necessary on ship-board, or at sea; not always successful, as appears from the instance of the mariners in Jonah, and because there are many shipwrecks, notwithstanding the skill of the best pilots; nor always necessary, because God can save without the use and assistance of secondary means; as in the Israelites safe passage through the sea; or contrary to the known laws of nature, as when St Peter, at Christ's command, walked upon the sea. And though the pilot should have little or no skill, or, like Palinurus, should, by some accident, fall overboard, yet God's power can preserve from danger, when the ordinary and usual means fail. Or, should the violence of a tempest render all art and management ineffectual, and at length force the ship upon rocks, so that nothing but instant death is apprehended, God can, even in this extremity, unexpectedly succour the miserable, by an unforeseen interposition of his providence; as he has done upon many occasions, well attested in history. One cannot read the description of St Paul's voyage, and of that sad tempest, Acts xxvii. when neither sun nor stars in many days appeared, when they were forced "with their own hands to cast out the tackling of the ship, so that all hope of safety was then taken away;" nor reflect upon the ensuing shipwreck of him and his companions, and their very surprising and happy escape to land, *some on boards, and some on pieces of the ship*, without discerning the hand of God in their wonderful preservation, which then is most visible and distinguished, when hope is desperate, and art ceases. [The passage in the Acts is not a right translation in our version, because *boards* (σανίδες) are *pieces of the ship*. You will observe that in the Greek it is not, ἐπί τινων τῦ σκοίν, but ἐπί τινων τῶν ἀπὸ τῦ σκοίν.]

Ver. 5. *Nevertheless thou wouldest not that the works of thy wisdom should be idle.*] These words may either mean, that God not only displays his power at sea, but also his wisdom is visible there, particularly in the make of a ship, and in the art of navigation; for God may very properly be said to have taught men these, as he first gave the model of a ship when he instructed Noah to

build the ark after such a particular form; and from thence, or by that pattern, men first attempted to build ships, and to sail in them on the surface of the waters. The heathens indeed have given the honour of this invention to different persons, some to Jason and the Argonauts that sailed to Colchis to fetch the golden fleece, some to Neptune, others to Atlas, or Minerva, some to the people of Crete, and others to the Phœnicians. But hence, or from the plan communicated to Noah, we may, with more certainty, derive it; and here we should fix the epoch, or first original of navigation. Or the meaning may be, that God would have a commerce and correspondence carried on even amongst the most distant nations, by a traffic and exchange of their several products and commodities; that the abundance of some might be a supply for the others want, that so none of the good things which God has so liberally provided for the comfort and conveniency of life, might be idle, i. e. useless and superfluous, and therefore, or for this purpose of a mutual intercourse, men undertook long and dangerous voyages, encompassing both sea and land to establish commerce, and to circulate what might be necessary or wanting. We meet with the like observation among the fragments of Philo, ἄξιον θαυμάσαι θάλασσαν, δι' ἧς, κ. τ. λ. "Beneficio maris terræ regiones sibi invicem commutationes bonorum pendunt; atque tum ea, quibus carent, accipiunt; tum ea, quibus abundant, remittunt."

Ibid. *And therefore men commit their lives to a small piece of wood.*] Seneca has the like expression:

Audax nimium, qui freta primus
Rate tam fragili perfida rupit,
Dubioque secans æquora cursu
Potuit tenui fidere ligno.

And indeed the poets in general are full of beautiful sentiments on the occasion, but none so jocular as Juvenal:

I nunc, & ventis animam committe dolato
Confisus ligno, digitis a morte remotus
Quatuor aut septem, si sit latissima tæda.
Sat. xiv.

Which Ovid has as fully and more seriously described in the following short verse:

Tam prope nam lethum, quam prope cernit aquam.
De Ponto, lib. ii.

No wonder, therefore, that persons of the greatest courage have trembled at the nearness of the danger; and that the great hero Æneas himself was in such a panic, in the violent storm mentioned in the first Æneid, especially as the heathens had a notion that the soul was fire, and might possibly be extinguished by the waters. But the description of the inspired poet exceeds all others in majesty and terror, "They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble," Psal. cvii. 26. This is exactly in the strain of Virgil:

Tollimur in cælum curvato gurgite, & idem
Subducta ad manes imos descendimus unda.
Æneid. lib. iii.

Ver. 6. *For in the old time, when the proud giants perished.*] Καὶ ἀρχῆς γὰρ ἀπολλυμένων, κ. τ. λ. [Perhaps ἀπ' ἀρχῆς, as ver. 13.] I think this, which is the present reading of all the Greek copies, a mistake, probably καὶ ἀρχὰς γὰρ ἀπολλυμένων, κ. τ. λ. is the true reading. "Ab initio cum perirent superbi Gigantes," &c. as the Vulgate has it, i. e. when the old world, through excess of wickedness, perished by water. But why are the giants particularly mentioned, when the text in Gen. vi. 12. says, "that all flesh had corrupted his way upon the earth?" The answer is, that by a known figure of speech, a part here is put for the whole; and those giants are principally mentioned, as being the ring-leaders, and the most flagrant examples of wickedness. For by the word *giants*, we are to understand, not only men of uncommon stature, but violent and bloody men, who filled the world with rapine and murders. Hence some of the ancients explain the word γίγαντες by βίαιοι, violent men; and some by ἀσεβεῖς, wicked men. They are here called ὑπερήφανοι, which may mean not only their being proud upon account of their size, but, which is a general consequence, their being overbearing by reason of their great strength. We may likewise understand by *perished*, their perishing by an everlasting destruction: for the ancient name for *hell*, among the Jews, was, *cœtus gigantum*, and there are many texts of Scripture that seem to lead to this sense. Job xxvi. 5, 6. in the Hebrew and Vulgate. Prov. xxi. 16. See also Mr Mede's 7th Disc.

Ibid. *The hope of the world governed by thy hand escaped in a weak vessel.*] Coverdale's, and the other ancient English versions apply these words to the ship, and not to the persons in it, rendering, "He, in whom the hope was left to increase the world, wente into the shyppe, whyche was governed thorow thy hande:" and so the Vulgate understands it, and the Arabic. Our version follows the Greek.

Ibid. *And left to all ages a seed of generation.*] [ἐν γενεῇ; *to the world.*] When the earth was purged from a deluge of sin by a deluge of water, that there might be some living witnesses of the world's being thus destroyed; and that the memory of such an instance of God's justice, power, and hatred of sin might be preserved to succeeding ages, Noah and his family, upon whose safety likewise the future encrease and peopleing of the world again depended, and therefore here properly called the hope of it, were preserved in the Ark from perishing by the water, and by God's command he preserved some few individuals of every species, to repair the almost universal loss, and by a new progeny renew the face of the earth, which is the seed of generation here meant. According to the ancients, only Deucalion and Pyrrha survived the flood, and in these they placed the growing hopes of the world: thus Ovid,

Nunc genus in nobis restat mortale duobus.

Plato and Lucian call those few persons who remained alive ζώπυρα, *i. e.* live coals, who were to rekindle, the vital flame, and continue the human race. When Noah went out of the Ark, God blessed him, and his sons, *i. e.* he renewed the blessings bestowed before upon Adam, saying, as after a new creation, encrease and multiply; nay, it is very observable, that God repeats this blessing twice, Gen. ix. 1, 7. to denote as well its greater certainty as universality. "Noah, says Theodoret, was now the seed of mankind, the new root of human nature, and, as it were, a second Adam; accordingly God confers upon him the same benediction, as upon the father of the former world." Quæst. in Gen. 53. As Noah stood thus as it were in the place of Adam, so St Chrysostom observes of Noah, that he repaired the loss of dignity sustained by Adam's fall, and obtained, from the divine goodness, some external privileges Adam had lost; and, as an instance of this, he alledges the return of the savage world in the ark, to that submission, which, according to the divine appointment, they paid to the first man before the fall. Homil. 25. in Gen.

Ver. 7. *(For blessed is the wood whereby righteousness cometh.)*] *i. e.* Blessed is the wood which serveth for good and righteous purposes, and blessed is the Ark in particular which preserveth so good a man as Noah was (for blessedness in scripture is applied to things as well as persons that contribute to any good work) for he was a great instance of the righteousness which is by faith, and as such is numbered among the heroes in the xith to the Hebrews; he was also a remarkable preacher of righteousness to the old world, warning them, for an hundred and twenty years, to escape the general danger and destruction that threatened them; and, in his family, the true religion was preserved, particularly in Shem, who was the root of the divine peculium, in the postdiluvian, as Seth was in the antediluvian world. But I cannot think that these words are spoken prophetically of the cross, or that they any ways allude to it; that they may be applied to it by way of accommodation, and have actually been so applied by several of the fathers, particularly St Cyprian, Justin Martyr, Ambrose, Austin, Chrysostom, Clemens Alexandrinus, &c. I readily grant, and indeed such a comparison seems easy and natural; for, referring this passage to the ark spoken of in the foregoing verse, to which undoubtedly it originally and primarily relates, this Ark of wood may, in a secondary sense, be considered as a type of the church, and of that salvation, which true believers shall in all ages obtain by faith in a crucified Saviour, who in the Old Testament is called the Lord our righteousness, Jer. xxiii. 6. Some have understood this passage of our author of the punishment of notorious offenders, that the wood upon which such sinners suffer, and which is the adjudged instrument of justice and vengeance, is blessed, as doing service to the public, by the exemplary dispatch of such as are not fit to live. But this interpretation seems forced.

Ver. 8. *But that which is made with hands is cursed.*] Something is here omitted or must necessarily be understood; for it is not true that every thing that is made with hands is cursed, for then the ark itself would be cursed; I conceive, therefore, that graven images should be supplied, Cursed is the graven image which is made with hands. But this likewise must be understood with some limitation, for the bare making of an image is not in all cases to be condemned: for, besides that Moses calls this art one of the gifts of God, that act of God in giving orders for the brazen serpent to be made and set up, and the cherubim to be placed over the mercy seat, shews, that the bare making of images is not unlawful. Accordingly the writers of the decalogue do not understand the second commandment, as if it forbad the making of images in general, but the making them with a design to represent the Divine Majesty, or to worship and kneel before them. The sense, therefore of this passage seems to be, that the image, which is made with an intent to be wor-

shipped, and by which cometh unrighteousness, is accursed. And the reason of its being accursed, is, from the great, I should say infinite, disproportion that there is between an image and the Divine nature; and that being corruptible it should be accounted God. If the insensible wood, or image, then is cursed, no wonder that the maker of it should be so in an equal, or greater degree, as it follows in the next words. [But upon examination, nothing appears to have been omitted. This verse answers to verse 2. Ἐκεῖνο μὲν γὰρ ἔρεξις—τὸ χειροποίητον δὲ, &c. Read the eight first verses without stopping (the seventh being put in a parenthesis) and the connection will clearly appear. At the same time observe, that τὸ χειροποίητον here signifies an idol, without any regard to the etymology of the word, which, in strictness and propriety of speech, may signify a ship as well as an idol, they both being made with hands. So γλυπτὸν signifies any thing that is carved or engraven; but the LXX apply it to a graven image, made with a design of being an object of religious worship. Levit. xxvi. 1. Οὐ ποιήσετε ὑμῖν αὐτοῖς χειροποίητα, οὐδὲ γλυπτά.]

Ibid. *As well it, as he that made it.*] This is agreeable to Scripture, which says, "Cursed is the man that maketh any graven or molten image, and putteth it in a secret place, *i. e.* privately worships it; for it is upon account of its being worshipped, that it is there called an abomination unto the Lord, Deut. xxvii. 15. Nor is it particular to the Scripture only, to denounce and execute vengeance upon the idol-maker, even the poets, when they give us an account of Prometheus's vanity, tell us, at the same time, how their Jupiter vindicated his honour, by the severe punishment inflicted upon the insolent offender. I think this verse and the context would be more perfect, if the worshipper, who is the principal, if not the only offender, had been inserted. For the idol itself is senseless and inanimate, or, as St Paul, in one word, well expresses it, is *nothing*, and therefore, as such, cannot be the object of punishment, but the person who sins by it; which is Capellus's objection against this place; and as to the statuary that makes the idols, how far he is faulty, the following lines of Martial will inform us:

Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos; qui colit, ille facit.

So that as he alone turns images or pictures into idols or false gods, who worships them, he should have been chiefly taken notice of as most obnoxious to the divine displeasure. As it is the worship therefore that makes properly the idol, possibly the idolater may be included in the maker, and is the ὁ ἀσεβῶν in the next verse, and thus Calmet says it may be understood, "Le faux Dieu, avec celui qui lui rend un culte sacrilege." Comm. in loc.

Ver. 11. *Therefore even upon the idols of the Gentiles shall there be a visitation.*] This may be taken in two senses, according as we understand the term *idol*, which may either mean the material image, or the false god represented by it. But it may be asked how a visitation or punishment can properly come upon the idol which is inanimate? The Chaldee paraphrase upon Exod. xii. 12. will explain this, where the judgments threatened upon the gods of the Egyptians are expressed in the four following instances, "Idola fusilia liquefient, Idola lapidea resecabuntur, Idola testacea fient minuta frustra, Idola lignea fient cinis." And that the images of their god Apis, and their other deities, were thrown down by an earthquake when their first-born were slain, St Jerom asserts, ad Fabiol, from Jewish tradition, and Artapanus in Euseb. lib. ix. de Præpar. The like example was made of Dagon by the virtue of the divine majesty appearing on the ark, for he fell before it, and lay on the ground, a headless idol, and a senseless trunk. Or it may mean, that the demons and evil spirits, which inhabited these idols, and from thence gave their delusive oracles, shall be detected and dispersed. St Cyprian speaks of them in after times as thus visited, "Hi adjurati per Deum verum a nobis, statim cedunt, & de obsessis corporibus exire coguntur—videas illos nostra voce & operatione majestatis occultæ, flagris cædi, igne torreri, incremento pœnæ propagantis extendi, ejulare, gemere, deprecari." De Idol. vanit. The prophets, in many parts of their writings, foretel that there shall be a final period put to idolatry, Isaiah ii. 18. Zech. xiii. 2. Jerem. x. 15. where the prophet, speaking of idols, says, according to the LXX. ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται, an expression which has a near resemblance with that of this writer; and in ver. 11. he has the same threatening, but in the Chaldee language, as the learned observe, see Witsii Exercit. in Symb. Apostol. p. 125. Poli Synops. in loc. that the Jews being thus prepared against the attempts of the idolatrous Babylonians, might be better able to answer them in their own language.

Ibid. *Because in the creature of God they are become an abomination.*] The sense seems to be, that idols are an abomination by the abuse of

some of God's creatures; for whatever be the matter of their idols, whether gold, silver, stone, or wood, things otherwise harmless and useful are perverted by this misapplication of them to idolatrous purposes; and, on this account, God will shew his displeasure and resentment even against such insensible things. [Ἐν κτίσματι Θεῦ, sc. ὄντα, "being of God's creation, or, God's creatures, the same as, ἐκ κτισμάτων Θεῦ· which would have been clearer.]

Ver. 12. *For the devising of idols was the beginning of (spiritual) fornication.*] In the language of Scripture, idolatry is represented as a sort of fornication or adultery; and the worship of false gods is called *the going a whoring after them,* Levit. xvii. 7. Ezek. xxiii. 30. Hos. iv. 12. ix. 1. Hence the idolatry of the Jews is expressly called *uncleanness*, because it was an alienation of the hearts and bodies of them from the God of Israel, who had chosen that church as his spouse. And when the Jews were at length brought off from this sin they represented the idolatry of others under the name of fornication, John viii. 41. Our version, it is plain, takes it in this sense, by calling it here *spiritual fornication*, though none of the other versions so confine the sense, or take any notice of the word *spiritual.* And indeed the observation is equally true of fornication strictly so called; for the heathen idolaters were likewise the most infamous fornicators, and their hidden mysteries were little else than acts of uncleanness, a melancholy detail of which follows in the conclusion of this chapter. Tertullian's words are very observable, who joins these vices as if they were inseparable. "Quis immundis spiritibus operatus, non conspurcatus, & constupratus incedit?" De Idol. c. 1. And St Peter, describing the vicious customs of the Gentiles, says "that they walked in lasciviousness and lusts, and abominable idolatries, 1 Pet. iv. 3. To these impurities they were led by the traditional accounts of the lewd amours of their false gods; and when once men began, as it were, to consecrate crimes by the authority of their gods, there was nothing which they did not commit without scruple and without shame, under the shelter of their example. "Ego Homuncio non facerem?" Eunuch. Act. iii. Sc. v. was therefore but a natural conclusion, when the great thunderer was known to have committed a rape, and authorise the same villany.

Ibid. *And the invention of them the corruption of life.*] As the practice of idolatry was attended with impurities of all sorts, and particularly with unnatural and shameless uncleanness, it is very properly here called φθορὰ ζωῆς, the corruption of life. That φθορὰ signifies corruption through lust, is evident from many places of Scripture where it is so used, particularly in the epistles of St Paul and St Peter; it is so taken by Ignatius, and other ancient ecclesiastical writers, and Philo, who ranks it with fornication and adultery: and as a branch of great uncleanness, ranks it among other instances of transgression, which are a breach of the seventh commandment. Phil. de Spec. Leg.

Ver. 13. *For neither were they from the beginning, neither shall they be for ever.*] The most ancient idolatry was, undoubtedly, the worship of the heavenly bodies; but as ancient as this was, we read nothing of it certain, and which may be absolutely depended on, before the deluge; nor are learned men, in general, agreed, that it was one of those pollutions which defiled the old world. And indeed there were many causes which might prevent the sin of idolatry so early; as, the infancy of the world, from the creation, the memory of which must be still fresh; the longevity of the Antediluvians, of Adam, Seth, and the rest of the holy line, who could, and did most probably inculcate and deliver to their families, what themselves were so abundantly assured of with respect to Almighty God's being and oneness. Add to this likewise the appearance of the Λόγος, or *Son of God*, to Adam and others. See Tenison on Idol. p. 39. The worship of images came in much later; the earliest account we have of them is, probably that of Laban's teraphim, Gen. xxxi. or his penates, as they are thought; see Selden De cult. extran. primord. cap. iii. It appears from Varro, that the Romans had subsisted above an hundred and seventy years before they had any images, but they were idolaters long before that time. Tarquinius Priscus is first thought to have introduced them from the Greeks; see August. De Civ. Dei, lib. iv. 31. Thorndike of the Laws of the Church, p. 289. Our author intimates, that the custom of worshipping dead men for gods contributed to it, ver. 15. the date of which may be fetched from history. And as to polytheism in general, one knows from thence the epoch and original of all the false gods, when Jupiter, Hercules, Neptune, &c. first commenced deities, and on what account; so that idolatry may be looked upon as of late date, compared to the most ancient and true religion, which has always subsisted, and

will always continue in the world. And as God hath already blotted out the very names of many of the heathen idols, it may be looked upon as an earnest of the utter destruction of the rest.

Ver. 14. *For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.*] Vain and proud men, not content with common honours, aspired after divine, and affected to be called gods; and, from a principal of vanity and self love, would have their images erected and adored, proposing immortality to themselves from hence; but their expectations have been frustrated, and their images of no long continuance. Our translators render it in the future tense, as prophetical of what should happen hereafter; but the original expresses it by the time past, διὰ τοῦτο σύντομον αὐτῶν τέλος ἐπινοήθη. The Arabic assigns here the same reasons for such ambitious attempts, "Cumque propterea finis illorum sit brevis, hinc idola excogitarunt;" "That idols were invented as a sort of artifice to prolong the shortness of their lives. The Vulgate takes κενοδοξία in the nominative case, and renders "supervacuitas hominum advenit in orbem terrarum, & ideo brevis illorum finis est inventus," understanding it probably of the sin of our first parents: But Dr Grabe, who has θάνατος in a parenthesis, is more explicit, viz. that death entered at first into the world through man's ambition, and, on that account, they lost their intended immortality, and a period was fixed to human life. This indeed appears to be the sentiment of our author in several places, chap. i. 16. chap. ii. 23. but that sense does not seem so agreeable to the context.

[Ver. 15. *For a father afflicted with untimely mourning, when he had made an image of his child soon taken away, now honoured him as a god, which was then a dead man.* In this verse the words τῷ ἀφαιρεθέντος τέκνῳ are capable of three different constructions: either, 1. with εἰκόνα, as in the edition and our versions: or, 2. with πένθει: or, 3. with πατρί. But the word τεκοῦν seems to be impertinent and to be rejected, as in ver. 20. τὸν πρὸ ὀλίγου—ἄνθρωπον, νῦν σέβασμα ἐλογίσαντο.] The author here points out the beginning or source of a particular species of idolatry, viz. that a father having lost, by an untimely death, a dear son, causes the image of him to be made to perpetuate his memory, which is adored by himself and domestics. At first this was intended only to solace grief, by an imaginary, or representative presence of him that was dead, but that tender respect which parents bear to their children encreasing after their death, and a certain impotent desire joined thereto of still enjoying their companies whom they so dearly loved, together with a fond persuasion that the dead were in a capacity of knowing and accepting such ceremonious instances of love and respect, put them upon procuring sacrifices, and other acknowledgments of divine honour to be publicly assigned them after death; and at length a civil respect terminated in superstition and idolatry. Thus St Cyprian, "Inde illis instituta templa, inde ad defunctorum vultus per imaginem detinendos expressa simulachra, quibus & immolabant hostias, & dies festos dando honores celebrabant. Inde posteris facta sunt sacra, quæ primis fuerant assumpta solatia." De idol. vanit. Cicero is a celebrated instance of the very fond affection of a parent for a deceased child. He had a mind to perpetuate the memory, and consecrate the virtue of his favourite daughter Tullia by a temple, the most ancient way of doing honour to the dead that had deserved well. We have her Apotheosis in the following words; "Te omnium optimam, doctissimamque, approbantibus Diis immortalibus ipsis, in eorum cœtu locatam, ad opinionem omnium mortalium consecrabo."—De Consol. see also Lactantius, De falsa Rel. lib. i. 15. and the writer of his life, vol. ii. p. 378. Not unlike our author's account is what Diophantus the Lacedæmonian mentions of Syrophanes the Egyptian, whose grief was so excessive for the death of his only son, the designed heir of his immense fortunes, that he ordered an image to be made of him, as a sort of relief and comfort to him under his distress; that his servants and dependants, to flatter their master, used to crown the image with flowers, to burn incense to it, and to fly to it as their deliverer, "Quasi salutis certissimo collatori," after the commission of any great fault. Fulgent. Mythol. lib. i. and, according to him and the Etymologists, εἴδωλον is so called *quasi* εἰδοδύνη, i. e. *doloris species*. And that in Scripture, *idols* and *sorrows* are expressed by the same word in the Hebrew, see Selden. de cult. extran. primor. cap. iii. So that our author's account is not quite singular, nor so much to be condemned as Calvin, Instit. lib. i. c. 11. and Capellus have represented it, Strict. in lib. Sap. For the design of this writer was not to set down all the sorts of idolatry, nor the original and order of each in point of time; he did not mean this as the only, or the first source of all idolatry; nor does he exclude, or deny, that there

are others more ancient, which he himself mentions in some of the foregoing chapters. His design here is only to shew the ridiculousness of idolatry, and the folly of idolaters; and this he has sufficiently done, by shewing the rise of some of them in some very remarkable instances; see Calmet's Diction. in voce IDOLATRY, and his Dissertation sur l' Origine de l' Idolatrie.

Ver. 16. *And graven images are worshipped by the commandments of kings,*] or *tyrants*, as the marginal reading is. And thus Coverdale renders, "Tyrantes compelled men by vyolence to honoure ymages;" which seems preferable, as it suits better with the character of the latter; for a good king will rather labour to establish virtue, which is his best image, a stamp more honourable than any upon the most valuable coin, or even than art itself can reach. We cannot have a fuller proof of the vain-glory of a tyrant, than in that worship which Nebuchadnezzar ordered, upon pain of death, to be paid to the golden image, which in the province of Babylon he had set up, Dan. iii. Nor had Darius's decree less vanity in it, "That whosoever should ask a petition of any god or man for thirty days, but of him only, should be cast into the den of lions," Dan. vi. The like observation may be made upon many of the Roman emperors, whose ambition carried them to have their statues erected, and divine honours paid to them. Ninus also introduced the same superstition, for he set up the image of his father Belus, to be publicly honoured by his people; and, that great resort might be made, and respect paid to it, he pardoned all offenders, how great soever their crimes were, that fled unto that image, which encouragement, together with the authority and command of the king himself, multiplied the number of its worshippers.

Ver. 17. *Whom, when men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, that..... they might flatter him that was absent, as if he were present.*] ["His visage from far," should be, "his visage which was at a great distance from them." For in the Greek it is τὴν πόῤῥωθεν ὄψιν, not πόῤῥωθεν ἀνατυπωσάμενοι. Observe the word ὄψις used in the same verse in a very different sense. Another writer would have avoided this. See upon viii. 7.] The author here considers the original of the worship and deification of kings, that at first an image, picture, or statue was made of them, as an instance of civil respect to them, and fondness for them; who being far distant from many parts of their dominions, and often absent from them in foreign wars, their subjects by this device, supplied the loss of their personal residence among them. But this afterwards was the occasion of great superstition and idolatry; for in time, and especially after the deaths of their favourite kings, which was a loss irrecoverable, and an absence the most regretted, they proceeded even to adoration of them. The heathens were induced, probably, to this worship of their kings, either out of a compliment to their vanity, which was oftenest the case; or from an opinion, that being the representative of God's power on earth, worship was really due to them; or upon account of their extraordinary virtues; or from a sense of gratitude for benefits received from them: but there was something of policy in the worship of their dead kings; for by thus paying homage to departed merit, they hoped hereby to induce their successors to the like endeavour of governing well. Nor was their apotheosis without a mixture of flattery too of their successor's vanity, who were pleased to be thought of divine extraction, and to be descended from so high an original; which notion itself contributed not a little to the establishment of this error; see Lactantius De falsa Relig. lib. i. 15. The same observation, upon the original of this worship, is made by Minutius Felix, "Dum reges suos colunt religiosè dum defunctos eos desiderant in imaginibus videre, dum gestiunt eorum memorias in statuis detinere, sacra facta sunt, quæ fuerant assumpta solatia, p. 375. Cypr. De Idol. van.

Ver. 18. *Also the singular diligence of the artificer to help to set forward the ignorant to more superstition.*] *i. e.* To lead the ignorant into more superstition. Coverdale's version of the place is clearer, and better expressed, "The syngular conninge of the craftmen gave the ignorant also a great occasion to worshyp ymages." [Further occasion, εἰς ἐπίτασιν.] At first the figures or images of the deities seemed to have been of earth, clay, stone, wood, in a rude and imperfect manner; see Principes de la Sculpture, liv. ii. c. i. Clemens Alexandrinus observes, that before the art of carving was invented, the ancients erected pillars, and paid their worship to them, as to statues of their gods; Strom. l. i. Pausanias, in his excellent survey of Greece, says, that in early times men worshipped rude stones, sharpened only at the top, for their gods; which Scaliger shews was

the custom of the Phœnicians in particular; sec Append. ad. lib. De emend. Temp. But when sculpture and picture, and other ways of imagery, were brought to perfection, idolatry in proportion advanced; for images, as appears both from the Greek and Roman history, being the means to increase it, the more art and skill that was used to recommend and set these off, the more danger there was of men's being pleased with, and seduced by them; for the unskilful multitude, seeing the sacred image of their prince, or some favourite benefactor, carved into all the members and organs of life so artificially, that to the sight it seemed to be a real and living person, were easily drawn, through the weakness of their understanding, and the finished beauty of the piece, to imagine that it was really animated, and to adore it as a living and powerful deity, such as was able to do them good or hurt, according to its own pleasure. Hence, says Philo, Moses with great prudence banished ζωγραφίαν καὶ ἀνδριαντοποιΐαν from the Hebrew commonwealth, as fearing the dangerous consequences which such artful resemblances of nature might have upon a gross people inclined to idolatry, lib. De Gigantib. The like observation may be made upon other images of the ancients, many of which were so contrived, as to help forward superstition, and to lead the ignorant into a higher opinion of the supposed deity. Of this sort were those, whose mechanism was so curious, that they seemed to hold immediate converse with heaven: thus in the image of Sarapis at Alexandria, a little window was so framed by art, that the sun shone on the eyes, lips and mouth of it; insomuch that the people believed it to hold communication with that deity, and to be inspired by it. No less artful was that device which Pliny mentions of an iron image, which was sustained with magnets, that the people might behold it with more veneration, and imagine it supported in the air by nothing but miracles. Dædalus, who brought sculpture to great perfection, and after his return from Egypt instructed the Grecian artificers to imitate, in their statues, the attitude of a person in action, or motion, contrived himself a Venus, which moved so naturally, that it was thought to have real life and sensation; but all the wonder lay in the quicksilver, or mercury, which that cunning artist put within the figure, to make it play: and so the good people were persuaded of the presence of the divinity, by the surprising motion of the figure. Nor was the singular diligence of the artificer employed about the image itself only, to give it the appearance of life and sense, but as much care was taken to make the idol-temple beautiful; for the more superb and magnificent this was, the greater and better did the god seem to the multitude, more easily allured through the beauty of the work. Thus Alexander, to solace the excess of grief for his Hephæstion not only decreed him a temple, but promised uncommon rewards to Cleomenes, the overseer of his works, to finish it with the utmost nicety and exactness. Arrian. De exped. Alex. lib. vii.

Ver. 20. *Took him now for a god, which a little before was but honoured as a man.*] Σέβασμα ἐλογίσαντο. Σέβασμα is more generally taken for worship; but sometimes it signifies the *thing*, or *being*, that is worshipped. Thus we find it used, Acts xviii. 23. ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, which our translators renders, "beholding your devotions;" but the reading would be much better, "beholding your idols;" or, as the margin has it, "beholding the gods you worship." Theophylact accordingly expounds it by Δαίμονες, which Athens was notorious for worshipping.

Ver. 21. *For men serving either calamity or tyranny, did ascribe unto stones and stocks, &c.*] This is a short, but somewhat obscure rehearsal of the causes of idolatry, mentioned at large in the seven foregoing verses; that, concurrently with other reasons, it arose either from grief for the loss of some favourite person, whose memory, by an instance of mistaken tenderness, was endeavoured to be preserved; or from the uncontroulable will and authority of tyrants appointing worship and adoration to be paid to insensible statues; which was complied with generally out of a servile fear; but to good princes they voluntarily erected them, not as mere compliments to their vanity, but as testimonies of their love and respect. St Chrysostom's observation on the beginning of idolatry is very just, οὕτω εἰδωλολατρεία τῶν ἀνθρώπων εἰσῆλθεν, ὑπὲρ μέτρων τιμωμένων τῶν ζώντων, καὶ τῶν ἀπόντων ἴσων· οὕτω ξόανα προσεκυνήθη, οὕτω πορνεία ἐκράτησε. Hom. lxxxvii. in Matth. where πορνεία seems to be used in the sense of our author, ver. 12.

Ibid. *Did ascribe unto stocks and stones the incommunicable name.*] i. e. Of God, as the margin rightly supplies; which title eminently, and by way of distinction from all other gods, belonged to the God of Israel, the one absolute, and only true Being. The Hebrews, accord-

ingly call God *Hashem*, i. e. *the name*; and from hence, no doubt, *Askima*, an appellation of God is derived. The critics likewise observe, that wherever *the name*, or *the holy name*, is found by itself, or put absolutely, in the Mosaical writings, or elsewhere, it means God himself, or the *incommunicable name*. And indeed the name of God cannot properly be communicated, or be common to him and some other being. For though names proper are given, we know, to the individuals of the same species, to distinguish them from each other; yet, God being singular in his kind, his name is as incommunicable as his essence. And thus St Cyprian, "Nec nomen Dei quæras, Deus nomen est illi. Illic vocabulis opus est, ubi propriis appellationum insignibus multitudo dirimenda est: Deo qui solus est, Deus vocabulum totum est, De Idol. Vanit." And therefore when Moses earnestly enquired after his name, he took the name of *I am*; implying that he was the only one of his species, that there is none but God that truly is, and that all others were false gods, pretending to what they were not, and assuming a name which did not belong to them. Hence therefore we see the reason and peculiar sanctity of the *Tetragrammaton*, for other names of God being applicable to other things or persons, as *Elohim* to princes, &c. the name *Jehovah*, or *Jave*, or *Jai*, was not communicated to, or participated by any other thing or being; wherefore God challenges this as his own peculiar name, Exod. iii. 14. and thus the ancient English translations and the Oriental versions seem so understand it. But there is another likewise sense of the incommunicable name, viz. that great ineffable name which must not be communicated or mentioned. Josephus calls it προσηγορίαν περὶ ἧς ὅ μοι θέμις εἰπεῖν, i. e. "a name which it is not lawful to speak of." This the Jews were so tender of, and paid such a religious regard to, that the name *Jehovah* was among them ἀνεκφώνητον, never to be uttered, unless once in a year by the high priest, on the great day of expiation; and hence he was said to be "a God without a name:" And thus he is described by some early writers, particularly by Justin Martyr, who calls him Θεὸς ὁ ἄῤῥητος. Apol. secunda. And in this sense we may understand ἄῤῥητα ῥήματα, 2 Cor. xii. 4. which are not so properly *unspeakable words*, as our translation renders, as words which ought not to be spoke; and so ἄῤῥητον is used by Philo De Somniis; or rather, to avoid the tautology in what follows, "Words which God alone can utter;" and thus a learned writer explains them, "Verba tantæ Majestatis, ut homine majora, Deum autorem & prolocutorem arguerent." Witsii Miscell. sac. p. 25.

Ver. 22. *Whereas they lived in the great war of ignorance, those so great plagues called they peace.*] Μεγάλῳ ζῶντες ἀγνοίας πολέμῳ. Ἄγνοια here plainly refers to the words before, πλανᾶσθαι περὶ τὴν τοῦ Θεοῦ γνῶσιν, "Ignorance of the true God and his worship;" which being attended with slaughter of children, obscene rites, adultery, murder, and other great evils and mischiefs, of which there is a long and black catalogue in the following verses, may, in some sense, be called the mother of war, as well as superstition: And yet, as shocking as these vices were, these they called *peace*; i. e. they were pleased with them, and thought themselves happy in the most miserable condition, and under the greatest evils: "Ils sont assez insensibles, pour regarder cet etat comme un bonheur," says Calmet, Comment. in loc. And their ignorance was as fatal, and their case as deplorable, as those who should esteem the calamities of a war a blessing. The expression in this verse is very singular, but Tacitus has one which very much resembles it, Jul. Agric. vit. c. 30. where, speaking of the Romans, he says, that when they have destroyed all before them with fire and sword, they pretend to call all the injuries they have done by the false name of *peace*, "ubi solitudinem fecerunt, pacem appellant." [Προσαγορεύουσιν, *they call peace*; and so in the following verses, the verbs run in the present tense. By which change the author possibly may mean, that as the case of idolatry was such at the beginning, so it still continues the same in his own time.]

Ver. 23. *For whilst they slew their children in sacrifices.*] Some of the vices mentioned in this and the following verses, were the very sacred rites of the heathen worship itself, as that inhuman and impious custom of offering their children in sacrifice to Moloch. Grotius says, that it was a custom among the Phœnicians for their kings, in times of great calamity, to sacrifice one of their sons, him especially whom they loved best. Annot. in Deut. xviii. Silius Italicus confirms the same.

Mos fuit in populis quos convenit advena Dido
Poscere cæde Deos veniam, ac flagrantibus aris
(Infandum dictu) parvos imponere natos.

Philo mentions the same custom, ἔθος ἦν τοῖς παλαιοῖς . . . τὸν ἠγαπημένον τῶν τέκνων εἰς θυσίαν ἐπιδιδόναι, πατρικὰς ἱερουργοῦντας δαίμοσι. See Lactant. lib.

i. c. 31. Plutarch. de superstit. Minut. in Octav. Nor was this unnatural rite of sacrificing their own children peculiar to barbarous nations; we likewise meet with instances of this cruelty among the Greeks and Romans, and even, by the Psalmist's account, among God's own people, Psal. cvi. 39. See note on ch. xii. 5, 6. where this subject is handled more at large.

Ibid. *Or used secret ceremonies.*] Κρύφια μυσήρια. They were also called ἀπόῤῥητα σύμβολα, ἱερὰ ἄῤῥητα, τελεταὶ μυστικαὶ, and *opertanea sacra*, which the οἱ μεμυημένοι were acquainted with only, and were concealed from all others: Hence in such writers as make mention of these rites, as Herodotus, Diodorus, Apuleius, all is mystery and darkness; such were the sacrifices of Ceres, Isis, Cybele, Proserpina, Venus, Priapus, Bacchus, and other impure deities, which were usually celebrated in the night, in groves, caverns, and secret places; and to such mysteries of iniquities practised among the heathen, St Paul may be thought to allude, when he says, "That it is a shame even to speak of those things which are done of them in secret," Ephes. v. 12. It appears also, that they were initiated into the service of their idols by lewd and indecent ceremonies; the LXX therefore very properly, in Hosea iv. 14. where these rites are referred to, call these idolaters by the sacrifical term, τετελεσμένοι, which the Chaldee paraphrase upon the place thus renders, "Ipsi cum meretricibus societate se jungunt, & cum scorto comessantur & potant." Nay, which is still more shocking, there are instances, both in profane and sacred writings, of prostitutions even in the very temples themselves: Thus Juvenal,

Ad quas non Clodius aras? Sat. vi.

And in a following satire, there is the like charge,

Quo non prostat fœmina templo? Sat. ix.

The like may be inferred from the history of Paulina, who was debauched by Decius in the temple of Isis, under the notion, and with the pleasing thought, of her lying with the god Anubis there; see Joseph. Antiq. lib. xviii. c. 4. See also Amos ii. 8. which is, by many, understood in the like sense. But the account in 2 Maccab. vi. 4. "That the temple was filled with riot, and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places," is so full, that no further proof seems necessary.

Ibid. *Or made revellings of strange rites.*] Ἐμμανεῖς ἐξάλλων θεσμῶν κώμους. The Geneva Bible renders, "or raging dissoluteness by strange rites." The passage seems to be wrong printed in our version; it should be, "used secret ceremonies, or mad revellings of strange rites," i. e. Bacchanalian rites, such as Theodoret calls τὰ τῆς ἀσεβείας ὄργια; and Lactantius more closely, works of madness, "Quid de iis dicam, qui abominandam, non libidinem, sed insaniam exercent." Instit. lib. vi. c. 23. Κῶμος here is used in an impure sense, and means amorous revels, or unlawful gratifications; by means of which, as it follows in the next verse, they grieved others with adultery: And so, where mention is made, 2 Maccab. vi. 4. before quoted, that the temple was filled, ἀσωλίας καὶ κώμου, it is explained after, *by dallying with harlots.* In the same sense κῶμος is used, Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3. and by Theocritus and the scholiasts on that poet, an impure person is styled κωμαστὴς; which is agreeable to the character of the god Comus, who, according to the ancients, is described to be *Dæmon amatium impudicorum incentor*; see Philostrat. lib. i. De Imagin. *Suidas in voce* Κῶμος. Spencer De Leg. Hebr. tom. i. p. 618. Instead of ἐξάλλων θεσμῶν, Dr Mangey reads ἀλλοκότων θεσμῶν here, which seems indeed more expressive and proper; see his notes on Philo, vol. ii. De Abrahamo.

Ver. 25. *So that there reigned in all men, without exception, blood, manslaughter.*] Our translation manifestly follows a copy which reads πάντας, probably the Vatican; but the expression must be confined, though a very general one, to the idolaters only; for to fix such black crimes upon all men, without exception, is too extensive and unjust a charge, and if it be considered thus universally, carries with it a false and unwarrantable imputation; it must therefore have the same limited sense as πάντα τὰ ἔθνη, Acts xiv. 16. which should not be rendered, *all nations*, as our translation has it; but the meaning is, and the rendering should be, that *in times past God suffered all the heathen*, as distinguished from the Jews, *to walk in their own ways*: And so πάντες here must imply only the heathen idolaters, who were the persons guilty of these detestable vices. But the Alexandrian MS has another, and better reading, πάντα ἐν μιᾷ ἔχει, αἷμα καὶ φόνος, *all things*, or rather *crimes, are confounded*, i. e. all sorts of sins are promiscuously committed by these idolaters, which are the sad consequences of idol-worship. This is the sense of Junius and Calmet, and is con-

firmed by the Vulgate and all the ancient versions, and is indeed to be preferred, as it stands clear of the former objection.

Ibid. *Blood, manslaughter.*] Αἷμα ἢ φόνος. I think our translation should rather have rendered αἷμα by *manslaughter*, than φόνος, which undoubtedly means *murder*, and ought so to have been expressed. Αἷμα in the sense of *manslaughter* is used Deut. xvii. 18. where mention is made of a matter in dispute between blood and blood, ἀναμέσον αἵματος αἵματος· where one of them must mean casual murder, and both together answer to αἷμα ἢ φόνος here, and to דם *dam*, and דמים *damim* in the Hebrew, i. e. *blood and bloods*, or *bloodshed and murder*; that דם in the singular number, takes in all manslaughter, in battle, tumults, casualties, &c. and דמים *treacherous, wilful, and insidious murders*, and so implies the strongest expression of guilt; see Pagninus's Thesaurus, and Kircher's Concordance, in voce דם: And thus, in Gen. iv. 10. where Abel's murder is mentioned, which was undoubtedly a wilful murder, it is expressed in the plural, according to the Hebrew. We have in Ecclus. iv. 40. θάνατος ἢ αἷμα, *death and bloodshed*; where αἷμα cannot mean murder, because it is a punishment inflicted by God, as by the sword: So in Ezek. v. 17. xxviii. 23. xxxviii. 22. θάνατος ἢ αἷμα is rendered *pestilence and blood*; where αἷμα signifies any unusual sort of death, rather than murder.

Ibid. *Dissimulation.*] Δόλος. This, I think, would be better rendered *deceit* or *cheating*, which is its more usual acceptation; and so it is taken in the description of such idolaters, Rom. i. 29. This sense likewise is more agreeable to the context. By the Syriac interpreters it is rendered, *fraude*; and by Calmet, *la tromperie*.

Ibid. *Corruption, unfaithfulness.*] Φθορὰ, ἀπιστία. We are not to understand φθορὰ of corruption of manners in general, nor yet of corruption by lust in particular; but of such practices, probably bribery, in some, as induced others to unfaithfulness, or breach of trust, which is the ἀπιστία that follows, and is used for *perfidia*; and in this sense the Syriac and Arabic versions, with Junius, agree, rendering the words by *corruptela* and *perfidia*; which latter is certainly a more proper word than *infidelitas*, which the Vulgate uses; see Rom. i. 31.

Ver. 26. *Disquieting of good men.*] Θόρυβος ἀγαθῶν. It may as well signify, according to the present pointing of the Greek, *confounding of good things*, *bonarum rerum confusio*; and so some interpreters do indeed expound it. According to the sense of our version, and of almost all the commentators, these idolaters were not only ἀφιλάγαθοι, *Despisers of those that were good*, 2 Tim. iii. 3. but their opposers and persecutors; but I question the propriety of this rendering; for I do not well understand how θόρυβος ἀγαθῶν can signify any thing, but a crowd or tumult of good people, as θόρυβος τοῦ λαοῦ, Mark xiv. 2. means an uproar of people in general; or how it can be rendered with our translators, *disquieting of good men*. Would not the construction be better, if these three words, ἀγαθῶν χάριτος ἀμνησία, were taken together, as they stand by themselves in the same stiche in the Alex. MS, and θόρυβος be rendered by itself? It will be sufficiently distinguished from ταραχος, which goes before, as it is of stronger signification and greater force. Ταραχος properly means *disturbance*, *strife*, *stirs*, ταραχος οὐκ ὀλίγος, Acts xii. 18. *no small stir among the soldiers*; but θόρυβος is properly *tumults*, *riot*, *insurrections*, which are of a more public and dangerous nature, and it may be considered as the conclusion of that climax. And indeed the Bible, commonly called St Jerom's, actually so distinguishes, and renders θόρυβος by itself, *tumultus*: *Bonorum Dei immemoratio*, i. e. *forgetfulness of God's benefits*, or of the good things received from the grace and kindness of God; which is likewise Tirinus's interpretation of χάριτος. But, according to our version, it means no more than *ingratitude*; which is scarce of consequence enough to be inserted in the midst of so black a catalogue.

Ibid. *Defiling of souls.*] Ψυχῶν μιασμός. According to the rendering of all the English versions no particular vice seems denoted hereby; it may be equally predicated of every crime here enumerated, that, as a sin, it is a defiling of the soul. I would therefore understand ψυχῶν in the complex sense, as taking in the whole man, body as well as soul; in which sense it often occurs in Scripture; and, as the expression is plural, it may be supposed to include the sin of more than one person, some heinous offence, in which persons, their bodies as well as souls, were jointly concerned: And, accordingly to the character of such idolaters, and as it stands connected with other like shocking vices, sodomy seems most probably to be meant; especially as γενέσεως ἐναλλαγὴ, and ἀσέλγεια, both which our version seems to understand of that particular vice, are capable of another, and very consistent sense. But if this

explanation of ψυχῶν is not satisfactory, may we not then suppose σαρκῶν μιασμὸς to be the true reading, and to denote that particular species of uncleanness? St Jude has the same expression, and, as it seems, upon the like occasion of filthiness. That σαρκῶν is often used plurally, see Job ii. 5. Wisdom xii. 5. Apoc. iv. 15. xix. 18, 21. Or, lastly, if I may be indulged one conjecture more, may not φύσεων μιασμὸς be thought agreeable to this place? *i. e.* defiling of natures, or sexes, by bestial or unnatural mixtures; see Lev. chap. xviii. where all the abominable practices, here mentioned are forbidden, and the idolatrous Canaanites on that account said to be driven out. I shall only add, that persons guilty of such uncleanness, as if it did utterly depose them from their manhood, and debase their very nature, are, in Scripture, called by the name of dogs, Apocal. xxii. 15.

Ibid. *Changing of kind.*] Γενέσιως ἐναλλαγή. Our translators seem to have read, γένεως ἐναλλαγὴ; but Coverdale's and the other ancient versions, understand by it, *chaungyng of birth*, i. e. uncertainty of legitimate issue; for, says Calmet, where marriages are defiled, and adulteries frequent, there must be great confusion in the birth of children, "l' incertitude de la naissance;" and spurious and doubtful ones will often be brought into families. The Vulgate reads, "nativitatis immutatio;" and the Arabic more clearly, "partûs commutatio;" and Badwell, "prolis suppositio & adulteratio;" expressions all denoting spurious, or supposititious children. Grotius is singular in expounding it of sodomy. The learned Selden proposes it as a conjecture, whether γενέσεως ἐναλλαγὴ may not relate to some idolatrous rite, particularly the change of the sex (which is the marginal reading) by the woman assuming the habit and appearance of a man, and the man of a woman, which was customary in the worship of the Assyrian Venus; or Astarte. According to Julius Firmicus, the priest of that goddess, must not otherwise officiate, "nisi effœminent vultum, & virilem sexum ornatu muliebri dedecorent." De errore prof. relig. cap. iv. And in this sense Selden expounds Deut. xxii. 5. for the mere exchange of habit was not in itself so faulty, but being an idolatrous rite, as such, it was forbidden, and is therefore called an *abomination*; see Selden. Syntag. ii. cap. 4. who quotes Maimonides, as explaining the precept in the same manner, "That the counterfeiting the sex was not so much forbidden, as the worship of idols; and particularly, "ipsa Veneris & masculæ & fœminæ sacra." More Nevoch. c. xxxviii. p. 3. [Grotius's interpretation seems to me the most probable, only I would read, γενήσεως, *changing of generation*, which St Paul expresses by ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, Rom. i. 27. St Jude by ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας. This may be γενήσεως ἀναλλαγὴ, *a changing of the act of generation*, i. e. applying it to an object different from the end designed by nature. Though indeed this colon, and δόρυβος ἀγαθῶν, and ψυχῶν μιασμὸς, if there be no fault in the original, are so ambiguously, and, consequently, badly expressed, that it is impossible to know for certain what the author intended.

Ibid. *Disorders in marriages.*] Γάμων ἀταξία. This does not mean any indecency committed by either of the married parties, for that is contained in adultery, which is next mentioned, but incestuous marriages, which are mentioned at large, and forbidden, Levit. xviii. The Vulgate renders, "nuptiarum inconstantia," by which it seems to understand unsettled marriages which were dissolved at pleasure.

Ibid. *And shameless uncleanness.*] Ἀσέλγειαν. Not any particular act or species of uncleanness is here meant, but this word includes all the kinds and sorts of it; and thus Grotius explains it, "omne lasciviæ genus," Annot. ad Gal. v. 19. For when men are become to such a pitch of wickedness and degeneracy, as to worship such gods, or evil spirits, as delight in uncleanness, and whose rites are so infamous and shocking, as to be even a reproach to human nature; such a religion must, of course corrupt their lives, and produce those scandalous disorders and vile affections, which are here enumerated. We have the like melancholy account of the heathen vices, Rom. i. 23, 24. which the apostle charges upon their idolatry, as the consequences and effects of it; for God abandoned them, who had displeased him so much by idol-worship, to those unnatural lusts called there πάθη ἀτιμίας, as being the greatest abuse of the species, and a dishonour to the human nature. That such instances of lust and uncleanness, as are here mentioned, were practised frequently by the heathens in their sacred rites; see Levit. xviii. 24. 1 Kings xiv. 24. xv. 12. 2 Kings xxiii. 7. 1 Pet. iv. 3. Hence πλεονεξία, which the fathers generally interpret to signify an action of lust, is in some of St Paul's epistles called idolatry itself. Such actions of lust were also among the

Gentiles in their worship, Epiphan. Hæres. xxvi. And instances are still more flagrant in profane authors.

Ver. 27. *For the worshipping of idols not to be named.*] The Jews were forbidden to make mention of the names of the heathen idols, Exod. xxiii. 13. or "idols of the people," as the Chaldee paraphrase expresses it; which the Vulgate explains by, "Per nomen externorum Deorum non jurabitis, neque audietur ex ore vestro;" which the Psalmist likewise refers to, and resolves against; "Their drink-offerings of blood will I not offer, neither make mention of their names within my lips," Psal. xvi. 5. And this the Israelites religiously observed; for they either changed the name of the idol, and of the places dedicated to its worship, or else substituted such a word as had some affinity with the true name, but withal expressed their contempt and abhorrence of it: Thus they called Baal, *bosheth*, i. e. *shame;* Hos. ix. 10. And when the Mount of Olives was defiled with idolatry, they called it the "Mount of Corruption," 2 Kings xxiii. 13. changing the Hebrew name: And *Bethel*, which signifies the *house of God*, when it came to be the seat of idolatry, was called *Beth-aven*, i. e. "the house of vanity," Hos. iv. 15. x. 5. In like manner they changed Beelzebub into Beelzebul, *i. e.* "Dominus Stercoreus," by way of contempt and derision: And that grand impostor Barchochab, who would have passed for the Messiah in the reign of Trajan, they called, says Selden, *Barchozibam*, i. e. "filium mendacii." Syntag. ii. cap. 6. where more instances of this occur. And as the Jews were not to mention the names of the heathen idols, or strange gods, so neither might they cause to swear by them, Josh. xxiii. 7. Maimonides says, that, by the Hebrew canons, it was forbidden to make an infidel swear by his God, or even to mention the name thereof. De Idol.

Ibid. *For the worshipping of idols ..... is the beginning, the cause, and the end of all evil.*] Idolatry is, in the opinion of Tertullian, the principal crime of mankind, the chief guilt of the world, the total cause of God's judgments and displeasure; for thus he begins his book De Idololatria: "Principale crimen generis humani, summus sæculi reatus, tota causa judicii idololatria;" intimating hereby, that it is a kind of mother-sin, containing in it all other evils on which the judge of the world passeth condemnation. Tenison on Idol. p. 39. Lactantius goeth still higher in his censure of it, calling it the inexpiable wickedness, Instit. lib. i. ch. 18. But, of all others, Gregory Nazianzen comes nearest this writer in his sentiments upon the guilt of idolatry; for he calleth it, ἔσχατον ἅμα καὶ πρῶτον τῶν κακῶν, "the beginning and end of all evil." Orat. xxxviii. De Idol. which are the very words of our author.

Ver. 28. *For either they are mad when they are merry.*] *i. e.* When they dance before the idol, or rejoice at the idol-feast; in both which senses the verb ἐυφραίνεσθαι, here used, frequently occurs; see Acts vii. 41. or it may refer to the mad howlings in their *orgia*, or *bacchanalian* feasts, or to the drunkenness and extravagance commonly attending them, when women ran about like so many furies, their heads wreathed about with snakes, wildly brandishing their thyrsus, and tearing the flesh even of living animals to pieces with their teeth. Julius Firmicus thus describes these revels, "Illic [in Orgiis] inter ebrias puellas, & vinolentos senes, cum scelerum pompa præcederet, alter nigro amictu teter, alter ostenso angue terribilis, alter cruentus ore, dum viva pecoris membra discerpit—De errore prof. relig." That ὠμοφαγία, or "eating of raw flesh," and particularly the entrails of the victims, was customary at these feasts, see 2 Maccab. vi. 7. where in the description of the abominable rites of Bacchus, σπλαγχνισμὸς, is expressly mentioned, called also, ἀφάτου σπλαγχνισμὸς, ver. 21.

Ibid. *Or else lightly forswear themselves.*] i. e. Without any scruple: which is not to be wondered at; for an oath can have no tie upon, or sacred authority among such as are neither convinced of the truth of their religion, nor influenced by the power of it, nor affected by any awe or expectation of punishment. Innumerable almost are the instances which may be produced of the perjury of the heathens; as that of Antiochus the younger, who, notwithstanding the oath made to the people of Israel, yet overthrew the wall of Sion, 1 Maccab. vi. 62. And part of the charge given by Judas Maccabæus to his men, before his final engagement with Nicanor, was to shew the falsehood of the heathen, and their breach of oaths, 2 Maccab. xv. 10. To this sin of perjury, so frequent among the heathen, Spencer and other learned men think the Psalmist alludes, Psal. cxliv. 7, 8. "Deliver me from the hand of the strange children, whose mouth talketh of vanity, and their right-hand is a right-hand of iniquity," i. e. from such of the heathen as devise lies, and falsely swear to them, by lifting up *dextra falsitatis*, the hand of deceit; see also Ovid. Fast. lib. v. ver. 681.

Ver. 29. *Insomuch as their trust is in idols which have no life, though they swear falsely, yet they look not to be hurt.*] [Κακῶς ὀμόσαντες· which, I believe, should be ἀδίκως, both because of what follows, ver. 30. ἀδίκως ὤμοσαν. And because this author loves to play with the similitude of words, ἀδίκως ὀμόσαντες, ἀδικηθῆναι ἢ προσδέχονται. See ch. v. 18, 22. vi. 6, 10.] The like observation is made upon idols in the Epistle of Jeremy: "Though a man make a vow unto them, and keep it not, they will not require it," ver. 35. As the gods and idols they swore by had neither life nor power, so the heathens feared not any punishment from them for any breach of faith, as knowing they were ignorant of what passed, and were secure from their ever hurting them. Minucius therefore very wittily sneers the heathens on this account, when he says, "Tutius iis per Jovis genium pejerare quam Cæsaris:" For their emperors and magistrates they stood in awe of, being sensible they would punish them for their perjuries; but their idols being *res nihili*, *mere nothings*, their oaths likewise were thought to be of no consequence: Hence they made a jest of the obligation or sacredness of them, not unlike those Greeks of whom the Orator speaks, "Quibus jusjurandum jocus, & testimonium ludus." Cic. pro Flac. or those whom Juvenal describes, *intrepidos altaria tangere*, approaching the altars boldly, without any sense of fear, without any conscience of an oath. The heathens had likewise this further reason to promise themselves impunity in the commission of many of their crimes, that herein they imitated their deities, and were warranted by their example. It is therefore a very just observation of St Austin's, that Jupiter was to no purpose armed with thunder to punish guilty mortals, which must be useless and imaginary, unless he himself had been better than his offending creatures. Confess. lib. i. c. 16.

Ver. 30. *Howbeit, for both causes shall they be justly punished.*] Ἀμφότερα δὲ αὐτὰς μετελεύσεται τὰ δίκαια. The true literal rendering of this is, *Utraque illos insequentur jura;* where *jura* may either mean *reasons* or *indictments*, or *vengeance* and *punishment*. In the first sense, Demosthenes uses τὰ δίκαια; in the latter sense, Horace uses *jura;* "forsan debita jura, superbe, te maneant ipsum." Carm. lib. i. od. 28. Dr Grabe seems not sensible of this, and flings τὰ δίκαια, which is the reading likewise of the Alex. MS, as a corrupt one, into the margin, substituting τὰ ἄδικα in its place. From the double punishment here said to pursue the idolater, one may infer, that the nothingness of the idol will not, as has been pretended, excuse the worshipper. For though an idol be formally nothing of that which it is taken for, and nothing materially, but a lifeless piece of wood, or stone, yet relatively, an idol is something; and an oath by it, or worship and sacrifice offered to it, is not offered to nothing, but to demons, who in, and by these idols, imposed upon the heathen through their oracular delusions.

Ibid. *Because they thought not well of God, giving heed unto idols.*] Nor unlike is that of St Paul, Rom. i. 25. where, speaking of the Gentile idolaters, he says, that "they worshipped the creature more than the Creator," παρὰ τὸν κτίσαντα, i. e. they worshipped the creature jointly, and together with the Creator; or rather, as the original words will bear, they worshipped the creature contrary to, and in defiance of the right of the Creator; as by παρὰ φύσιν in the next verse, is meant a practice contrary to the right and usage of nature; for St Paul cannot be understood, as if he blamed the Gentiles for being more given to the service of the creature than of the Creator, (for one single act of religious worship designedly performed to a creature, will make a man an idolater,) nor can he be thought to mean, that they would be more excusable, if they had worshipped both equally; but he blames them for giving that honour to other things, or beings, which is his peculiar right, and belongs to him solely, and exclusively of all creatures.

Ibid. *Despising holiness.*] Καταφρονήσαντες ὁσιότητος. The Vulgate renders, "in dolo contemnentes justitiam," applying ἐν δόλῳ to the last sentence. St Jerome's Bible, as it is called, reads very particularly, "In idolo contemnentes justitiam." All the versions agree in rendering ὁσιότης, either by *justitia* or *veritas*, applying it to that branch of righteousness which consists in the observance of truth, faith, promises, oaths, &c. which one man has a right to expect from another. And therefore Dr Mangey, with great judgment, conjectures, that the true reading here is, ἰσότητος, which seems the more probable, as nothing is more common, than the exchange of ὁσιότης and ἰσότης, and *vice versa*. See notes in Philo, De decem orac.

Ver. 31. *For it is not the power of them by whom they swear, but it is the just vengeance of* (leg. *against*) *sinners, that punisheth always the offence of the ungodly.*] [Greek, ὀμνυομένων. In the Alexandrian MS it is ὀμνυμέναν: Whence the true reading is ὠμνυμένων.] Our version is somewhat obscure; but the meaning is, that idola-

ters and false swearers, who are here called the ungodly, whose offence is by the Vulgate rendered *prævaricatio*, shall certainly be punished; yet not by any act or power of their idols, or false gods, who can take no cognizance of perjury, or falsehood; but by the just vengeance of an almighty God, the revenger of injustice, and of strange and false worship: That the punishment of perjured persons, when it has happened, (which the superstitious Pagans fondly attributed to the power and resentment of their false gods; see Juv. Sat. viii.) was rather to be ascribed to the vengeance of the only true God. St Austin therefore rightly states the difference, "Non te audit lapis loquentem, sed punit Deus fallentem."

CHAP. XV.

THE ARGUMENT.—*The author praises God for preserving his peculium, or chosen people, from the sin of idolatry, with which all other nations were infected. He enlarges upon the folly of idolaters, and the invective is carried on against such as make idols; particularly images made of clay are condemned as an instance of greater folly, and the maker of them less excusable than of the graven ones in the former chapter; inasmuch as himself and work are both a composition of clay, and are resolvible into dust; and that the very attempt to make a deity of such perishing materials, and by a hand itself frail and mortal, is little less than a contradiction; that they are contemptible, and nothing worth, as having neither life, sense, nor motion, in common with other images; but are more despicable on account of the earth they are made of, which speaks its own decay. The chapter concludes with the ridiculous and wicked worship of hurtful and venomous beasts, such as created even dread and horror from their very form and appearance.*

BUT thou, our God, art.....true.] i. e. The true God, a Being that necessarily exists; whereas the existence of idols is only imaginary: Or the meaning may be, that thy word is true, and thy miracles real; but the oracles of demons are equivocating, and their works lying wonders.

Ver. 2. *For if we sin, we are thine, knowing thy power.*] ["For though we should sin, we are thine, as knowing thy power; but," &c. This gives the reason why he said, *Our God*, (not *O God*, as is in the version:) *Because* we are *thine*, even though we should sin.] The whole verse is very obscurely expressed; the sense of this passage seems to be, "If we sin, we are in the hand of God, and under the power of his vengeance, and shall feel the effects of it." At the end of the former chapter, the author says, that the heathens perjured themselves without any scruple, because they did not fear, or stand in awe of the vengeance of their dumb idols or blind deities. As for us, says he, who have the honour to be called thy chosen people, and have so many proofs of thy existence and infinite power; we are convinced, that if we have the misfortune to offend thee, thou wilt deal with us according to our sinful works, and make us experience the effects of thine anger. Calmet in loc. Or it may be understood, like Isaiah lxiii. 16. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not;" i.e. our hope, even when we are sinners, is in our relation to thee. So in all the other places of Scripture, where good men, as Moses, David, Ezra, Daniel, lament the sins of the Israelites, and supplicate for them, this consideration is more especially urged, that they are (even in their iniquities and transgressions,) his peculiar people.

Ibid. *But we will not sin, knowing that we are counted thine.*] i. e. If we continue faithful, and do not sin against thee, thou wilt reckon us in the number of thy children, and fill us with mercy and loving-kindness. All the ancient English versions, it is observable, read in the present tense: Thus Coverdale, "If we synne not, then are we sure that thou regardest us:" And the Arabic is in like manner, "Si minimè peccemus, in tuos tuamque proprietatem nos reputari novimus." The Comment of Messieurs du Port Royal upon this whole verse is short and clear: "If we sin, we are in the hands of God, as his enemies; if we sin not, we are in his hands as his friends;" which is followed by this useful reflection: "How careful therefore should we be to pursue every thing that may make God our friend, and to avoid whatever may make him our enemy; because there is no escape from his sovereign hand, which is all-powerful either to save or to destroy?" St Austin quotes this very passage, and draws the like inference: "Quis dignè cogitans inhabitationem apud Deum, non enitatur ita vivere, ut tali habitationi congruat?" Lib. De fid. & oper. There is also another sense of this place, which seems more agreeable to the Greek, viz. "We will not sin, because we know that we are in the number of thy children, and that thou regardest us as thine own *peculium*; from this consideration

and persuasion, and from a more generous motive than that of a servile fear, we will be careful how we offend thee at any time, and forfeit thy love and regard for us." The predestinarians therefore grossly abuse this passage, when they urge it in favour of absolute election; as if the sense of the place was, "We shall not sin, knowing that we are thy chosen." But there is no authority from any of the versions for such a conceited interpretation; nor does human frailty permit it, or the Scripture make any man a vessel of mercy absolutely and unconditionally.

Ver. 3. *(For to know thee is perfect righteousness; and to know thy power is the root of immortality.)*] By knowing God, is not meant a barren knowledge, purely speculative; but a practical knowledge, or such as worketh by love, and is known by its fruits, in which consists perfect righteousness; and as the commission of sin is the cause of corruption and misery, so the knowledge of God's power, and that dread and fear of its effects, which keeps men from sinning, may properly be said to be the root of immortality; as such a well-grounded faith leads to holiness, from whence, as from its true source, happiness is to be expected.

Ver. 4. *For neither hath the invention of men deceived us, nor an image.*] It appears from this verse, as well as other particulars in this book, that king Solomon was not the author of it, however dignified with his name; for, whether we understand us, to mean Solomon himself, which is not an unusual manner of expression, when applied to, or spoken by kings, or whether we understand it of the people of the Jews in his time, what is mentioned here does not suit with the morals and character of him, or his people. For it is certain, that Solomon revolted to idolatry, and that this otherwise great prince, contrary to the caution given, Exod. xxxiv. 16. took him wives of the Moabites and Ammonites and other strange women, who turned his heart after other gods. And it seems highly probable, by what is mentioned, 1 Kings xi. 33. that numbers of the people followed his example in worshipping Ashtoreth, the goddess of the Zidonians; Chemosh, the god of the Moabites; and Milcolm, the god of the children of Ammon. The Jews indeed, after the captivity, had the good fortune to keep themselves pure from the abominations of the heathens; and from hence one may conclude, that this writer lived after the captivity; for before that time he could not say this with any truth or confidence, when idolatry was so common both in Israel and Judah.

Ibid. *Nor an image spotted with divers colours, the painter's fruitless labours.*] From hence Grotius concludes the author of this book to be an Alexandrian Jew; for they, following the exposition which the LXX make of the decalogue, (supposed likewise to be Alexandrian Jews; see Hody De Bibl. text. orig.) understand τοῖς ὁμοίωμα in the most extensive sense; and include pictures, as well as images and statues, under the prohibition in the second commandment, see Grot. in Exod. xx. And Philo understands the words in the same sense, Lib. De Gigant. and the like notion occurs in his piece De legatione. It is observable likewise, that a painter here is called σκιαγράφος, i. e. a drawer of shadows. Calmet observes from Pliny, lib. xxxv. that there was no painter so early as the time of the Trojan war; that its beginning was rude and accidental, found out at Corinth, by tracing with a pencil the shade which a man's body cast upon the wall. Comm. in loc. This was its original, at first very simple, without any colours, diversity, or mixture; without any of that variety, boldness, or life; without that contrast, or pleasing emulation between art and nature; in a word, without that *je ne scai quoy* which is so much admired in complete and finished pieces; which improvement the author seems to mention as a probable inducement to idolatry.

Ver. 5. *The sight whereof enticeth fools to lust after it.*] Our translators seem to have made use of a copy which read, εἰς ὄρεξιν ἔρχεται, which is the reading of the Alexand. MS, but the most common reading is that to which our margin refers, εἰς ὄνειδος ἔρχεται. [That is, becometh a reproach. I should prefer, ἄφροσιν — πολλοῖς. The word ἐλπίδων, ver. 6. I think, plainly proves that ὄρεξιν is the true reading.]. Dr Grabe, instead of ἄφροσιν, reads ἄθρονι, in the singular number; as the Vulgate does insensato; and would not πολλοῖς suit this emendation better than πολλῶν, which is the common reading of the next sentence? by lust here mentioned, probably is meant that filthy lewdness which the demon, that resided in the idol, often raised in the worshipper towards the image itself; for, that very great and scandalous indecencies were practised, not only before, but even to the very statues themselves, is notorious from Pliny and Arnobius. Thus the latter, "Pygmalionem, regem Cypri, simulachrum Veneris adamasse ut foeminam, solitumque dementem, tanquam si uxoria res esset, sublevato in lectulum numine copu-

laris amplexibus." Lib. vi. cont. gentes. And indeed the word ὄρεξις will warrant this interpretation; for in such an impure sense it is often taken, particularly Rom. i. 27. where the vices of the idolatrous heathen are enumerated. "We may hence see the danger, and condemn the vicious taste of pictures, or statues, represented naked, and in indecent postures, which, says Calmet, raise loose ideas in weak and unguarded minds, and more so in tempers already corrupted and depraved." Comm. in loc.

[Ver. 6. Οἱ δρῶντες, our version, they that make them. It should be, they who do so. For δρᾶν is not *facere*, but *agere*; to do, not to make.]

Ver. 7. *A potter tempering soft earth, fashioneth every vessel with much labour for our service; yea, of the same clay he maketh both the vessels that serve for clean uses, and also such as serve to the contrary.*] [In the Greek distinguish thus: Τάτι ἰσάσιμα· πάνθ' ὁμοίως τέτων δὲ, &c. And also such as serve to the contrary, all (or both) in like manner. I would not change ἐπίμοχθον, since it is so usual in all writers (and in this in several places) to put an adjective of the neuter gender for an adverb.] Καὶ ὁ κεραμεὺς ἁπαλὸν γῆν δλίβων ἐπίμοχθον, πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον. I think the reading would be better thus: Καὶ ὁ κεράμευς ἁπαλὴ γῆν δλίβων, ἐπιμόχθως πλάσσει, κ. τ. λ. This is the pointing of the Vulgate, which also reads laboriose; and indeed labour is more required here than in the first instance. The meaning of the whole verse is, "Such images in particular are most ridiculous, as are made by the plasterer, or potter, out of clay; which, though very ancient and probably before those of stone and metal," see Principes de la Sculpture, liv. ii. c. 1. (for as all arts had but rude and weak beginnings, so there is less difficulty to believe, that images of earth and of clay, were the most early) yet upon account of the meanness of the materials, and because the same lump of clay is often applied to base and dishonourable uses, are therefore the most despicable. And though in general the potter is the best judge of what comes properly under his own art and way of business, and knows what is most suitable to each design, and in the management of the same lump of clay has it in his power to what uses he will employ it; yet he never shews his own skill less, or the wretchedness of such an idol more, than when from a parcel of common earth, which serves for the meanest uses, and often for vessels of dishonour, he attempts to make a Jupiter or an Apollo.

Ver. 8. *A vain god.*] Idols are generally called *vanities* in the prophetical writings, and by the LXX as frequently translated μάταια. In Hebrew they are called *Elilim*, which signifies, 1. Things nothing worth, or which have no existence, τὰ μὴ ὄντα, *Things that are not*, as they are called in the Additions to the book of Esther, chap. xiv. 11. *Dicuntur Elilim*, says Mercer, *a nihilitate, quasi nihil idola sint.* Comm. in Job xiii. 4. St Paul confirms the same, when he says, that "an idol is nothing in the world," 1 Cor. viii. 4. Idols are, 2. Called *Elilim*, as being *al Elim*, not God, without power or strength, Lev. xix. 4. Psal. xcvi. 5. whereas *Elim* and *Elohim*, are gods of strength; see Drus. observ. sac. lib. xvi. 3. Idols are called *Elilim*, from the *Radix Ala*, because they are abominable and accursed things. By the LXX they are also styled τὰ ψευδῆ mendacia, Amos ii. 4. Isai. xxviii. 15. Jer. xvi. 19. and in very many passages of the Apocalypse, Mr Mede observes, idolaters and liars are synonymous, Book v. c. 11.

Ibid. *When his life which was lent him, shall be demanded.*] Τὸ τῆς ψυχῆς ἀπαιτηθὲς χρέος. Phœdrus thus expresses the like thought, "Cum mors vicina flagitabit debitum. Life is represented in the same manner as a debt by many of the ancients; thus Plato, ἥ τε ἡλικία ἡ τὸ χρέων, *vita etiam est debitum.* Tully has a very remarkable expression upon the occasion, "Dederunt [Dii] vitam tanquam pecuniam, nullâ præstitutâ die," Tusc. quæst. lib. i. Thus Seneca, speaking of the wise man, says, "Vivit commodatus sibi, reposcentibus sine tristitia redditurus." De tranquil animi, cap. xi. Hence the phrase, *animam reddere, to die.* We meet with the like thought often in Philo; see also Joseph. Antiq. lib. vii. c. 15. lib. viii. 12. Arrian. Dissert. in Epict. lib. iii. c. 13. Luke xii. 20. where the same expression is used, and on the like occasion, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σε ἀπαιτοῦσιν ἀπὸ σοῦ.

Ver. 9. *Notwithstanding his care is, not that he shall have much labour, nor that his life is short, but that he striveth to excel goldsmiths ..... and counteth it his glory to make counterfeit things.*] Dr Grabe thinks instead of ἀπεργάζεσθαι, which is the common reading, ἀπεργάζεται would be more expressive, and agree better with μιμεῖται, which follows after. Prolegom. tom. ult. cap. 4. There is another sense of these words, which the Greek will admit of, i. e. he has no concern or care upon him, lest he should be *sick* or *die*, (ὅτι μέλλει κάμνειν) which is the marginal reading, and that at best his life is but short, but his whole contest and aim is for glory, and to

carry the prize from all competitors, even the most celebrated in other arts; contending either for the precedence of the plastic art, above that of sculpture, &c. as being the mother art (*mater statuariæ, sculpturæ, & cœlaturæ;* see Steph. Dict. Histor. in voce PRAXITELES) or that his own excellence exceeds, or equals the best performances in metal; but his ambition herein is faulty, for he ought to consider this material difference, that not only his own life is short and uncertain, but that the materials of his counterfeit things, i. e. his earthen false gods (and such Varro assures us were common even in the city of Rome; see Pliny, xxxv. 12.) are mouldering and brittle: whereas the other artificers here mentioned, whether gold-smiths, or workers in brass, make their deities of what is more solid and durable, and do not descend to the same instances of meanness as to their matter. Though the worship of such gods as come out of the smith's furnace, or are fashioned by the anvil and hammer, is not here the more commended upon account of the value or strength of the materials, idolatry in every shape being, according to Arnobius, who was once guilty of it, a degree of madness. Lib. i. cont. Gent.

[Ibid. *Counterfeit things, &c.* Κίβδηλα. See note on xi. 16. according to which this place is to be explained. Observe the opposition between δόξαν and κίβδηλα by which the author exposes the absurdity of this artificer, who imagines that δόξα can be acquired by labouring in κιβδήλοις.

Ver. 10. Σποδὸς ἡ καρδία αὐτῶν. One might rather have expected ἡ κειρεργία, or ἐργασία, or something to that purpose.]

Ver. 11. *Forasmuch as he knew not his Maker, and him that inspired into him an active soul.*] St Chrysostom has the like comparison and observation, Πηλῷ μὲν ἡ κεραμέως ὑσία μία, κ. τ. λ. "The clay and the potter are of the same nature; the potter indeed excels the clay in beauty and dignity; but it is not owing to any difference of nature, but to the wisdom and appointment of his Maker." De incompreh. Dei. Nat. Hom. xxvii. His obligation, in particular, therefore, to God stands confessed, who made him what he is, gave him superior excellence, and animated him above that senseless mass which he abuses, by inspiring into him an active soul; *animam quæ operatur*, says the Vulgate, *that very soul by which he works*, according to Coverdale's version; and Calmet understands it in the same sense, "Cette même ame par laquelle il travaille," a soul so active in its operations, that it may be in general affirmed to be the principle of all the designs, inventions, and actions of the best workmen, and most experienced artists. [But then it should be *animam per quam operatur;* and in the Greek there must have been the article, ψυχὴν τὴν ἐνεργοῦσαν, which even then would not have expressed Coverdale's version. Our translation is right, supposing the author meant ἐνεργελικήν. Ζωϊκὸν πνεῦμα, *a quickening*, (not *living*) *Spirit.* Πνεῦμα ζωοποιοῦν, 1 Cor. xv. 45.]

Ver. 12. *But they counted our life a pastime, and our time here a market for gain.*] *i. e.* Says Calmet, such persons of unlawful occupations seem to imagine life to be either a farce, or comedy for diversion, or a fair and market for advantage; the fathers very commonly make use of the first simile, representing life as a comedy, in which every man must bear his part, and should endeavour to acquit himself with applause and satisfaction; but in a sense quite different from that of libertines, who indeed make life, and what is serious and useful in it, a farce, and by proposing mere diversion and sinful pleasures as the *ultimatum* of their happiness, make a ridiculous figure upon the stage of life, and their exit is as contemptible. There are others who consider life as a great market for gain, who are only intent upon amassing riches, without considering the lawfulness of their callings, or the means they make use of for obtaining them; who care not how they are employed, whether it be in making earthen deities, or silver shrines for some Diana, provided "it may bring no small gain unto the craftsmen;" as if their maxim was that mentioned in Horace,

Ut facias rem,
Si possis, recte; si non, quocunque modo rem.
Epist. lib. i. Epist. 1.

which cannot be better translated than as it stands in our version, "We must be getting every way, though it be by evil means." St Chrysostom's reflection upon the mistaken conduct of mankind is very just, "Our life and our employments are like the pastimes of children; like them we make a serious affair of laying up trifles, building houses, which tumble suddenly; and should they continue any long time, would be of no great service to us, as we must leave them, and what we have heaped together will not follow us into the other world." [In the Greek, it is Ἀλλ' ἐλογίσαντο, which, I believe, should be ἐλογίσατο, *but he counted*, viz. the person he has been speaking of: as ἠγνοησι just before, and φησὶν in this verse.]

Ver. 14. *And all the enemies of thy people*

that hold them in subjection,] Καταδυναστεύσαντες αὐτὸν, which seems to imply more than holdin them in subjection; it means oppressing them, and abusing their power over them. Accordingly Junius renders, "Qui potentia in ipsum abutuntur." From hence likewise an argument may be drawn, that Solomon was not the author of this book, because what is mentioned here of the Israelites being held in subjection, and oppressed by their enemies, does not agree with the happy and prosperous times of Solomon; see 1 Kings iv. 20, 21, 24, 25. [It is the preterperfect tense, καταδυναστεύσαντες, *who have held*, not, *who hold.*] If therefore the Jews were in the low and oppressed state here mentioned, and were not so in the time of Solomon, it follows by an easy consequence, that this book was not wrote by him, nor in his time. This probably relates to the condition of the Jews, after their return from the captivity, when this writer seems to have lived.

Ibid. *Are most foolish, and are more miserable than very babes.*] As being idolators; for that children, through inexperience and weakness of judgment, may often mistake images or statues for real persons, is no wonder; since sometimes art has arrived to such a happy imitation of nature, that even grown persons at first sight at a distance, have mistaken them for life. Hence those expressions in the poets, "Vivi de marmore vultus, and spirantia æra." And hence probably the fable of Pygmalion's love of a favourite statue. Lactantius, producing those verses of Lucilius,

Pueri infantes credunt signa omnia ahena
Vivere, & esse homines.

observes, like this writer, that such as worship idols, are weaker than children, "Illi enim simulachra homines putant, hi Deos."

Ver. 15. *For they counted all the idols of the heathens to be gods, which neither have the use of eyes to see.*] *i. e.* they cannot observe the behaviour and devotion wherewith their votaries look up to them, and prostrate themselves before them. The imperfection of idols is described in like manner. Psal. cxv. 5, 6, 7. cxxxv. 16, 17. which this writer seems to have copied. Nor can we better expound that controverted passage, 2 Sam. v. 6, 8. than of David's ridiculing the idols of the Jebusites, or certain brazen images and statues of those heathen divinities in which they confided, calling them "the lame and the blind," by way of derision, supposed indeed by them, to be the divine guards of the fort, the Talismanical protectors of it; see Gregory's notes and Observat. p. 33.

[Ibid. *For they counted*, &c. Ὅτι ἡγήσαντο—ἐλογίσαντο. This is not exact, nor the reasoning clear. Instead of ὅτι ἡγήσαντο πάντα, the Alexand. MS and Complut. edit. have ὅτι πάντα: and Alexand. πάντα τὰ εἴδωλα. Whence I would read and connect the passage thus—Οἱ ἐχθροὶ τοῦ λαοῦ σου, καταδυναστεύσαντες αὐτὸν, οἵ τε πάντως τὰ εἴδωλα τῶν ἐθνῶν ἐλογίσαντο Θεούς, &c. So that here will be two sort of persons declared miserable and foolish, *viz.* Those who have ever oppressed the Jews, God's people; and those who have counted the idols of the nations, or heathen, to be no gods at all. If the vulgar reading πάντα εἴδωλα be retained, it may be translated *any idols*, which is a very usual signification of πᾶς.

Ibid. *Nor noses to draw breath, nor ears to hear.*] They have not the faculty of respiration, though necessary to the very being of life: and for the same reason the offering of incense and sweet odours to them is fruitless, since they are insensible of the smell of them, and of the respect intended by them. It is equally vain to put up prayers and supplications to them; for, as appears from the instance of the worshippers of Baal, though they cry aloud to their false gods from morning even until noon, "There shall be no voice, nor any that will answer," 1 Kings xviii. 26. Philo sneers such worshippers, whom he calls, "Homines deploratæ amentiæ," in smart but pleasant terms, "Heus vos, viri egregii, votorum summa, & felicitatis finis, est, reddi Deo similes; orate igitur ut similes fiatis vestris statuis, non videntes oculis, non audientes auribus, & summa felicitate fruemini."

Ibid. *Nor fingers of hands to handle, and as for their feet they are slow to go.*] And though they are often represented to their worshippers with thunderbolts in their hands, and made to appear terrible with daggers, and other instruments of vengeance, yet have they no use of them, nor do the wicked experience any harm or punishment from them. Their feet too are equally useless, ἀργοὶ πρὸς ἐπίβασιν, which would be better rendered *unable to go;* for idols cannot properly be said to move slowly, which do not move at all, ἀργοὶ here being the same as ἀεργοὶ, i. e. "Feet idle and useless for walking."

Ver. 16. *But no man can make a god like unto himself.*] Οὐδεὶς γὰρ αὐτῷ ὅμοιον ἄνθρωπος ἰσχύει πλάσαι Θεὸν, "Nemo enim sibi similem homo poterit Deum fingere," says the Vulgate, which our version follows, as if the original reading was, ἑαυτῷ [or αὐτῷ] ὅμοιον, and not αὐτῷ. The

Alexand. MS has οὐδεὶς γὰρ ἀνθρώπων ὅμοιον ἰσχύει πλάσαι θεόν· but something seems here wanting; probably the true reading here is, with a very little variation οὐδεὶς γὰρ αὐτῶν ὅμοιον ἀνθρώπῳ ἰσχύει πλάσαι θεόν. And I offer this conjecture with the more confidence, as it is the exact reading of the Syriac version, "Nemo autem illorum fabricare potest Deum homini similem," i. e. None of the artists can make a god like, or equal to, a man; for the maker of the idol, having life and motion, far exceeds the artificial god, who wants both: herein only the idol-makers, and such as worship and confide in them, are like the idol, because they are equally senseless. And thus that passage of the Psalmist is to be understood, "They that make them are like unto them, and so are all they that put their trust in them," Psal. cxv. 8. see De Muis in loc.

Ver. 17. *For he himself is better than the things which he worshippeth.*] If the maker, therefore, of the idol be mortal, how can the dead thing which he worketh be supposed to have immortality? The reasoning, therefore, in the epistle of Jeremy is very just, "They themselves that made them can never continue long, how should then the things that are made by them be gods?" vi. 46. "What an absurdity is it, says Chrysostom, for a person to worship an idol, the work perhaps of his own hands; as if men had the power of making a god, and it ceased to be any longer their workmanship. If idols had any sense, they ought rather to worship men as their makers, since even the laws of nature teach us, that, according to the stated order of causes and effects, the maker is more perfect than his work, and not preposterously the work than the maker." Serm. de tribus pueris. And Lactantius no less expressly, "What divinity, says he, can an idol have, which it was in the maker's power to have made in another manner, or not to have made at all?" Upon the comparison, therefore, as Philo justly argues upon this occasion, the artists themselves deserve rather to have been consecrated, and to have received divine honours, than their works to be deified, and themselves forgotten: which shews the great absurdity of idol-worship in general, and of the maker particularly, in falling down before his own handywork.

Ibid. *Of whom he lived once, but they never.*] Ὧν αὐτὸς μὲν ἔζησεν, ἐκεῖνα δὲ οὐδέποτε. This is the reading in the Alexandrian MS, and all the editions; but it seems difficult to determine what ὧν relates to, or is governed by, except from such preposition as ἀπὸ be dropt, or understood before ὧν, or we might read instead of αὐτὸς, ἀνθ' ὧν. But if this be objected against, why may not ὅτι αὐτὸς μὲν ἔζησεν, κ.τ.λ. be admitted? Which sense is confirmed by the Vulgate, Syriac, and Arabic versions, and therefore probably may be the true reading. Calmet renders "parce qu'il vit, quelque-tems," which answers to ὡς or ὅτι, the former of which might likewise do here. [Ὧν, "quorum, ex quibus, ille quidem vixit: ista vero numquam." Pointed thus: ἀνθ' ὧν, αὐτὸς μὲν, &c.]

Ver. 18. *Yea, they worshipped those beasts also that are most hateful.*] Τὰ ζῶα τὰ ἐχθίστα, which may mean either mischievous or odious, such as wolves, dogs, cats, lions, crocodiles, serpents. Thus Cicero, after having mentioned that almost all sorts of beasts were worshipped by the Egyptians, "Boves, canes, lupos, feles, quibus nihil fœdius, obscœnius, lutulentius ne natura quidem ipsa viderit," adds, that even such animals as were really mischievous and hurtful to mankind were adored by them, viz. crocodiles, asps, serpents; "Etiam animalium monstra illa, a quibus hominum generi præcipua incommoda inferuntur, crocodilos, aspidas, serpentes." De Consol. See note on ch. xi. 15. and ch. xii. 24. This worship of the serpent is the more surprising, as the naturalists observe, that ever since the fall of our first parents, occasioned by the subtlety of the serpent, there is the most deadly enmity between mankind and the serpent, and the strongest aversion and antipathy to it above all the beasts of the field. This shy, Mr Mede, discovers itself both in the natural and sensitive faculties of them both, for their humours are poison to each other, and each of them is astonished and frightened at the sight and presence of the other, Disc. 42. [As the author here seems to be speaking of those beasts which are most monstrous and frightful to look at, I should think that, instead of τὰ ζῶα τὰ ἐχθίστα, he wrote εἰδεχθέστατα, the most ugly, as xvi. 3. διὰ τὴν εἰδέχθειαν τῶν ἐπαπειλημένων· which greatly favours this conjecture, which seems to be necessary to the sense. For he is proving, that as they worshipped the *most ugly* creatures, so they were punished in kind, by the *most ugly* creatures, δι' ὁμοίων ἐκολάσθησαν. Possibly something of the same kind may be concealed under the words τῶν ἐχθρῶν, in ch. xii. 24. Τὰ γὰρ ἐν ζώοις τῶν ἐχθρῶν ἄνομα.]

Ibid. *For being compared together, some are worse than others.*] Either more mischievous, more odious, and more senseless than others. In the last sense Grotius understands this place; and the Vatican, and some other copies, it must

be professed, seem to countenance it, which read ἄτοπα γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα. And so does the Vulgate, "insensata enim comparata his, illis sunt deteriora." And the like sense is favoured by the Bishops Bible, and all the ancient English versions: But ἄτοπα, in this place, is liable to many objections, whether taken adjectively, or considered as a substantive. The true reading undoubtedly is that of the Alexandrian MS, ἕτερα γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα, which our translators very justly render, "Being compared together, some are worse than others;" which is true, in general, or with respect to those particular animals which the Egyptians worshipped, as appears by the next verse.

Ver. 19. *Neither are they beautiful, so much as to be desired in respect of beasts.*] The Bishops and the Geneva Bible render more properly and explicitly, "Neither have they any beauty to be desired in respect of other beasts." Calmet observes, that, as to the appearance of reason and understanding, many other animals, particularly the horse, elephant, and fox, are more surprising, sagacious, and cunning, than the ox, sheep, wolf, or beetle, which the Egyptians reckon among their deities. And as to beauty, almost all beasts (not to mention birds, which may be here included among the ζῶα or living creatures) are preferable, in that respect, to serpents and crocodiles, which they have such a regard for. Com. in loc. According to Messieurs du Port Royal, the meaning of this and the foregoing verse may be, that some of the animals which the Egyptians worshipped were so frightful and monstrous, that if compared even with some curious pieces of art, particularly with idols, or statues expressed to the life, they seem less worthy of adoration, because such finished pieces of art have something in them pleasing and entertaining to the sight, and are the more engaging by their great likeness to and resemblance of men; whereas their sacred animals, and serpents in particular, are so odious above all others, that they naturally strike those that look on them with dread and horror. [Translate thus, "Neither as beasts are they beautiful, so as to be desired," i. e. so as that any body should be fond of them.]

Ibid. *But they went without the praise of God and his blessing.*] i. e. says Calmet, they are not of the number of those whom God praised and blessed; they have, by being abused and perverted to idolatry, renounced, in some measure, God's benediction, and lost that original goodness and beauty which they were possessed of in common with other creatures, when they first came out of the hands of their Creator; Gen. i. 31. The author seems to intimate, that God, provoked with the crime of idolaters, cursed, in like manner, these animals, as, in the beginning of the creation, he did the serpent, the instrument of man's deception and ruin, whom, on that account, he condemned to go, ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ, upon his breast and his belly, Gen. iii. 14. for so the LXX read, by way of punishment and disgrace, being probably before, a glorious flying seraph. See Mr Mede, Disc. 41. Or more generally thus, "All created beings, animate and inanimate, praise God in their beauty, and derive it from his hand as a blessing; but odious and deformed objects, such as, for their ugliness, are called monsters, proclaim not their maker's praise, as not having received from his bounty those amiable and good qualities which are to be esteemed a blessing." Some have fancied the meaning here to be, that God passed by all creeping things, and serpents among the rest, when he gave his blessing to other creatures, Gen. i. 22, 28. Others, that he excluded these from their share of praise, when he pronounced, of the works of his creation, that they were very good, as being produced at first from corruption, and consequently not of his making. But these are forced expositions, and fond conceits, the one unsupported by Scripture, the other contrary to it, and to the received notions of true philosophy. Nor can I assent to those interpreters who think the meaning here to be, that serpents, by being so frequently worshipped in different places, usurped the glory due to God only, and rivaled his power of blessing; for though the fact itself must be acknowledged to be a melancholy truth, yet no such interpretation is warranted by the original, or any of the versions: It arose, probably, from mistaking the rendering of the Vulgate, and reading the *effugârunt laudem Dei*, instead of *effugerunt*, as it is in all the correct copies. The Syriac and Arabic interpreters understand these words of the worshippers themselves, and not of the animals, and indeed this sense is agreeable to the beginning of the next chapter.

CHAP. XVI.

THE ARGUMENT.—*The author opens this chapter with the observation.* c. xi. 16 *That God deals more graciously with his favourite people than with the wicked, exemplified by a parallel drawn between each, by his sending*

frogs among the Egyptians, *which came upon their tables, and made them to loath, and fly from even their necessary food, but the* Israelites *were fed with quails. That God, even when he punishes his chosen, deals more favourably with them than with the heathen, shewn by a comparison between the punishment of the* Egyptians *by flies and locusts, and that of the* Israelites *by fiery serpents, who though their torment was greatest for the present, had a sovereign remedy appointed for their cure, even the brazen serpent, which was the means and instrument of health, and a sign of salvation to such as turned to it, and with faith looked upon it—To the strange hail and rain sent upon the* Egyptians *is opposed the* manna, *or bread from heaven given to the* Israelites: *that, to serve the purposes of God's providence, the very elements suspended their natural force, according to his appointment; so that hail was not melted by fire mixed with it, nor manna dissolved by its power, though the sun had a different effect upon it. By all which instances opposed to each other by way of antithesis, God's care in preserving the righteous was remarkably displayed, and his vengeance against sinners no less visible.*

Ver. 2. *Thou preparedst meat for them of a strange taste.*] i. e. A taste they were unaccustomed to. Coverdale renders *a new tayst*, for we must not suppose any new creation of quails for their use; the miracle consisted in this, that they were brought in such quantities, and at such a particular time, and fell in such places only as God appointed, viz. round the camp for their nourishment. Bishop Patrick, from the authority of Ludolphus, thinks, that locusts are here meant; but the Psalmist, by calling them feathered fowls, manifestly understands real birds; Psal. lxxviii. 28. See De Muis in loc. Bochart. vol. iii. p. 108.

Ibid. *To stir up their appetite.*] Εἰς ἐπιθυμίαν ὀρέξεως. This seems not properly rendered, for that their appetite was sufficiently keen, appears from their impatient murmuring for meat. The Geneva Bible renders better, "To satisfie their appetite, thou hast prepared a meat of a strong taste." But Coverdale's, and the Bishops Bible come nearer the Greek: According to the former, "God gave them their desyre that they longed for;" according to the latter, "He prepared for the desire of their appetite, a strange taste." And thus Calmet, "En lui donnant la nourriture delicieuse qu' il avoit desirée." The Psalmist expresses it by, according to the LXX, τὴν ἐπιθυμίαν αὐτῶν ἤνεγκεν αὐτοῖς. Psal. lxxviii. 29. This gracious dealing, as it is here called, seems to refer to the first sending of quails, mentioned Exod. xvi. 13. rather than the second, which happened a year after, Numb. xi. 31. for the Israelites, upon their second petition for them, betraying too much impatience, were afflicted with a plague for their murmuring, and, as the Psalmist expresses it, "While the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them," Psal. lxxviii. 31. Calmet seems to include both, and thinks there is a mixture of mercy towards his people, even in this judgment; his reflection upon it is worth inserting, "If God, (says he,) fed his people thus deliciously even when they had provoked him, what will he not give them, when they shall be faithful and obedient to him?" In either sense the instance proves what the author brings it for, viz. God's different manner of dealing with his own people, and such as are strangers to him. [For εἰς ἐπιθυμίαν, the Alexandrian MS reads, οἷς εἰς ἐπιθυμίαν which, I believe, is right; if, instead of εὐεργέτησας, you write εὐηργέτησας, and τροφῆς (or τρυφῆς) for τροφὴν, and τῶν ἀναγκαίων for τὴν ἀναγκαίαν. The whole thus: Ἀνθ' ἧς κατὰπερ εὐηργέτησας τὸν λαόν σου, οἷς, εἰς ἐπιθυμίαν, ὀρέξεως, ἵνα γεῦσιν τροφῆς ἡτοίμασας, ὀρτυγομήτραν· ἵνα ἐκεῖνοι μὲν ἐπιθυμοῦντες τροφῆς, διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσαλμένων τῶν ἀναγκαίων ὄρεξιν ἀποσρέφωνται· αὐτοὶ δὲ, &c. See a parallel place, ch. xix. 11, 12. where γεῦσιν is expressed by νέαν γένεσιν, and τροφῆς (for τρυφῆς) by ἐδέσματα τρυφῆς. Ὄρεξις τῶν ἀναγκαίων, "an appetite to those things which are necessary to the preservation of life," viz. meat and drink.]

Ver. 3. *To the end that they, desiring food, might, for the ugly sight of the beasts sent among them, loathe even that which they must needs desire.*] Καὶ τὴν ἀναγκαίαν ὄρεξιν ἀποσρέφωνται. The Bishops' Bible gives the true and literal translation, "To the intent that they.... might begin to loathe even their necessary appetite." The Vulgate, and St Jerom's Bible, as it is called, render in like manner, "Etiam a necessaria concupicentia averterentur," i. e. through the disagreeableness of the animals sent amongst them, διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσαλμένων, as the true reading is, particularly the frogs, which tainted and spoiled their meat, they loathed the thoughts and the desire even of necessary food and refreshment. Josephus gives the same account of these disagreeable animals, τάς τε κατ' αὐτὴν

αὐτῶν διαιτῆς, κ. τ. λ. Domesticam etiam vitæ eorum consuetudenem turbarunt in eduliis & potu reperta, & in lectis eorum passim oberrantes." Antiq. Jud. lib. ii. c. 14. This plague puts one in mind of the Harpyes, which Virgil thus describes:

Extrùmisque toros, dapibusque epulamur opimis.
At subitæ horrifico lapsu de montibus adsunt
Harpyiæ, & magnis quatiunt clangoribus alas,
Diripiuntque dapes, contactuque omnia fœdant
Immundo: tum vox tetrum dira inter odorem.
Æneid. lib. iii.

Ver. 4. *For it was requisite that upon them exercising tyranny, should come penury which they could not avoid.*] Ἀπαραίτητον ἔνδειαν ἐπελθεῖν, "Poverty without excuse," according to some of the ancient English versions; the Geneva Bible has "extreme poverty," and Coverdale's follows the Vulgate, which renders, "interitum sine excusatione;" ἀπαραίτητος will bear any of these significations, which occasioned such a difference in the versions. The author shews, in this, and the following verses, God's different manner of dealing with the Israelites and Egyptians in three particulars. 1. That he punished the Egyptians with rigour, as a severe judge, tormenting them for their tyranny and oppression of others, with deserved, extreme, inevitable want or hunger, occasioned by the animals which infested them, and drove them from their necessary sustenance: But he chastised his own people as a father, afflicting them comparatively but a little, but, by that little, making them sensible, how tenderly he had dealt with them in comparison of their enemies. 2. That though he suffered the Hebrews to be in want for a small season, yet he kept them from perishing by hunger in the wilderness; and to recompence, as it were, that short affliction by hunger, he fed them after, not only with necessary food, but satiated them with delicacies in abundance. But a succession of plagues, without respite, pursued the Egyptians. 3. That though the whole wilderness, through which the Israelites marched so many years, was full of fiery serpents, Deut. viii. 15. yet God did not permit these to assault them but for a small season only, and even then he appointed an immediate remedy to heal them; viz. the brazen serpent; but the Egyptians died without mercy, neither was there any cure provided for the wounds and stings which they received from the flies and locusts.

Ver. 5. *For when the horrible fierceness of beasts came upon these.*] Ὅτε αὐτοῖς δεινὸς ἐπῆλθε θηρίων θυμός. Θυμὸς here does not signify *fierceness*, but *poison*. Thus Apoc. xiv. 8. what our version renders, "the wine of the wrath of her fornication," Mr Mede expounds "the poison of her fornication." See also, ch. xviii. 3. where there is the like expression. And it is remarkable, that the same word in the Hebrew, signifies, both *wrath* and *poison*: Mede's Works, p. 410. And θυμός is used by the Hellenistical Jews, in the same double respect. To the observation of this very judicious writer, I shall add an instance or two from the Old Testament, than which nothing can be closer, or more evince the sense I am contending for. The first is, Deut. xxxii. 33. Θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος, where it is twice used, in the same verse, in this sense, and our translators render accordingly, "their wine is the poison of dragons, and the cruel venom of asps." The next is, Job xx. 16. Θυμὸν δὲ δρακόντων θηλάσεται, ἀπολεῖ δὲ αὐτὸν γλῶσσα ὄφεως, which our translators rightly render, "He shall suck the poison of asps, the vipers tongue shall slay him." And in ver. 14. of the same chapter, χολὴ which is synonymous to θυμὸς, is used in the same sense. Χολὴ ἀσπίδος ἐν γαστρὶ αὐτῦ, which, though it signifies both *wrath* and *poison*, our version takes in the latter sense, and renders, "the gall of asps is within him." The last instance I shall mention is, that in Psal. lviii. 4. Θυμὸς αὐτοῖς κατὰ τὴν ὁμοίωσιν τῦ ὄφεως, which, in our version, is happily rendered, "their poison is like the poison of a serpent." This poison, as naturalists observe, is the consequence of their rage, and thrown out by it, and therefore may be considered as one and the same. The word ἐπῆλθε, here used by our author, intimates, (says Bochart,) the suddenness of the attack of these venomous creatures, who accordingly renders this place, "supervenit (tanquam ex improviso) serpentum venenum," vol. iii. p. 425.

Ibid. *And they perished with the stings of crooked serpents, thy wrath endureth not for ever.*] The sacred story relates, that the Israelites, by their rebellious murmuring, provoked God to send serpents among them, whose poison was so mortal, that it brought the most painful death upon them.—In this affliction, they addressed themselves to the father of mercies, who, moved by their repentance, commanded Moses to make a serpent of brass, and erect it on a pole in view of the whole camp, that whosoever looked upon it should be healed. This punishment, by serpents, the son of Sirach reckons among other instances of God's

vengeance, "all these were created for vengeance, teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction," Ecclus. xxxix. 30. where the margin refers to this very passage. But it has been thought, by some learned men, to have been a punishment adapted on purpose by God to the transgression of the Israelites, which was evil speaking against the Lord, and slandering his providence. In this view, the conformity between the sin and the punishment is very visible, and the justness of our author's observation, ch. xi. 16. further proved. Σχολιὸς, likewise, the epithet here given to the serpent, will equally suit the slanderer; for he is crooked through artifice, as the other is by nature; is alike mischievous and designing, and, to serve his own purposes, can turn himself into as many odious shapes. Solomon makes the same comparison, Eccles. x. 11. The serpent was a known hieroglyphic among the Egyptians and other nations; and perhaps its crookedness and perfection in turning, was one reason of its being made the symbol of their year.

Ver. 6. *Having a sign of salvation, to put them in remembrance of the commandment of thy law.*] The sign of salvation here mentioned was the brazen serpent, erected, by God's command, upon a pole, or standard, like the Roman eagle, for the cure of the people. It was in the opinion of many learned men, the image of *saraph*, or glorious winged serpent. Arias Mont. reads Numb. xxi. 8. "Fac tibi saraph." It was a symbol of a good ministering angel, which executeth God's will on earth, whilst a secret virtue, from the unseen God, perfected the cure, by whose supernatural power it was effected, whose mercy worked in, and by that emblem. It is properly therefore called a sign of salvation, as it was the instrument only through which the cure was conveyed. But it was *salutare signum*, or the means of recovery to such only as looked up to it with faith; and its saving effect depended upon their reliance on God, and belief of his power to heal them in, and by that instrument. It had also this further use implied in it, to admonish the Jews how to conduct themselves upon other occasions, where a like mysterious trial should occur, *viz.* to comply with all God's positive appointments without any reluctance, even though the reason of such an injunction should not be discoverable by them. For the chusing this image, which had no inherent virtue in it, rather than any other, was the mere will of God, who can make things evidently of no importance in themselves, effectual to what purpose he pleases, as might be proved from many other instances in Scripture.

Ver. 7. *For he that turned himself towards it, was not saved by the thing that he saw.*] The mere beholding it did not alone confer the benefit of a cure; nor could it, though fixed in public view, effect a single recovery by any natural operation: God did not order it to be erected on any such account; nor was Moses induced to make this image from any occult skill, or persuasion that he had, that the effigies of this brazen serpent could heal the Israelites by any power of art or nature; for the very matter of this serpent has been thought rather inconvenient and improper for such an effect. Nor can we find, says a learned writer, an instance or example of any *telesme* that was ever known to cure a disease by only looking upon it; but, in all wounds by venomous serpents, the cure was effected by a local application of some proper remedy to the part affected. More's Mystery of Godliness, p. 430. What therefore was the intent of elevating this image upon a pole, and why must the diseased look towards it, and the healing virtue be conveyed through their eyes? Undoubtedly this appointment, besides the exercising the faith of the beholder upon this occasion, had a reference to the mystery of Christ, whose victory over the old serpent, the grand enemy of mankind, was hereby typified and represented. Many of the ancients are of the same opinion, and imagine this serpent to be an emblem of the cross, and a symbol, or sign of that salvation afterwards to be effected by it. But Justin Martyr is more particular, for he adds, that this serpent was likewise made in the very form of a cross, Apol. 2. It is certain our Saviour, in his discourse with Nicodemus, explains it of himself, and his cross, John iii. 14. and chose this figure for the instruction and information of the Jews, who always acknowledged a mystery couched under this serpent.

Ibid. *But by thee that art the Saviour of all.*] Τὸν πάντων σωτῆρα. This, I think, relates to the λόγος, see note, on ver. 12. and comprises more than his bare healing the Israelites of this plague. The word Σωτὴρ, or Saviour, here used, admits of several acceptations. 1. He may be called a Saviour, that saves the life of his enemy in the field; but he that thus saveth another, commonly doth it upon a prospect of some advantage to himself, either of selling the

poor captive, or of making him his slave, which something abates his glory. 2. The word σωτὴρ not only signifies one that preserves the life of another, but also one that is the restorer of some happy condition which was lost; and thus the Roman orator explains it, *qui amissam salutem dat.* In Verrem, lib. ii. Now all the happiness which such a Saviour, or deliverer, could confer, was but a temporal happiness, which is likewise a lessening of it. 3. The judges of Israel, who delivered their country from the yoke of Midian, the Syrians, or the Philistines, are, by Nehemiah, called σωτῆρες, ch. ix. 27. But then these saviours saved but one country, or perhaps city, as Camillus did Rome, for which he was styled σωτὴρ, a saviour. But all these characters come very short of ὁ σωτὴρ πάντων, which is a title too great to be applied to any less than a divine person; for the person here meant was far more glorious than any single hero, or all those judges of old together. He it was that smote all the first-born of the Egyptians, that brought the Israelites out of Egypt, that rescued them from their greatest bondage, that overthrew Pharaoh and his host in the Red Sea, that led them in the wilderness, protected and sustained them there, and at last gave them possession of Canaan. But even this deliverance was but a type of a greater, designed for them by him, and that Canaan but an earnest of a better country, intended for all true Israelites. See Dr Gale's Serm. Disc. 14. With great propriety, therefore, this Saviour is described in the next verse as an almighty Redeemer, ὁ ῥυόμενος ἐκ πασῶν κακῶν. Which expression of our author is agreeable to the sentiments of the ancient Jewish writers, and is founded on the very high notions which the Jews entertained of their great *goel*, or deliverer.

Ver. 9. *For them the bitings of grasshoppers and flies killed.*] This writer seems to intimate that the locusts, for so I understand grasshoppers, and so they are called, Judges vii. 12. Psal. lxxviii. 46. killed numbers of the Egyptians. This, if it be not strictly according to truth, very probably arose from too literal an acceptation of Exod. x. 17. "Entreat the Lord that he may take away from me this death only," which may admit of another and fair interpretation, without supposing that the locusts killed any persons directly, as the hail did: for the locusts destroying the supports of life, by eating up the corn when ready for the sickle, and consuming all before them within the space of a few hours, may, by consequence, in bringing a famine, be said to kill the people; in which respect Pharaoh might properly call them, *deadly locusts.* And thus Bochart, "Locustæ homines & bruta occidunt, saltem ex consequenti, quod aiunt, quia consumptis illis quæ fuissent vitæ subsidio, sic ad mortem eos adigunt," vol. iii. p. 463. Pliny's account of them is really dreadful, "In India trium pedum longitudine esse traduntur, Deorum Iræ pestis ea intelligitur. Namque grandiores cernuntur, & tanto volant pennarum stridore, ut aliæ alites credantur; solemque obumbrant, sollicitè suspectantibus populis ne suas operiant terras, sufficiunt quippe vires. Et tanquam parum sit maria transisse, immensos tractus permeant, diràque messibus contegunt nube, multa contactu adurentes, omnia verò morsu erodentes." Nat. Hist. lib. xi. De Locust. c. 29. See also Aristot. Hist. Anim. lib. v. c. 23. Boch. Hieroz. lib. iv. c. 5. Bacon's Natural History, Century x. Agreeable to this account of Pliny, is that of a learned modern writer, who says, "That the number of locusts he saw in Barbary, in the years 1724 and 1725, is beyond expression; that in the heat of the day they formed themselves into large bodies, appeared like a succession of clouds, and darkened the sun; that they marched directly forward, climbed over trees, walls, houses, eat up every plant in their way, and let nothing escape them. That the inhabitants, to stop their progress, made trenches all over their fields and gardens, and filled them with water, or else placing in a row great quantities of heath, stubble, and such like combustible matter, they set them on fire upon the approach of the locusts, but all to no purpose." Shaw's Travels, page 256, 257. In the description of this plague, Exod. x. 5. it is said, that "they shall cover the face of the earth," where the Chaldee paraphrase reads, "they shall hide the face of the sun from the earth." But I should deservedly be thought wanting, in the respect due to the canonical Scriptures, if I should pass over, in silence, that beautiful description of the plague of locusts in the second chapter of Joel, for there cannot be a greater, or more lively instance of the *hypotyposis;* the prophet, in the chapter referred to, represents the desolation occasioned by these creatures, whose teeth he calls the *teeth of lions*, like the ravaging of a country, or the storming of a city by an army, which description is the more remarkable, because the analogy is carried on throughout so

properly and naturally, "In the regularity of their march, eating up the provision, burning the country, scaling of the walls, running about through the conquered city, breaking into houses, and the general horror of the inhabitants, that, says a learned author, if one would have described the outrages of an army without a metaphor, it could hardly have been done in more proper terms." See Nicols Confer. Part IV. p. 152.

Ibid. *And flies killed——for they were worthy to be punished by such.*] i. e. says Bochart, they sorely wounded them, and then sucked their blood till they killed them. And in this sense many commentators understand those words, Exod. viii. 24. "The land was corrupted," or, as the margin has it, "was destroyed by reason of the swarm of flies;" to signify that many of the people were poisoned, or stung to death by them. See Pool's Annotations in loc. and Psal. lxxviii. 45. where the LXX read ἐξαπέστειλεν εἰς αὐτὺς κυνόμυιαν, καὶ κατέφαγεν αὐτύς, as if a particular sort of fly was meant; but the true reading, as I have observed on ch. xii. 25. is κοινόμυιαν, which includes flies of all sorts, which through their number devoured them. We read of creatures of this nature so mischievous and deadly, that the Greeks thought fit to have a particular god to deliver them from them, under the title of *Myiagros*, or *Myiodes*. Pliny, lib. x. c. 28. Selden de Dis Syris syntag. 2. de Baal-zebub. One cannot but perceive, in this punishment of the Egyptians, a conformity of it to the sin of that people; for the noise, tumult, and stinging of these vengeful animals, answered to the passionate language and severe blows of the Egyptian taskmasters, and might be designed to revenge that hard treatment. Nor is the justice of God less to be admired in this particular also, that this plague was specially calculated for the punishment of a nice, effeminate, and luxurious people, no less indulgent to themselves than inhuman to others: For what could be more proper or effectual for humbling the pride and vanity of Egypt, or what a greater mortification to their niceness, than to be thus tormented, and beset every way with shoals of frogs, and swarms of flies and locusts?

[Ver. 10. Τὸ ἔλεός σου ἀντιπαρῆλθε, is translated, *Thy mercy was ever by them;* Much beneath the original, which implies, "Thy mercy came forth as against an adversary." The word is used in a far different sense in Luke x. 31, 32.] Our translators, it is observable, insert the word *ever*, not confining God's mercy, to save and heal the faithful children, to this instance only of his goodness. And indeed the idea of God's philanthropy is greatly enlarged by understanding these expressions, and that in ver. 12. in a more comprehensive sense, than a mere deliverance from the venom of serpents.

Ver. 12. *But it was thy word, O Lord, which healeth all things.*] This seems to be spoken of the very person of the Λόγος, and is undoubtedly taken from Psal. cvii. 20. Ἀπέστειλε τὸν Λόγον αὐτοῦ καὶ ἰάσατο αὐτύς, "He sent his word and healed them, and they were saved from their destruction." That the Λόγος is here meant, seems reasonable to suppose, because it is certain he inflicted the punishment referred to: For in Num. xxi. 5, 6. where it is said that the people murmured against God, the Chaldee paraphrast reads, "They murmured against the word of the Lord;" and afterwards it follows, that "the word of the Lord sent fiery serpents among the people." But we learn still more expressly who that divine person was whom the Israelites tempted, or spoke against, from those words of St Paul, 1 Cor. x. 9. "Neither tempt ye Christ, as some of them also tempted, and were destroyed of serpents." It is certain, then, that the Λόγος was the person murmured against, and that punished them for it. And it seems very probable, from the passage of the Psalmist before quoted, that it was he that likewise cured all them that were rightly disposed for a cure; and that the brazen serpent was a symbol of the presence of the Λόγος in particular, and of his divine power and goodness to heal all that truly turned to him. The Chaldee paraphrase on Num. xx. 8. thus understands it, "Et quemcunque momorderit serpens, et intuitus fuerit ipsum, tum vivet, modo cor ejus directum fuerit ad nomen verbi Domini. Et fuit quando mordebat serpens virum, et contemplaretur serpentem æneum, et cor ejus intentum erat in nomen verbi Domini, vivebat;" i. e. "Whomsoever a serpent shall bite, he shall be healed, if he directs his heart to the name of the word of the Lord: And it came to pass, that when a serpent bit any man, and he directed his heart to the name of the word of the Lord, he accordingly recovered, and lived." The like presence of the Λόγος upon this occasion of healing, has been inferred, by some learned men, from John iii. 14. see Tenison of Idol. p. 359. It may also, according to Calmet, be understood in this farther sense, viz. of a word of God's mouth or

of "his holy word." Of the power of the former to heal all bodily diseases, the centurion in the gospel seems to have been convinced, Matt. viii. 8.; for, instead of troubling our Saviour to come to his house, he says, out of a principle of great faith, "Speak the word only, and thy servant shall be healed." Of the power of the latter to heal all the diseases of the soul, to cure those that are broken in heart, and as containing a medicine to heal every infirmity and sickness, St Austine is to be understood, when he says, "Omnis morbus animæ habet in scriptura medicamentum suum." In Psal. xxxvii.

Ver. 13. *Thou leadest to the gates of hell, and bringest up again.*] We meet with the same thought, and almost the same expression, Tob. xiii. 2. "He doth scourge, and hath mercy; he leadeth down to hell, and bringeth up again; neither is there any that can avoid his hand." The expression, in both places, seems to be taken either from 1 Sam. ii. 6. or Deut. xxxii. 39. see also Apoc. i. 18. where Christ is said to have the keys of hell and of death. By the ancients, the place or receptacle of the dead is represented as an house that has its doors and gates; and death, in their language, as the gate or entrance into *hades;* and to die, or to descend into the grave, is to go down to *hades*, or to be brought to the gates of death: Accordingly, to live again, is to leave *hades*, or to open the gates of death. Agreeable to this notion and periphrasis, so frequent to be met with in Homer, Virgil, Theocritus, Euripides, Hesiod, Theognis, &c. is the constant usage of this phrase in the Old Testament and Jewish writers. In the xxxviiith of Job, ver. 17. the expression is very observable, and occurs twice in the same verse, "Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death?" By the like phrase the Psalmist describes the afflicted states of such as had been in captivity, and groaned under the severest hardships, Psal. cvii. 18. where the expression of our version is again remarkable, and close to the present purpose, "They were even hard at death's door," which the LXX render, ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου. And when God shews his power in restoring men from such an afflicted state, he is then said in Scripture to "lift them up from the gates of death," Psal. ix. 13.

Ver. 14. *A man indeed killeth through his malice; and the spirit, when it is gone forth, returneth not; neither the soul received up, cometh again.*] St Jerom's Bible, as it is called, reads, "Homo autem occidit quidem per maliciam animam suam," which Coverdale's version follows, "Man thorow wickedness slayeth hys awne soule:" But the rendering of the Geneva Bible seems preferable, "A man, indeed, by his wickedness, may slay another, but when the spirit is gone forth, it turneth not again; neither can he call again the soul that is taken away." And in this sense almost all the commentators understand the words, οὐδὲ ἀναλύει ψυχὴν παραληφθεῖσαν. [But when the Geneva translators render it, "call again," one would think they read ἀνακαλεῖ for ἀναλύει.] Our version seems to follow a copy which read οὐδὲ ἀναλύει ψυχὴ παραληφθεῖσα· and so indeed the Syriac and Arabic interpreters do expressly render the former, "Spiritus egressus non revertitur, nec redit anima quæ aufertur;" and the latter, "Egressusque spiritus non revertitur; neque redit anima assumpta." According to Grotius, the sense is, that a wicked man may indeed kill another, but he cannot hurt or destroy the soul; which, after its separation from the body, being lodged in its proper receptacle, is out of the power of man to injure; making the sense to be the same with Matt. x. 28. Calmet understands it in the same manner, "l'homme n'aneantira pas l'ame lorsque Dieu l'aura reprise à lui;" i. e. "Man shall not be able to destroy or annihilate the soul, when God has taken it again to himself;" its substance is inaccessible, and beyond the reach of malice and violence. Com. in loc. That after death, and before the day of judgment, the souls of men are reserved in a separate state or region, a paradise of comfort and rest, or a prison of misery and despair, according to men's respective behaviour, was the received doctrine of the synagogue or ancient Jews. But this passage of our author not only favours such an opinion, but seems likewise to point out the place of this receptacle. [If this remark is founded upon our version, "received up," it is a mistake; for παραληφθεῖσα does not signify "received up," but "received from" the person who had it.] It is remarkable, that those words of the Psalmist, "O take me not away in the midst of my days," Psal. cii. 24. are by Arias Mont. rendered from the Hebrew, "Ne facias me ascendere," i. e. "Make me not to ascend," or to go upwards to the invisible region of separate and departed souls. It seems also probable, that human souls, after their separation from the body, are carried by angels εἰς ἀξίους αὐτῶν τόπους, Luke xvi. 22. into regions of bliss or misery, as they have respectively deserved; and in that intermediate state have either

a ravishing foretaste, and pleasing hope of future happiness, or wait their doom and final sentence with sad forebodings and dreadful apprehensions.

[Ver. 15. At the end of this verse something is to be supplied, which is easily understood, viz. "however, the malice of man may easily be avoided," but (ver. 16.) "it is not possible to escape thy hand," or power.]

Ver. 16. *For the ungodly that denied to know thee, were scourged by the strength of thine arm; with strange rains, hails, and showers were they persecuted*, &c.] That proud Pharaoh, who could say to Moses, Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go; at length experienced the severity of thy judgments, being persecuted with storms and tempests beyond all precedent and example. For hail, and particularly such dreadful storms of it as are described in the sacred history, was quite unusual and miraculous in those parts of Egypt, where, according to Josephus, Philo, and Pliny, there was no rain. Hence, with great judgment, they are said by this writer, to be persecuted with strange rains, *novis aquis*, according to the Vulgate, i. e. rains falling at times, or in places where it was not usual and customary. Hence, that lash and sarcasm in the Psalmist, he gave them hail for rain, Psal. cv. 32. But this observation of new and strange rain is not to be extended to all parts of Egypt, for in the maritime parts, and those towards Æthiopia, instances of this sort of weather sometimes happen, and where it happened but seldom, or not at all, that want was supplied by the overflowing of the Nile. Thus Philo. Αἴγυπτος ὑ παραδέχεται, κ. τ. λ. " Ægyptus hiemem nescit, hiemalesque tempestates. Hæc circa brumam irroratur parvis rarisque pluviis in locis duntaxat maritimis, supra Memphim autem nullas omnino sentit—restagnationes Nili arva satis fœcundant, ut Naturæ de Imbribus Ægypto providere non sit opus." De Mose, lib. i.

Ibid. *With hails and showers were they persecuted, that they could not avoid.*] Καὶ χαλάζαις ὑ ὄμβροις διωκόμενοι ἀπαραιτήτοις. [With hails and storms of rain.] If we retain ἀπαραιτήτοις, which is the reading in most editions, I think it should be rendered, *severe*, or *extreme* (see note on ver. 4.) rather than *inevitable*; for if the Egyptians could not avoid this plague of hail, but through it, and the fire mingled with it, were unavoidably to be destroyed, why did God, according to Moses's account, Exod. ix. 19. direct the servants of Pharaoh to gather their cattle, and all that they had in the field into their houses, or what need of this caution and warning, if their doom was fixed, and they could not avoid it? I think therefore this does not relate to all the Egyptians, but to such obstinate and careless ones among them, as regarded not the word of the Lord, but left their servants and cattle in the field, and these perished by the extreme violence of the hail; which is no wonder, since the hail was of an uncommon bigness. The Complut. edition reads, χαλάζαις ὑ ὄμβροις διωκόμενοι ἀπαραιτήτως, i. e. they were severely, and without mercy, persecuted by these, and at length consumed by them and the lightning intermixed. The Vulgate and Coverdale omit this word in their version, and Calmet, in his Comment. Philo's account of this plague agrees with our author, φοραὶς ὑετῶν, χάλαζαν πολλὴν ὑ βαθεῖαν. κ. τ. λ. "Pluviæ vehementes, plurima & altè exaggerata grando, ventorum confligentium & obstrepentium procellæ" (storms of wind, showers, as it is rendered in our version, diminish the terror of the idea, and is too mild a term) "nubium fragores, fulgetra & tonitrua alterna crebraque, assidua fulmina, longe prodigiosissima species." And a little after, he describes the consequence of this storm in much the same terms, "Non paucis animantibus simul exitio fuit, tum frigoris rigore, tum gravi lapidatione cadentis vulgo grandinis, tum etiam ignis consumptione." De Mose, lib. i. It is observable here, that three of the elements, though contrary and repugnant in their powers and qualities, were in confederacy, and united against this obstinate people, the air in the thunder, the water in the hail, and the fire in the lightning, which contrast Milton thus beautifully expresses in a few words,

Fierce rain, with lightning mixt, water with fire
In ruin reconciled. Parad. Reg. B. IV.

and this God did to shew that he was Lord of universal nature.

Ver. 17, 18, 19. *For, which is most to be wondered at, the fire had more force in the water that quencheth all things—Sometimes the flame was mitigated that it might not burn up the beasts that were sent against the ungodly—At another time it burneth even in the midst of water, above the power of fire, that it might destroy the fruits of an unjust land.*] One cannot help observing many marvellous qualities and effects in the fire sent from heaven to punish the Egyptians: 1. That it kept burning, though mixed with rains and hail; and, instead of being quenched by the quantity of rain which fell, as might be expected, it became the more violent for it, as

if the water nourished it, and helped to inflame it; not unlike, says Calmet, that fire which fell from the Lord, and consumed the burnt sacrifice, and licked up the water in the trench, which the prophet Elijah had ordered to be poured upon the altar, and the wood in great abundance, to make the miracle more glorious and unquestionable, 1 Kings xviii. 39, 40. 2. That this fire, hail, &c. happened in Egypt, where such storms were unusual, and spread over the whole country, except the land of Goshen; whereas other storms of lightning and hail generally reach but a little way in comparison, and fall within a small compass. 3. It melted not the hail with which it was mixed. Philo gives the same account of the lightnings, Θεοῦς διὰ τῆς χαλάζης, κ. τ. λ. "Vulgo per Grandinem in tanta Naturæ repugnantia grassantia, tamen nec eam liquabant, nec ab ea extinguebantur, sed eadem usque durantia, & sursum deorsum cursitantia, grandinem incolumem conservabant." De Mose, lib. i. 4. The lightning and hail spared all the cattle and fruits of the Israelites, but destroyed both man and beast, and every herb of the field among the Egyptians. *Lastly*, It never burnt, or hurt any of those beasts that were sent to plague the Egyptians, as if it had sense and reason to know and distinguish them. Cappellus objects against our author for supposing that the animals, which were sent in the former plagues, still subsisted in Egypt; for, says he, before the sending of the lightning and hail, "Ranæ, κυνόμυα, & omnia animalcula prius in Ægyptios immissa pridem fuerant abducto & extincta." Cens. in lib. Sap. Sol. i. e. the frogs, and flies, and such other animals as infested the Egyptians, before the hail, were gone and extinct, which indeed is agreeable to Moses's account, Exod. viii. 11, 31. Calmet endeavours to account for this difficulty two ways. 1. That by *beasts* are meant the lice, which still might remain upon man and beast untouched by the fire, there being no mention of their ceasing, or being destroyed, in the history of Moses, as there is of the frogs and flies. 2. That by *fire*, may be meant those occasional fires, which the Egyptians kindled to drive away the flies, &c. which had no effect upon them, and seemed to have lost all power over them. But, I think, the first solution agrees not with the account of the same animals, ch. xix. 21. where they are described, by this writer, to be such as *walked in the flames*, which suits not with a diminutive and almost invisible animalcule. Nor does the second remove the objection; for artificial fires, or such as are usually made to disperse noxious animals, seem not here spoken of, for the context shews that lightning is here meant, or the fire of God from heaven, to take vengeance upon the ungodly. Instead of offering any forced interpretation, I must ingenuously acknowledge that our author, in this particular, seems to have exceeded historical truth, and to have used a rhetorical exaggeration, to make God's dealing with the Egyptians appear more terrible, which may be observed also in his account of manna, and the Egyptian darkness, in the next chapter, where many additional circumstances are inserted purposely designed to raise terror and surprise, and to heighten the description, which are not to be met with in the account of Moses, or the Psalmist.

Ibid. *For the world fighteth for the righteous.*] This is true, whether applied to particular persons, as Moses, David, &c. or to whole nations. It is particularly visible in the history of the Jewish nation, which may be considered as a theocracy, and God their king and leader; at different times he commands the several elements in their favour. The air thunders, and his arrows go abroad, to assist Joshua, the conductor of his people; the sun stands still to prolong their victory; the fire consumes Korah and his rebellious accomplices; the waters stand on a heap to make a way for his chosen; the earth at one time opens her mouth for vengeance, and at another, her bosom for mercy; Egypt, at his command, becomes a desolation, and Goshen another paradise. This discretionary power (if I may be allowed the expression,) in the elements, that are vague and insensible, and a sort of wisdom to determine when, where, and how to act, and with what degree of violence to discharge themselves, is finely represented in the original, Job xxxviii. 36. which, according to the late accurate translation, runs thus, "Quis posuit in jactibus vagis sapientiam, aut quis dedit Phænomeno distinctam intelligentiam?" This fine thought, perfectly agreeable to the context, is wholly lost in our version, nor do the LXX succeed better in their translation, Τίς δ' ἔδωκε γυναιξὶν ὑφάσμαλος σοφίαν, ἢ ποικιλικὴν ἐπιστήμην. Grey's lib. Job. p. 272. See also Mercer in loc.

Ver. 20. *Instead whereof thou feddest thine own people with angel's food.*] Called also *ambrosia*, γένος ἀμβροσίας τροφῆς, ch. xix. 21. See Note on that place. We are not hence to imagine, that angels eat this sort of food, but it is

so called, either to signify its excellency above common food, or because God gave them manna from the habitation of angels; and thus the Chaldee Paraphrase, on Psal. lxxviii. understands it; or by the ministry of angels, an instance of singular honour, and special dignity to the Israelites to be attended by such messenger: On either, or all these accounts, it is in the next words, properly called, *bread from heaven*, and so it is styled Exod. xvi. 4. See Theodoret on Psal. lxxviii. 23. By St Paul it is called, *spiritual meat*, 1 Cor. x. 3. and in this sense it is taken by many of the fathers, as an emblem of God's word, and by others, of the Eucharist in particular, whose saving virtue the manner of nourishment, by manna, has been thought mystically to represent; for whereas manna was in substance very small, but yet gave great strength and vigour to the body, it was a proper image of the power of spiritual food, which being invisible, yet gives life and nourishment more truly and perfectly than gross and solid meats. And thus they interpret the words of Moses, Deut. viii. 3. "Therefore he fed thee with manna—that he might teach thee that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live."

Ibid. *And didst send them from heaven, bread prepared without their labour.*] By *heaven* we are not here to understand that very place, where the great and glorious presence of God is more immediately manifested; for it is certain the manna descended only from the clouds, and therefore our Saviour tells the Jews, *Moses gave you not that bread from heaven*, John vi. 32. [But this, I believe, was not spoken by our blessed Saviour to that intent, viz. lest the Jews should mistake in thinking that the manna came from heaven, whereas it came only from the clouds; but the meaning of it I take to be this: "The bread which Moses gave you (formerly) was not the heavenly bread; but my Father (now) giveth you the heavenly bread, the true heavenly bread," of which Moses's bread was only a type.] It is said to be bread prepared without their labour, because it fell every night round about the habitations of the Israelites, and was ready every morning for their use. Instead of labour to subdue the earth, and rain to make it fruitful, God sent showers of manna, which supplied the place of corn, and was ready prepared for them. And this made their ingratitude the greater, because they, at length, despised this heavenly nourishment, which they were at no labour or expence about. Hence, or from its being thus always ready, says De Muis, and with him agrees Dr Hammond (see Comment. on Psal. lxxiii.) it was called *manna*, from the Hebrew verb, מנה *manah*, which signifies to *prepare* or *make ready*. The common etymology of manna he condemns, as if it was so called from the Israelites doubting about, and examining what it was; for though מן *man*, in the Chaldee and Syriac, may have such a sense, yet it has not in the Hebrew, which was the language of the Israelites, and therefore he blames Josephus, who was a Jew, for so understanding and explaining it. The LXX use the same periphrasis, and render מן הוא זה; ὑ γὰρ ἤδεισαν τί ἦν, to which agrees our English version of the place.

Ibid. *Able to content every man's delight, and agreeing to every taste.*] Dr Grabe thinks ἰσχύοντα, as the common editions have it, should be ἴσχοντα, *habentem*, which is confirmed by the old Latin translations. Proleg. tom. ult. cap. 2. [Which is explained by the next sentence, *adapted to every taste.* Query, Whether יכול may not here signify taste, relish, as, I think, it does somewhere in Job.] The Jewish doctors, from ancient tradition, maintain, that manna had in it all manner of pleasant and agreeable tastes, according to men's different palates, and all the relish that could be desired in any food, being a complete epitome of every thing nice and delicate. The Syriac renders it, "Panem omni dulcedine suaviorem, cunctisque saporibus jucundiorem." But the scripture does not seem to represent manna as having any high God, nor have we any hint from Moses's writings of its being so variously delightsome to the palate, as the author of this book seems to suggest. See Shuckford's Connec. vol. iii. p. 10. This notion of manna accommodating itself in so great a variety to the several palates of those that eat it, is most probably a rabbinical conceit, lest the Israelites being confined to one sort of food, always of the same taste, for so many years together, should seem to be treated with hardship. It plainly appears from the books of Exodus and Numbers, that manna, however delicious, was but of one taste, like wafers made with honey, Exod. xvi. 31. and it appears yet more fully from their bold and presumptuous complaint about it, calling it in scorn, *dry meat*, Numb. xi. 16. for which no pretence or ground can be conceived, if manna had all that variety of agreeable tastes, which has been ascribed to it by some Jewish writers. On what occasion the

there for their still requiring βρώματα ταῖς ψυχαῖς αὐτῶν, as the LXX render Psal. lxxviii. 18. meat for their souls, i. e. to feed their fancies and lusts, if this alone was so complete, as to include every relish, and satisfy every desire.

Ver. 21. *For thy sustenance declared thy sweetness unto thy children.*] *i. e.* The manna, the sustenance which thou providest for thy people, as it tasted when newly fallen like honey, so was it both an instance, and an emblem of thy tender love and kindness for them. Some of the ancient fathers read here, thy substance, instead of thy sustenance, understanding by it the λόγος. Thus "Fulgentius, Substantiam enim tuam, & dulcedinem tuam quam in filios habes, ostendebas," which is the very reading of St Jerom's Bible, as it is called, and urges this passage to prove the consubstantiality of the λόγος, who was that living bread that came down from heaven. Arrian. Object. Discus. Nazianz. Orat. 49. and in this sense Philo expounds manna, calling it τὸν πρεσβύταλον τῶν ὅλων λόγον. Huetius also understands it in the same manner, Demonst. Evang. p. 624. Edit. Paris. And it must be confessed that they are countenanced herein by the Vulgate, which renders, "Substantia enim tua dulcedinem tuam ostendebat;" and by the Greek, which reads, ὑπόστασίς σου, and by the Arabic version, which has, "Figura tua dulcedinem tuam præbuit liberis tuis," thy image communicated thy sweetness to thy children. The commentators in general understand it in the first sense, of that nourishment which came down from heaven, which was a repeated evidence, and a proof always new of God's goodness to his chosen. Dr Grabe places ἀπόταξις in the text, to denote, I suppose, the manner of the falling, or dropping of the manna.

Ibid. *And serving to the appetite of the eater, tempered itself to every man's liking.*] Τῇ δὲ τοῦ προσφερομένου ἐπιθυμίᾳ ὑπηρετῶν, πρὸς ὃ τις ἐβούλετο μετεκεράτο. Calmet says, that the literal rendering of the Greek is, "Obeying the will of him that gave it," De celui qui la donnoit, it changed itself into that which every man desired. Comm. in loc. [But this is quite wrong. Our version is very good. Calmet seems not to have understood this signification of προσφέρεσθαι.] The joining of ὑπηρετῶν to ὑπόστασις, or ἀπόταξις, as Grabe has it, may seem harsh and unusual; but this is according to the Attick dialect, which joins sometimes a feminine substantive, and masculine adjective. [Ὑπηρετῶν is not to be joined to ὑπόστασις, but agrees with ἄρτος, ver. 20. The place should be distinguished thus: Ἀρμόνιον γεῦσιν (ἡμῖν γὰρ ὑπόστασις—ἐπεφάνισε) τῇ δὲ τοῦ—ὑπηρετῶν, πρὸς, &c. This author is not an Attick writer, but a downright Alexandrian. He seems to have been a much more pious and good man, than a skilful writer or good Grecian.] There may be three senses given of this place; the first opinion is, that the manna changed its taste according to the will and desire of those that used it, which is the common acceptation, and is the sense of the Syriac and Arabick versions, the latter reads, "Ejusque sapor immutabatur apud eum cui offerebatur, & subministrabat ei summum appetitûs sui, in qualibuscunque saporibus exoptasset." But this being mentioned in the foregoing verse, seems needless to be repeated by the author. The second sense therefore is, that the quantity of it served, or was according to the appetite of the eater, being ordered and appointed to be gathered by every man according to his eating, and in proportion to the largeness of his family. Or the meaning may be, according to others, that the manna suited itself only to the appetite and taste of every good and thankful eater, but had none of that agreeable variety in it to a wicked and profane one. And this is thought, by learned men, to be the meaning of St Austin, where he says, "In primo populo unicuique manna secundum propriam voluntatem in ore sapiebat," Epist. 118. *i. e.* as Mr Mede expounds it, the manna was unto every man's taste, according unto his will, or as he was inclined and disposed, B. I. Disc. 46. Fagius in Num. c. xi. Lyra, from rabbinical tradition says, that it had the taste of any sort of fish or fowl according to the wish of him that eat it, but then with St Austin he restrains the privilege of finding in the manna the taste of what they most loved to the righteous, or God's faithful servants only; with respect to all others it admitted of no alteration, and some have asserted that to a wicked, as being a vitious taste, it was quite insipid. The reasoning of the same learned father against manna having all sorts of tastes indifferently to all is very strong: "To what purpose did the Israelites murmur against God, and his servant Moses, for want of meat, and their Egyptian food in the wilderness? Might they not have found the taste of what they wanted and desired in the manna, if indeed it changed its nature according to the wish and liking of the eater?" and therefore he confines this miraculous alteration to the good and obedient only. Retractat. lib. ii. c. 9. & 20. From this supposed quality in the manna, Mr Mede runs the parallel between it and the eucharist, which may

be considered as spiritual manna, that as there were unworthy receivers of the manna in the wilderness, to whom the manna was merely such, without any alteration, so this acts differently upon the souls of men; in wicked ones, it produces no change for the better, no improvement or addition of good qualities, but upon the well-disposed it has most excellent effects, administers great comfort to them, and an inward satisfaction, far beyond any sensible sweetness, according as the Holy Spirit, which is the dispenser of all graces, sees it most needful for men's spiritual exigencies, either to strengthen them in their weakness, or to enlighten them in their doubts, or to forward their progress in the ways of godliness, in loc. citat. Messieurs du Port Royal, have the same reflexion. Comment. in loc.

Ver. 22, 23. *But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling* [*blazing*] *in the rain, did destroy the fruits of the enemies—But this again did even forget his own strength, that the righteous might be nourished.*] Manna is here called snow and ice, from its likeness, says Calmet, to the hoar frost, or drops of dew frozen, to which Moses compares it, Exod. xvi. 14. and from its soluble quality of melting in the sun, and turning to water, as snow and ice does, hence called, an icy kind of heavenly meat, ch. xix. 21. of a nature apt to melt, which the Vulgate renders, "Quæ facile dissolvebatur sicut glacies." A comparison is carried on here between the effect of the lightning mixed with hail upon the fruits of the Egyptians, and that of the fire upon the manna of the Israelites; that as the former burnt intensely and unusually for the destruction of their trees and plants, so the latter lost, or, as the author elegantly expresses it, purposely forgot its own strength, for the others preservation and nourishment. Hence the Israelites might easily perceive the hand of God against their enemies, and his interposition in their favour, when lightning, even under all the disadvantages of being mixed with rain and hail, could occasion such a desolation, as if its violence was rather increased than abated; and the fire itself, tho' in its full strength, could not dissolve the food appointed for their nourishment, though naturally disposed to melt.

[Ver. 23. *Again.* Πάλιν, "on the contrary, on the other side," as ἀνάπαλιν is rightly translated, ch. xix. 21. See upon xiii. 8. It would have been clearer thus: Τ' αὐτὸ (for τοῦτο) δὲ πάλιν, ἵνα τραφῶσι δίκαιοι, τῆς ἰδίας ἐπιλελησται φύσεως (not ἐπιλελῆσθαι, which the construction will not admit of,) δυνάμεως. Which is the reading of the best copies, except ταυτὸ for τοῦτο. Translated thus—"of the enemies; and that the same fire, on the other hand, did forget even its own power," &c.]

Ver. 24. *For the creature that serveth thee, who art the maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.*] [Ἐπιδίδοται ἡ ἀνίεται; properly, "is stretched out and slackened." The metaphor is taken from the strings of a musical instrument or bow, which are screwed up, or let down, as there is occasion.] The author here speaks of the same creature which he treated of in the precedent verses, viz. the element of fire, which was fiercer and more powerful in the water, when it was ordered to afflict the Egyptians, but abated its fury to contribute to the good and advantage of the Israelites. This obedience of fire to the will of its Maker, appeared remarkably in the double effect of the fiery furnace, which lost its power over those saints that were in it to such a degree, that even "the smell of the fire had not passed upon them;" and yet, through its exceeding fierceness, slew those that were without it, as if it acted where it was not, increasing its strength against the unrighteous for their punishment, and abating its strength for the benefit of such as put their trust in God, Dan. iii. We may also understand this place in a larger sense, viz. that the whole creation serveth its maker, and thus κλίσις is used, Rom. viii. 22. In which sense it should be likewise taken in the three foregoing verses; see Wall in loc. And indeed some of the old versions plainly favour this general meaning. The Syriac, in particular, renders here, "Tibi omnis tota creatura tua subjecta est;" and St. Jerom's Bible, as it is called, renders, "Omnia transfigurata gratiæ tuæ deserviebant," which Coverdale's translation follows. And indeed the observation is equally true of the other elements, all of which wait upon God, and follow his appointment, either for mercy or judgment; and when the creatures do exceed their natural powers, it is by the will and particular direction of their Creator; for inanimate beings have certain fixed and general laws of their creation, which of themselves they cannot pass. Hence the Psalmist, speaking of those things which are often the causes of great calamities in the world, says, "Fire and hail, snow and vapours, winds

and storms, fulfil his word or pleasure," Psal. cxlviii. 8. Philo, in his description of the Egyptian plagues, observes of all the elements, what our author does of fire in particular, that God makes use of them occasionally, as his instruments, to destroy a guilty land; at one time he employs them for the production of things, or the preservation of persons; and at another, the very same are made scourges and messengers of vengeance, Τὰ στοιχεῖα τῷ παντὶ γῆ, ἢ ὕδωρ, ἢ ἀήρ, ἢ πῦρ ἐπιβεβλῆσθαι, κ. τ. λ. "Elementa universi, terra, aqua, aer, ignis, ex quibus mundus constat, de sententia Dei opt max. infesta ad evastandam impiorum regionem inferuntur, imperium, potentiamque qua Deus utitur, ostendentia; qui quidem eadem salutariter ad rerum procreationem temperet, et cum commodum est, ad impiorum exitium convertat." De Vita Mosis, lib. i.

Ver. 25. *Therefore even then was it altered into all fashions, and was obedient to thy grace that nourisheth all things, according to the desire of them that had need.*] i. e. says Calmet, the fire to obey the order of its Maker, and to fulfil the designs of his providence, was variously altered, and acted not only in a different but contrary manner. It destroyed the fruits of the Egyptians, and it spared those of the Hebrews, in Egypt; it burnt even in water; in the wilderness it seemed to have little or no power at all, and affected not even that which was of a nature apt to melt. And herein it acted in obedience to God's mercy, for so he understands *grace* here, as Vatablus likewise does, rendering here "benignitati tuæ;" which, as it takes care of mankind in general, so in particular it provides for the wants and necessities of the good and faithful, according as they ask or need it, πρὸς τὴν τῶν δεομένων θέλησιν, "pro indigentium voto," says the Arabic. Junius renders very unaccountably, "ad voluptatem gentium;" but undoubtedly this is a mistake; the true reading there, I suppose, was, but corrupted by some accident, "Ad voluntatem indigentium." According to other expositors, manna is here meant, which was altered into all fashions or tastes, agreeably to the desire of the users in general, or such in particular who eat it with faith and thanksgiving; in which sense they understand τῶν δεομένων in the original, and the marginal reading seems to favour it. This, though exactly the sense of the 20th and 21st verses, and so seemingly not necessary to be repeated here, is yet communicated by the ancient versions, particularly the Arabic, which reads, "Propterea donum tuum in rem quamlibet tunc immutabatur, et in omni cibo pro indigentium voto subserviebat." It is observable, first, that δωρεὰ, in the original, is here rendered *gift*, and not *grace*, as our translators have it, i. e. the gift of manna, called here, by way of excellence, and its extensive use, παντότροφος. 2*dly*, It is probable that the Syriac and Arabic interpreters followed different copies from the present, or however differently pointed, for both of them have δωρεὰ in the nominative case. If this, indeed, was the true reading, it would answer to the same thought and expression a little above, ver. 21. Τῇ ἐπιθυμίᾳ ὑπηρέτων, but there seems no necessity to alter the present reading of the Greek, for κτίσις may be understood of fire, and δωρεὰ of manna. And fire, which in one verse serveth the maker, may in another be properly enough said to be subservient to the gift, i. e. to the preparation of the manna, by God's appointment, and be seemingly altered in its qualities with regard to it. I take the whole, from the 19th verse to the end of the chapter, to be one continued reflection on the circumstance mentioned ver. 27. that manna endured the fire in all methods of preparing and dressing it by fire, and yet evaporated with the heat of the morning sun only. If, indeed, by κτίσις, ver. 24. we understand the creation, we may then take this place too in a more general sense; viz. that because the Egyptians, Greeks, and other nations, had a conceit that there were some gods of the earth, others of the air, some that ruled the fire, and others the water, therefore the true God altered the elements into all fashions; for he chastised the Egyptians, not only by the earth and the sea, but the air thundered, and his lightnings went abroad, that so he might teach them, that he was the sovereign ruler of the elements, and that the God of Israel was the supreme Lord of universal nature.

[Ibid. Τῇ παντροφῷ σου δωρεᾷ ὑπηρέτει. The ancient versions, and the sense suggest a much better reading, Διὰ τοῦτο καὶ τότε εἰς πάντα μεταλλευομένη (or μεταλλοιουμένη) ἡ παντροφός σου δωρεὰ ὑπηρέτει, πρὸς τὴν, &c. Therefore then also thy all-nourishing gift (manna) was altered into all fashions, and was subservient, according to the desire of those who had need.]

Ver. 26. *That thy children might know that it is not the growing of fruits that nourisheth man; but that it is thy word which preserveth them that put their trust in thee.* Αἱ γενέσεις, *the creations, i. e. the creatures.*] Thy people Israel were hereby taught, that it was not the nature of manna, as

such, that sustained them, but thy will, or command, or blessing, which, by that provision, supported them; for of itself it was of no subsistence or continuance, but was corrupted and good for nothing, if kept contrary to God's command. It was the observance, therefore, of God's word or direction in all its particulars, and his blessing upon the supply, that was their support so long in the wilderness. Or it may be taken in the same sense with Deut. viii. 3. which Calmet thinks it an imitation of, viz. that as man doth not live by bread alone, so neither does he by any of the sorts of the fruits of the earth only) for so I understand γενέσεις τῶν καρπῶν) but by any thing else that God is pleased to appoint for his nourishment, and will favour with his blessing. For though the fields should yield no meat, and the earth prove barren and unfruitful, yet can the Lord supply means, as he did manna to his chosen, to feed such as rely and depend upon him. The question, therefore, of the murmuring Israelites, "Can God prepare a table in the wilderness, or can he give bread, or provide flesh for his people?" Psal. lxxviii. 20, 21. was a wicked distrust of God's power and providence. The comment of Messieurs du Port Royal raises another very useful reflection from hence, viz. not to depend on any of the creatures, but to rely upon God alone, who uses and governs them, who is so intimately concerned in every material occurrence, that it is neither marriage that introduces persons into the world, nor bread that nourishes them, nor diseases that kill them, nor medicines that cure them, i. e. independently and of themselves, but the order and will of God only, who makes use of the creatures, in all these cases, as his instruments, to fulfil his own wise decrees and purposes. Comm. in loc.

Ver. 28. *That it might be known that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.*] The literal meaning of this, as it relates to the manna, is, that such among the Israelites as would gather this blessing vouchsafed them from heaven, were obliged to prevent the sun rising, lest the heat of it should melt it; but there is likewise a beautiful moral couched under it, and a very useful reflection to be drawn from it. For did Almighty God give the Israelites, in his mercy, every night a supply of manna, and appoint it to be gathered very early for the comfort and sustenance of the whole day, and were they, in duty and gratitude, obliged to be as early in their return of thanks, and to shew forth his glory before the sun rising? we are hence instructed to be each morning as early at our devotions, to bless God, as for his other benefits, so particularly for the safety of the night past, and the sweet refreshment of beloved sleep, and with the Psalmist, "Prevent the night-watches to be occupied in God's word." But there is another very obvious reflection to be made from God's appointing a particular time to gather his manna, viz. That God's blessings are not at our election, or in our choice to have them when we will, but then only may we hope to find them, when we seek for them at the time and in the manner which he appoints. His manna is ready, if we come in time, but if we delay till the sun arises, it melteth away and is gone.—God is very gracious, he giveth to all a gathering time, and expecteth we should use it as he intendeth; he would have the morning of our lives devoted to his service, that so we may eat the labour of our hands, when the evening of age cometh. See Bishop Babington on Exodus. God's forbidding manna to be kept till the next morning, had also this useful design or meaning under it, to teach the Jews not to extend their care of necessary supplies beyond the present day, but to leave the provision for the morrow to the divine providence.

Ver. 29. *For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.*] *i. e.* Such careless Israelites as deferred gathering the manna before sun-rising, found it melted away as the hoar frost, and to be as useless as corrupted water. This comparison is used here rather than any other, because manna in scripture is likened to it, Exod. xvi. 14. which it resembled not only in appearance, but in its short duration. And such other ungrateful persons as are unmindful of God's favours, or are in no concern or haste to return thanks for them, will see their hopes vanish in like manner. For though God gives his blessings with great readiness, yet it is only to the humble, he loves a grateful receiver, and would have us acknowledge his mercies, in order that he may continue them to us, or increase them in some greater degree and proportion.

CHAP. XVII.

THE ARGUMENT.—*A further account of the Egyptian plagues for their ill usage of the Israelites, particularly the thick darkness which was spread over all the land of Egypt for three days, excepting the land of Goshen, where*

the Israelites were, which enjoyed the blessing of light as usual—A description of the terrors of an evil conscience, that the Egyptians were continually haunted with imaginary spectres and apparitions, and had no inward quiet, from an apprehension of danger, and mischief from hissing serpents, and fierce beasts, which seemingly passed before them.

FOR great are thy judgments, and cannot be expressed; therefore unnurtured souls have erred.] *i. e.* For want of knowing and considering them, they have erred and miscarried; for the knowledge of them keeps men in their duty. According to Calmet the meaning is, "Dreadful are the judgments which thou pourest out upon the wicked that oppose thy will;" the history of the Egyptian plagues manifestly evinces this, and therefore that people were greatly mistaken, when, by offending God, and injuring his chosen people, they exposed themselves to them, and brought the fierceness of his wrath upon them. Coverdale's, and the other ancient English versions render, "Therefore men do erre that wyl not be refourmed with thy wysdom." And the marginal reading is to the same effect.

Ver. 2. *For when unrighteous men thought to oppress the holy nation, they being shut up in their houses, the prisoners of darkness.*] This plague of darkness is mentioned first, Psal. cv. 28. where the rest are enumerated, though the ninth in order, according to the Mosaical account, where the succession of them is strictly preserved, as carrying in it, says *De Muis*, a greater degree of terror than any of the rest, as it startled and awaked their guilty consciences, and filled their minds with melancholy and despair. This darkness was purposely sent at a time when it might be most perceived, some time after the close of the night, about sun-rising. This is intimated, Exod. x. 23. where the LXX read, Οὐκ ἐξανέστη οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας, i. e. no body rose from his bed for three days, as if it had been a continued night all that time, which our translators do not fully explain, when they render κοίτη by place. And the like seems intended here by ἔκειντο, καθαλκεισθέντες ἐρέφοις. The Chaldee paraphrase on the passage above, fixes the precise time when the darkness commenced, "Erunt tenebræ super terram Ægypti in aurora, at recedent prius tenebræ noctis." Philo's account is more particular and circumstantial, Λαμπρᾶς ἡμέρας οὔσης, ἐξαπιναίως ἀνάγεται σκότος, κ. τ. λ. "When the day was bright and clear, on a sudden came a thick darkness, occasioned, perhaps, by an eclipse of the sun, which lasted longer than usual, or by a collection of very dark clouds, which, by their closeness and thickness, hindered the rays of the sun from breaking out, so that the day differed nothing from the night—or rather it might seem to be a continued night, for the space of three usual days and nights, insomuch that the people durst not rise from their beds, and such as upon any necessity were called abroad, like blind persons, taking hold of the wall, or something else for their support, they, with difficulty, found their way out." De Mose, lib. i.

Ibid. *And fettered with the bonds of a long night.*] It might well seem to be a very long night from the unusual time of its continuance. A darkness of three days, without any intermission, exceeds any account in profane history, upon the most extraordinary occasion. Tully, indeed, speaks of a darkness somewhat resembling this in Sicily, occasioned by very extraordinary eruptions of Mount Ætna; he tells us, it lasted two whole days, and that it was so gross and thick, that "Nemo hominem homo agnosceret." De Nat. Deor. lib. iii. The metaphor of bonds and fetters applied to darkness, is not improper, as it incapacitates men from stirring and acting, nor is it unusual either in profane or sacred writings. Thus Isaiah lxi. 1. "The opening of the prison to them that are bound," is by St Luke, who quotes that prophecy, rendered τυφλοῖς ἀνάβλεψις, *Recovering of sight to the blind*, Luke iv. 18. So again, Isaiah xlii. 7. the opening the eyes of the blind, is immediately after explained, by "bringing out the prisoners from the prison," ἐκ δεσμῶν, "and them that sit in darkness out of the prison-house," which this passage of our author resembles, especially in the version of the LXX. We meet also with the like expression, 2 Pet. ii. 4. where, speaking of the fallen angels, the apostle says, "God delivered them into chains of darkness." See also Jude, ver. 6.

Ibid. *Lay (there) exiled from the eternal providence.*] According to the fixed and established order of nature, the sun each day enlightens the world, but at this time, that order seemed to be reversed, at least with respect to Egypt, where the sun shone not, or was not visible for a long time, and one tedious continued night succeeded in its place, so that they were deprived of light and heat, the chief benefits and

blessings of God's providence, which, indeed, are common to all mankind, and their seasonable influence is equally shed upon the just and the unjust. It is a figurative expression, and, by a metonymy, the cause is put for the effect. Coverdale renders, "Shut under the rofe, thynking to escape the everlasting wysedome," as if the meaning was, that, conscious of their wickedness, they fled from God's providence, and concealed and hid themselves, hoping to escape the divine notice, which seems to be the sense likewise of the Geneva version, and has indeed some countenance from the beginning of verse the fourth.

Ver. 3. *For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness.*] This may either mean, that as they committed κρυφαῖα ἁμαρτήματα, sins of darkness, or secret wickedness, under the dark veil of night and secrecy, so were they, in return, punished with this gross darkness: or the meaning may be, that they supposed and hoped their secret sins committed in the dark, and under the cover of night, would have laid concealed, and buried, as it were, in oblivion; for so I chuse to understand the place, induced hereto by the authority of the Arabic version, which reads, "Quod in occultis perpetrarunt, oblivionis velamine lucis experte latiturum arbitrati;" and Junius renders in like manner. Our version seems faulty here, as it is in many parts of this chapter; the true rendering seems to be, "while they thought or flattered themselves, that they lay hid in their secret sins, under a dark veil of forgetfulness, ἐσκοτίσθησαν, they themselves, were darkened, or overtaken with this plague of darkness." For I think this to be the true reading, instead of ἐσκορπίσθησαν, as the common editions have it; and I have the pleasure to find this conjecture confirmed by the Alexandrian copy, and from thence Dr Grabe thus points the Greek, Λανθάνειν γὰρ νομίζοντες ἐπὶ κρυφαίοις ἁμαρτήμασιν ἀρέγλει λήθης παραπαλύμματι, ἐσκοτίσθησαν, δαμβύμενοι δεινῶς. But in either sense, the sin is clearly discerned and exemplified in the punishment. The observation of St Austin too is very just, whether we understand it of the Egyptian, or moral darkness, "Spargit Deus pœnales cæcitates super illicitas cupiditates." Aug. Confess.

Ibid. *Being horribly astonished, and troubled with (strange) apparitions.*] But what was more terrible than darkness, or rather increased the terrors of it, was, that they were haunted and tormented with monstrous spectres, and frightful apparitions. Commentators differ about these spectres, whether they were real, or only the effects of a disturbed imagination; those that suppose the former, say, they were either the ghosts of the Hebrew infants which they drowned in the river, or of their own departed friends and relations that died by some of the former plagues, or lastly, the forms of some of their deities, which appeared to them in different shapes. See Calmet in loc. But these are mere conjectures, nor is it of any great moment to determine them. The Psalmist seems to suppose them real, for it is observable, Psal. lxxviii. 50. that instead of the plague of darkness which he there omits, he lays great stress upon God's sending evil angels among them, as if the furiousness of his wrath, anger, and displeasure, was chiefly shewn in this particular, which is the learned Lightfoot's opinion, and that it had more effect upon Pharaoh than all the foregoing plagues. If, indeed these were real, it may seem a just judgment of God, and, agreeable to his usual proceedings, to punish the Egyptians by such evil angels as they, perhaps, had made the objects of their worship, or their magicians, in their enchantments, had had recourse to. The writer of the book of Ecclesiasticus intimates, as if God, for the punishment of the wicked, sometimes makes use of Cacodæmons, as his instruments of vengeance, for so many interpreters understand his words, "There be spirits that are created for vengeance, which, in their fury, lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them," ch. xxxix. 28. This was likewise the opinion of some of the ancient heathens; thus Plutarch, "An illud verius est, quod a quibusdam Romanis dicitur, & Chrysippus opinatur, dæmonia quædam mala circuire, quibus Dii quasi carnificibus & scelerum ultoribus adversus injustos & impios utuntur?" Plut. in Problemat.

Ver. 4. *But noises (as of waters) falling down, sounded about them.*] Ἦχοι καταφάσσαντες, by which we may either understand great and terrible noises, for so the comparison, which is included in the parenthesis, as not being in the original, is frequently understood. Ezek. xliii. 2. Rev. i. 15.—xiv. 2.—xix. 6. Or screaming and ill-boding noises may be meant, which, probably, is the meaning of Vox Maledictiones, in the Syriac version of this place. [He either found in his copy κατάρας, *imprecationis*, or some participle from the verb καταράομαι, *imprecor*; or else

he mistook it for such.] Or lastly, that they were frightened even at the sound of their own voices, for so the Arabic renders, "Propriæ ipsorum voces continuo cum strepitu conjunctæ perterrebant eos."

Ibid. *And sad visions appeared unto them with heavy countenances.*] Φάσμαλα ἀμειδήτοις καλῃῆ ϖροσώϖοις ἐιεφανίζελο. Does not this seem to be tautology? for what are καλῃῆ φάσμαλα, or sad visions, but visions with sad or heavy countenances? The Arabic interpreters, as if sensible of this, render, "Phantasmata nequaquam hilaria eum, cujus tristis erat vultus, consumebant," applying the words to the Egyptians themselves, that they, through fright, had heavy or melancholy and dejected countenances. [They read, Φανλάσμαλα ἀμειδῆ τὸν καλῃῆ ϖροσώϖοις, or ϖροσώϖῳ. And instead of ἐιεφανίζελο, which is rendered *consumebant*, they seem to have found or made something from the verb ἀφανίζω.] The Vulgate reads in like manner, "Personæ tristes illis apparentes pavorem illis præstabant." Calmet understands it in the same sense, "Ils voyoient paroitre des spectres affreux, qui les remplissoient encore d'epouvante." Badwell's reading of the Greek, Φανλάσμαλα ἀμειδῆ τοῖς καλῃρέσι ϖροσώϖοις ἐιεφανίζελο, seems preferable to that in the common editions as clearer, and may suit either sense. Comm. in loc. [Τοῖς, I think, cannot stand here (it is the reading of Aldus's edition) unless αὐτῶν is to be understood.]

Ver. 5. *No power of the fire might give them light, neither could the bright flames of the stars endure to lighten that horrible night.*] *i. e.* The darkness was so thick, that they could not see one another, nor attempt any business for want of the necessary help from fire, candle, and the other usual means to convey light, which, upon this occasion, were useless, and lost their power: for the darkness which encompassed Egypt, was not like the common and ordinary darkness, which disappears at the approach of the sun; this began about that time, and hindered its shining, and was so gross with fogs and vapours, that it extinguished the light of the heavenly bodies, which were not to be discerned in the midst of it. Philo's account agrees with our author's, and is equally as surprizing and extraordinary, Καὶ ϑ. χρεώδως ϖυρὸς τὸ φέγγος, κ. τ. λ. "Ignis quo utimur quotidie, vel aere turbato extinguebatur, vel vincebatur a crassissimis tenebris—videndi sensu adempto, cæterorum nullus erat usus; nam nec loqui, nec audire, nec cibis frui licebat, sed triduo illo vehementer fame cruciabantur, nulli vacantes sensui De vita Mosis," lib. i. The Hebrew expresses the greatness of this darkness by a remarkable pleonasm, calling it darkness of obscurity; but the exaggeration of the LXX is still more observable, who describe it by three words immediately following one another in the same verse, σκότος, γνόφος, θύελλα, darkness, thick obscurity, tempestuous darkness. If then the force of the sun could not penetrate or overcome that darkness, much less can we imagine the feeble light of the stars to have any effect upon it, which were naturally either lost as it were in that thick medium, or, by God's appointment, they might withdraw their shining; for even these in their courses attend upon, and fulfil the will of their Creator, Judg. v. 20. Thus, Job xxxviii. 15. it is said in general, that from the wicked their light is withholden, and the same reflexion occurs often in this ancient writer, but in ch. ix. 7. he particularly mentions, among the judgments of God, the withdrawing of the light of the stars, he commandeth the sun, and it riseth not, and sealeth up the stars; a metaphor inexpressibly beautiful, which, though spoken upon another occasion, and thought to allude to a much more ancient piece of history (see Bishop Sherlock's Dissert. II.) is very applicable to the Egyptian darkness; when, to pursue the metaphor, God sealed up the firmament with the signet of the Almighty, and rendered its glories invisible for a determined time. But, if the Egyptians had really no light, it may be asked, how they could then discern the apparitions and spectres, which are mentioned in the preceding verses? To this Calmet answers, That it was by means of those sudden flashes, which sometimes darted upon them, and are described in the next verse.

Ver. 6. *Only there appeared unto them a fire kindled of itself very dreadful.*] Διεφαίνελο δὲ αὐτοῖς μόνον αὐτομάτη ϖυρὰ φόβε ϖλήρης. The usual sense given of this place is, that they had no other light but what was occasioned by sudden flashes of lightning, which added greatly to their terror, for that faint light served to make the apparitions visible to them, though nothing else could be distinguished to any purpose. Or the meaning may rather be, and the words of the original seem to favour it, and the sense likewise is improved by it, that sudden flashes of fire or lightning appeared to the Egyptians only, and not to the Israelites, who were free from this darkness, and the surprizing phænomena attending it. See ver. 21 where the like is said of the darkness, that over them only was spread an

heavy night. In this sense, Junius understands the words, who renders " apparebat ipsis solum pyra timore plena," &c. There seems to be the like mistake in our version, Philip. i. 27. " Only let your conversation be such," where the rendering would be better, " let your conversation be only such, as becometh the gospel of Christ." But besides this sense, that the fire appeared μόνον αὐτοῖς, to the Egyptians only, there is another sense of the words, which will very well suit with the context, and I am inclined to prefer, viz. that this fire was in appearance only, μόνον διεφαίνετο, was not real, but imaginary, arising from, and suggested by their fears; which is the rendering of the Bishops Bible, a blaze of fire on a sudden appeared only. Μόνον, taken in either of these senses, is preferable to that in our version; but the latter sense I like best, for I think this, and what follows, to be not so much a description of any real incident, as of fear, arising from the apprehensions of a bad conscience, which suggested imaginary noises and apparitions; or may we not understand, in a metaphorical sense, by αὐτομάτη πυρὰ φόβου πλήρης, an alarmed conscience itself, which accuses, condemns, and punishes? and πυρὰ here used, comes nearer this sense, and is more proper than πῦρ, inasmuch as it signifies both fire and fuel; and where it is αὐτομάτη, self-raised, self-kindled, it expresses more still, something like that of our Saviour, a fire that is not quenched; which is very applicable also to an evil conscience. [Μόνον διεφαίνετο is not the position of the words in the Greek, but διεφαίνετο δὲ αὐτοῖς μόνον αὐτομάτη πυρά. But if the author had intended this sense, in appearance only, he would, indeed, have placed μόνον before the verb; but then he would not have made use of the word διεφαίνετο, which expresseth too much for that sense. Μόνον, in this place, signifies *nothing but*. I think you are mistaken as to the passage in Phil. i. 27. For μόνον, in the beginning of a sentence, has a very different signification from what belongs to it in the middle of one. So Galat. ii. 10. Μόνον, τῶν πτωχῶν ἵνα μνημονεύωμεν, would be wrong translated by, that we should remember *the poor only*: which would have been right, had it been placed in the original, τῶν πτωχῶν μόνον. And so, in this place to the Philippians; and again, Galat. v. 13. Μόνον, μὴ τὴν ἐλευθερίαν, &c. in all which places, μονόν is elliptical, and is designed to express something of great consequence which follows, in exception to something which went before. Thus in the passage of Galat. v 13. " For, brethren, ye have been called unto liberty: Μόνον, μὴ τὴν ἐλευθερίαν, &c. only (take care of one thing) make not this liberty an occasion to the flesh," &c. And so it is in profane writers too: Arrian. Dissert. Epict. ii. 1. Μόνον, σκέψαι πόσα πωλεῖς τὴν σαυτοῦ προαίρεσιν, &c. Jos. Ant. Jud. lib. iv. c. 8. p. 159. Edit. Huds. Μόνον, οἷς ὑμᾶς, &c.] This whole chapter is, undoubtedly, very obscure and difficult; and, if it be taken as a description only of the state of the Egyptians during the plague of darkness, I think it inexplicable in several places. But the author seems to intend (taking occasion from the literal darkness in Egypt) a description of spiritual darkness, or the state of a bad conscience in general, both invaded with real and reasonable fears, and creating to itself imaginary horrors: in this view, a new light is struck out amidst the thick darkness, though hitherto unobserved by any of the interpreters; nor is the exposition any ways harsh or forced; and if there was no foundation in the context for understanding it of spiritual darkness, as there certainly is, ver. 11, 12, 13, 21. yet such allegories are very frequent, especially in Origen and Philo; nor does the writer of this book seem to be unacquainted with this manner of writing. See ch. xviii. 24. which is a remarkable instance, among others, of the allegorical strain.

Ibid. *For being much terrified, they thought the things which they saw to be worse than the sight they saw not.*] Ἐκδειματούμενοι δὲ τῆς μὴ διαφαινούσης ἐκείνης ὄψεως, ἡγοῦντο χείρω τὰ βλεπόμενα. Our version seems again faulty here, for is this any argument of their being much terrified? Is it not natural for people to think those dangers or evils which they actually see and feel, worse than those which are at a distance, and they see or know nothing at all of? People that are much terrified, are apt to imagine, and be afraid of every thing, not only what they actually see, but of their own shadows, and phantoms of their own raising; they are apprehensive that something worse and worse will still happen to them, and frighten themselves most with imaginary dangers: This seems to be a more just description of fear, which always forecasteth grievous things, ver. 11. especially when it proceeds from a bad conscience. I think therefore the present rendering not right. The true sense of the place depends very much upon the right pointing of the Greek. If the comma be placed after ὄψεως, as all the editions I have seen have it, though otherwise, I suppose, in the copy followed by our translators; the sense then seems to be;

that being frightened at what they had only an accidental glimpse of, (for the flashes were not strong enough, nor of a continuance sufficient to view and discern things distinctly), they were more afraid of the objects that passed before them, and thought them worse than they were: And thus Calmet, "Etant epouvantez par ces fantomes qu'ils ne faisoient qu' entrevoir, tous ces objets leur en paroissoient encore plus affroyables;" for a sudden glimpse, a broken and interrupted view, instead of encouraging them, and raising their spirits, rather increased their terror, and made them imagine these objects still more frightful. Comm. in loc. But, I think, this passage would be clearer still, and the sense more agreeable to the context, if conjecture might supply the place of authority here, in inserting μὴ before βλεπόμενα; thus ἠγῦντο χείρω τὰ μὴ βλεπόμενα, which may either mean, that being so much terrified at that imaginary appearance (*sc.* πυρᾶς) which an evil conscience had raised, they thought such inward unseen disturbances, which passed within their own breasts, and occasioned such dreadful appearances before them, to be worse than any outward calamities they had experienced; or, that being frighted at such a phantastical appearance, they apprehended that something more dreadful, though unseen and unknown, might still happen, and that worse was yet to come. Such an apprehension is the natural and common effect of fear, which Pliny makes to be more grievous than actual and positive pain, "Parvulum differt patiaris adversa, an expectes: nisi quod tamen est dolendi modus, non est timendi," lib. viii. epist. 18. And Servius is of the same opinion: "Expectatio pœnæ gravior est, nam in expectatione & præsens metus est, & dolor futurus; in ipsa autem pœna solus dolor." Ad Æneid. vi. ver. 614. [The passage above, I believe, should be distinguished thus: Ἐκδεισαλγήσαντες δὲ, τῆς θεωρουμένης ἐκείνης ὄψεως ἠγῦντο χείρω τὰ μὴ βλεπόμενα.]

Ver. 7. *As for the illusions of art magic, they were down.*] [Καθείκεντο, *they lay useless:* i. e. were of no use to them.] The magicians themselves were not able to assist them, nor to remove this plague of darkness. Those tricks and cheating artifices, by which they used to impose upon the simple, were, at this time, of no service to themselves or others. Learned men are not generally agreed, whether the wonders wrought by these magicians were real miracles, or in appearance only: That they were only so in appearance seems to have been the sentiment of the ancient Jewish synagogue, and of the author of this book, who calls them here ἐμπαίγματα, or *illusions;* which was also the sentiment of Josephus, Tertullian, Justin Martyr, St Ambrose, and St Jerom. The magicians of Egypt always tried, by their enchantments, to imitate the real miracles of Moses; but herein God sufficiently distinguished between them, that whereas he did indeed enable them to produce some effects of a wonderful nature, they were such as contributed rather to the calamities of Egypt; nor did he give them power afterwards to remove them; they turned the waters into blood, but they could not restore them; they brought up frogs, but they could not take them away. That the chief of these magicians were Jannes and Jambres is not only the opinion of the Jews, but even of some of the heathens. Numenius, a Pythagorean philosopher, cited by Eusebius, lib. ix. Præpar. Evang. cap. 8. gives the following history of them: "Jannes & Jambres, scribæ rerum sacrarum Ægyptii, quo tempore Ægypti finibus ejecti Judæi sunt, claruere; viri omnium judicio rerum magicarum scientia nemini concedentes; quippe ambo quidem communi Ægyptiorum consensu delecti sunt, qui Musæo duci Judæorum, cujus apud Deum potentissima preces erant, sese opponerent." See Usher's Annals, ad An. Mund. 2513. But we have a more sure evidence; for St Paul not only says, that Jannes and Jambres *resisted* Moses, 2 Tim. iii. 8. but that "their folly was manifest unto all men," which is equivalent to the expression which follows here, "Their vaunting in wisdom was reproved with disgrace."

Ibid. *Their vaunting in wisdom was reproved with disgrace; for they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.*] The wise men of Egypt, and the magicans are joined together, Gen. xli. 8. as if they were synonymous, and they are here deservedly ridiculed, because, notwithstanding their pretences to wisdom from a knowledge of the magical art, and their skill in the mysteries of divination, to foresee impending evils, they could not prevent those calamities which they pretended to remove from others, from falling upon themselves; for as some of the former plagues which befel the Egyptians, they could neither preserve their own cattle from the murrain, nor themselves from boils; so neither could they at this time, by any spell or sorcery, by any power

over the air, or interest with the demons in it, escape the common calamity of the darkness, and the miseries attending it, which God, (who had permitted these magicians to exert an extraordinary power in some few instances, to shew the world, that the devil, with his permission, can do great things), now equally involved them in, to convince Pharaoh and his people of their vanity in trusting to such impotent magicians, and of their folly in opposing that God, who could controul and confound their power when he pleased.

Ver. 9. *For though no terrible thing did fear them, yet being scared with beasts that passed by, and hissing of serpents, they died for fear.*] The verb *fear* is here taken in a very unusual and improper sense; one would imagine, according to our version, that the spectres and apparitions were so bold and courageous, as not to be afraid of the Egyptians, instead of their being so much terrified by them, as is above represented: But should we allow that it here signifies *to make afraid*, as indeed it ought to be rendered, we may next enquire with what propriety it can be said, that no terrible thing did make them afraid, when it follows in the very next words, that they were so scared with beasts and hissings of serpents, that they died for fear. Grotius, sensible of this seeming contradiction, expounds the passage thus: "That if no such terrible things, as sudden flashes of lightning, ghastly spectres and strange apparitions had before affrighted them," εἰ γὰρ μηδὲν αὐτὰς ταραχῶδες ἐφόβει (where εἰ, he observes, has the force of the potential mood, and ταραχῶδες is the very word used before, ver. 3. concerning the apparitions, though other copies read τεραϛῶδες, which is still more expressive [and, I think, absolutely necessary]) "yet were there other plagues now to disquiet them; they were alarmed and persecuted with the hissings of serpents, and the noise of furious beasts, which so affected them, that they were ready to die through fear:" And in this sense it must be confessed the Arabic interpreters take it, who render, "Etsi nihil eos turbulentum territasset, vitiosarum tamen belluarum stipationes [reading probably περιῴδοις or περίοδοι] & insectorum sibili propulsatos illos pavidosque profligarunt." And Junius in like manner, "Etenim si nihil ipsos turbulentum conterruerat bestiarum transvectionibus, & reptilium sibilis peribant tremebundi." Calmet too understands the place of real animals, "that God at this time, permitted serpents, whom they kept in their houses, out of their very great regard to them." Herod. lib. i. c. 36. Ælian. Hist. Anim. lib. xvii. c. 5. "Or which came into them, pressed with hunger through the tediousness and long continuance of the darkness, to make assaults upon them, and attempt to devour them, as a just judgment for paying divine honours to such venomous animals." Comm. in loc. This difficulty, or seeming contradiction, may be also avoided, by supposing these hissings of serpents, and noise of beasts, to be the effect only of a disturbed imagination, and that these imaginary dangers, suggested by an evil conscience, though no terrible thing, no real animal, no dreadful monster from without, at this time actually frightened them, had such an effect upon them, that they almost died through fear and apprehension. These hissings of serpents in particular, and the noises of other animals, God might permit to haunt them, as they had probably offended him by the worship of them, and the sense of their guilt might now lie heavy upon their consciences, who, in their sad state of darkness, and under an incapacity of attending to, or executing any business, had little else to reflect upon but their own wickedness. Such descriptions of fantastical visions and imaginary frights, expressed in terms of nature and reality, and exhibited, as it were, present to the senses, are very common to be met with in the best writers, especially the poets. Euripides abounds with representations of this sort, some beautiful instances, of which Longinus produces from thence in his chapter, Περὶ φαντασίας, Sect. 15. Eurip. in Orest. passim. Nor are lively strokes of this nature wanting in some celebrated pieces of the modern drama. But though such representations are very common among the poets, yet I cannot agree with Cappellus, that this and some other instances in this chapter, are mere poetical fictions, invented at random, by this writer, the sport of his fancy only; for there is nothing in this description so improbable, but what may be supposed to have happened to a wicked and disturbed imagination; or, why may we not lastly, understand this place metaphorically, of an evil conscience itself; for κνώδαλον, which is here rendered *beast*, signifies also an *insect*, or *reptile*, and particularly *vermes*, a *worm*; may it not then mean here the σκώληξ in Isaiah, and Mark ix. "that dieth not?" And why may not the hissings of the serpents, allude to dreadful apprehensions of devils, and the powers of

darkness? The heathens themselves could describe the remorses of the mind by animals gnawing the liver, and by furies armed with hissing snakes, &c. and may not these be considered as figures of the same import in this place?

Ver. 10. *They died for fear.*] If we should understand these words strictly, there are instances in history to justify the observation. Vopiscus, speaking of unusual thunders, says, "Negari non potest eo tempore—tantum fuisse tonitruum, ut multi terrore ipso exanimati esse dicantur." In Vit. Cari. And Pliny, "crescente formidine mors sequebatur," lib. vii. epist. 27. But I rather incline to think this an hyperbolical expression, meaning only, that they were ready to die; not unlike that of St Luke, ἀποψύχειν ἀπὸ φόβου, xxi. 26. and that of St Matthew, ἀπὸ φόβου ὡσεὶ νεκροὶ ἐγένοντο, "became as it were dead men," chap. xxviii. 4. not that they actually died for fear, but were ready to do so; like that too in Homer,

ἀπὸ δὲ ψυχὴν ἐκάπυσσεν. Il. 22.

where an ancient scholiast remarks, ὑπερβολικῶς, ἀντὶ τοῦ, ἐξέπνευσεν.

Ibid. *Denying that they saw the air, which could of no side be avoided.*] Here again our translation seems faulty; for is this any proof of their consternation, that they denied they saw the air? Is it not rather a proof of their want of veracity? That they denied they saw that, which they could not, as is here expressed, avoid seeing; but neither is this true, that they could not avoid seeing the air: For do people in a fright see it only, or best; or is a thick darkness, the proper medium to see the air in, which at mid-day we only discern by its effects? Do not some learned grammarians and etymologists tell us, that it is called ἀὴρ, *quod aer per se sit obscurus;* and does it not often signify darkness, being synonymous to ἀοφασία, especially in the feminine gender, which I take to be the sense and true acceptation of it in this place; for I conceive the author's meaning to be, that they "durst not, or would not look up to, or view the darkness, which could not escape their notice, as it was on all sides of them." Their inward terrors were so great, that they refused to mind, or take notice of the outward darkness which surrounded them, as bearing no comparison, or proportion to their fright within. [The marginal reading is better, *refusing to look upon.* He means, *keeping their eyes shut*, for fear of seeing the real κνώδαλα, which were in their houses. To these real and natural κνώδαλα and ἑρπετὰ, are opposed the τὰ τεραστώδη, *the prodigious things*, viz. the ἤχοι, φάσματα, and αὐτομάτη πυρά.] The three following verses manifestly relating to an evil conscience, greatly confirm the sense which I have before given of the context.

Ver. 11. *For wickedness condemned by her own witness, is very timorous; and, being pressed with conscience, always forecasteth grievous things.*] Instead of προσείληφε, Dr Grabe puts πρεσείληφε, *præsumit*, which seems properer. Badwell agrees in this conjecture, Proleg. tom. cap. 4. That this observation is true, the history of the lives of the most abandoned sinners, and most wicked tyrants sufficiently evinces; for none have been more subject to this fear, which an evil conscience inwardly suggests, than such as have been placed seemingly in the height of the greatest temporal security, and for their greatness and tyranny have been most terrible to others; and yet even these have trembled in company only with themselves, and have been observed to shun retirement, as the reproof of conscience is then most sensible, and its lashes most powerful and affecting. See the account of Dionysius in particular, and the conference between him and Democles, Tuscul. Quæst. lib. v. And in another place the same orator finely observes, "Sua quemque fraus, suum facinus, suum scelus, sua audacia de mente ac sanitate deturbat: Hæ sunt impiorum furiæ, hæ flammæ, hæ faces." In Pison. And thus when Orestes was much disturbed and agonized for having killed his mother, he acknowledges the cause of his misery to be, ἡ σύνεσις, ὅτι σύνοιδα δεῖν' εἰργασμένος, i. e. "Conscience torments me, for I am convinced I have done very wickedly," Eurip. in Orest. Plutarch supposes, that an evil conscience erects, as it were, a tribunal in a wicked man's breast; that fright and remorse are his accusers which accuse him; his judges which condemn him, and his executioners which torment him. De Tranquil. Animi. See Juv. Sat. xiii. Hor. Epist. lib. i. Epist. 1. But nothing can exceed Job's description of the uneasiness of wicked men, "The wicked man travelleth with pain all his days: and the number of the years of his tyranny is uncertain;" for so St Jerom's Bible, as it is called, reads this sentence, "Et numerus annorum incertus est tyrannidis ejus." "A dreadful sound is in his ears, in prosperity the destroyer shall come upon him: He believeth not that he shall return out of darkness, and he is waited for of the sword," chap. xv. 20, 21, 22. But the version

before referred to, expresses the terrors of the wicked in this place more strongly, by the mention of his inward disquiet, and a suspicion of dangers continually falling upon him: "Sonitus terroris semper in auribus illius, & cum pax sit, ille semper insidias suspicatur; non credit quod reverti possit de tenebris ad lucem, circumspectans undique gladium." But the power of an evil conscience, and its dreadful self-reflection upon every accident and misfortune, is not any where so finely displayed, I think, as in the history of Joseph's brethren, who even at twenty-three years distance, could not help crying out, when they were imprisoned in Egypt, by Joseph, for spies, "Truly we are guilty concerning our brother—therefore is this evil come upon us," Gen. xlii. 21.

Ver. 12. *For fear is nothing else but a betraying of the succours which reason offereth.*] Fear in general, especially any great degree of it, for it is that which is here spoken of, may be defined to be a despair of succour, when a man sees his affairs desperate, and that reason suggests no expedients to him, nor application or industry any probable means of a recovery, and emerging from a calamitous estate, he abandons himself to despondency, and sinks into the deepest melancholy; but such a fear as arises from an evil conscience may be defined to be, a great concern of the soul, upon a view of its inward guilt, and an apprehension that it is deserted of all succour, is sinking into misery, in despair of help, and has not one comfortable glimpse of hope to speak any peace to it. Upon which account it has been wisely observed by some moralists, that there is not such a true coward as a wicked man; that he is suspicious of every thing, but afraid of himself most: That fear in general has the effect ascribed to it by this writer, that it betrays and indisposes a man from following the wholesome advice which reason offers, that it often deprives men of those helps and succours which might keep dangers off, and hinders them from guarding against many evils, which, by a prudent and timely application, might have been prevented, seems evident, because fear, when it is sudden and violent, suspends, as it were, for a time, the use of a man's reason, puts all things in confusion about him; he judges not truly of his present state, and has not resolution or forecast to amend it. The historian, speaking of the Persians, who, in their flight, flung away their weapons of defence, adds this very pertinent observation, *Adeo timor ipsa auxilia reformidat.* And Seneca, mentioning how people's senses are affected with fear upon great occasions, such as earthquakes, &c. has the following reflection, "Quid mirum est animos inter dolorem & metum destitutos aberrasse?" But I cannot explain this in stronger terms, than by setting down the description of the fear of the Canaanites, as it occurs, Josh. v. 1. according to the reading of the LXX. Ἐτάκησαν αὐτῶν αἱ διάνοιαι, ᾗ καλεπλάγησαν, ᾗ οὐκ ἦν αὐτοῖς φρόνησις ἕδεμία ἀπὸ προσώπου, κ.τ.λ.

Ver. 13. *And the expectation from within being less, counteth the ignorance more than the cause which bringeth the torment.*] This passage is more obscure than any in this chapter, or perhaps in the whole book. None of the Oriental or English versions give any light to it, and the commentators either pass it over, or leave it in the same obscurity: Our version in particular, is so far from delivering the true sense, that it seems to have none at all. The common reading of the Greek, in most editions is, Ἔνδοθεν δὲ ὅσα ἥττων ἡ προσδοκία, πλείονα λογίζεται τὴν ἄγνοιαν τῆς παρεχούσης τὴν βάσανον αἰτίας, which our translators manifestly follow, but give no determinate sense of the place: According to this reading I take the meaning to be, "The less the expectation of help, or means to escape is, the more largely it computes, *i. e.* magnifies the danger, or imagines greater evils will happen through ignorance of the cause that brings the uneasiness, or torment." St Chrysostom has a like reflection upon the sufferings of Job, "Ignorantia causæ quæ pœnam affert, valde auget calamitatem." —If we read τῇ ἀξχινοίᾳ with the Alexandrian MS, instead of τὴν ἄγνοιαν, the sense, perhaps, may be, "That the smallest expectation or apprehension arising from fear, computes more largely upon future dangers and mischiefs than any just reasoning, or well informed understanding." Or thus: "That a less degree of fear reasons more, and determines better about the nature and true cause of any calamity than a greater, which is attended with less presence of mind;" which seems to be Grotius's sense of this place, "Metus remissior patitur rationem decernere," &c. According to Calmet the sense is, "That a state between hope and fear, creates to itself more uneasiness, because the ignorance and uncertainty the mind is in of the evils and misfortunes which may happen, keep it in a continued state of inquietude, and it is apt, in such a situation, to imagine and represent dangers to itself, other and greater than they really are, through ignorance of its true state, and for want of knowing distinctly what to fear or rely on." Comm-

in loc. St Jerom's Bible, as it is called, renders, "Et dum ab intro minor est expectatio, majorem putat potentiam causæ," &c. And Vatablus, "Magis reputat implacabilitatem causæ (in the margin, numinis) intus residens exigua spes;" *i. e.* The less hope the mind has, the greater does it suppose the power to be of the cause that inflicts the evil; and, if it approaches to despair, it represents the Deity as implacable. In the midst of such a variety of renderings and interpretations, it will be a pleasure if the reader can find any satisfaction, or some new light to clear up the obscurity.

[Ibid. This verse, in the translation and in the original, is perfectly unintelligible. By a very small and usual change, I think it may be restored, by reading ἡτλόνων for ἥτλων, and τῇ ἀγνοίᾳ for τὴν ἄγνοιαν: "And the expectation of lesser evils, when it is from within (*i. e.* when it cometh from the *mind* or imagination) looketh upon them as greater, through ignorance of the cause which occasioneth the torment." Ἔνδοθεν ὖσα, *coming from within*, i. e. from the imagination: In opposition to ἔξωθεν, *from without*, or from *external* and *sensible objects*. Πλείονα (which confirms the plural ἡτλόνων) is *greater*, of *greater* weight and consequence; which signification of the word is frequent. So Matth. xii. 41. Καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. *And behold a greater than* Jonas *is here.* And vi. 25. Οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς; "Is not the life of greater value than the meat which sustains that life?" And so, I believe, it is to be understood in that noted line of Hesiod, Πλέον ἥμισυ παντὸς, "half is greater (of greater worth; *not* more) than the whole."]

Ver. 44. *But they sleeping the same sleep that night, which was indeed intolerable.*] Οἱ δὲ τὴν ἀδύναλον ὅλως νύκλα. If νὺξ ἀδύναλος be indeed the true reading, it must be either taken in the sense of our version, or in that of the margin; in the former sense the Arabic interpreters understand it, rendering "cum occupasset eos nox illa quæ vere tolerari non potest." And thus *impotens* is used, it must be confessed, as signifying *intolerable*, by good and approved classic writers. Tully has "principatus impotentissimus," to the same sense; Philip. V. and Livy, and Quintilian use it in like manner. Or νὺξ ἀδύναλος may be used in the sense of the margin, to signify a night, wherein they could do nothing. To apply ἀδύναλος in this manner, is a metonymy not unusual; for as it is no impropriety to say "impotent poverty," meaning a person that is poor, and by that means disabled; "impotent sickness, or sleep," meaning persons in those circumstances: so neither is there any absurdity in applying it to night or death. In either of these senses may ἀδύναλος be understood, if it be the genuine reading. But Grotius is of a different opinion, and corrects the place thus: Οἱ δὲ τὴν ἄδυλον νύκλα, κ. τ. λ. i. e. "that impenetrable night," meaning that thick and continued darkness which the sight could not penetrate. But if the passage is thought still to want emendation, and I might offer a conjecture among others, I would read, τὴν ἀδωναίαν ὅλως νύκλα, *i. e.* 'a night truly infernal,' which agrees well with the context. It is observable that the author here mentions the Egyptians as sleeping, and sleeping the same sleep; not that they were really so, for their fears would not permit that, but because, like persons asleep, they were in a like state of darkness, could transact and execute nothing, and had like disturbed fancies and wild imaginations.

Ibid. *Which came upon them out of the bottom of inevitable hell.*] Ἐξ ἀδυνάτου ᾅδου μυχῶν ἐπελθοῦσαν. It is as difficult to say what ἀδύναλος ᾅδης is in the Greek, as what *inevitable hell* is in our version. For are we to understand by *hell*, the place strictly so called, and by the darkness which came out of the bottom of it, the darkness of hell beneath, or utter darkness, as the Scripture expresses it? This surely might have been better rendered *intolerable*, as ἀδύναλος is translated above, than *inevitable*, which carries too harsh an idea with it, expressed so laxly; and indeed the Arabic-interpreters render it so, "Ex intolerabilis inferni crypta adveniens;" and the bishops, and Geneva Bible, by "the dungeon of hell which is insupportable." Or does ᾅδης here mean the region of the dead, which is indeed an invisible region of darkness, and may justly be said to be inevitable? Job very emphatically calls it a "land of darkness, as darkness itself, a land of the shadow of death, where the light is as darkness," chap. x. 22. Ἀδύναλος applied to ᾅδης, in this sense, may have here again the signification which the margin gives of it before. For ᾅδης is confessedly a state or region "wherein man can do nothing;" it is that night, according to the language of the New Testament, "wherein no man can work," John ix. 4. And thus the true Solomon, "There is no working in the grave whither thou goest," Eccles. ix. 10. Grotius here again dislikes ἀδυνάτου ᾅδου, and reads ἐξ ἀδύτου ᾅδου μυχῶν. But besides that the same epithet being repeat-

ed so very soon looks suspicious, and which holds equally strong against ἀδύναλος, is not as much implied in ᾅδης itself? which, according to the etymology of many learned men, is ἀϊδὴς contracted (see H. Steph. Gr. Lexic. Leigh's Crit. Sacr. in voce) the same with the Hebrew *Sheol*, which signifies a place which is dark and obscure, where nothing can be seen. Probably therefore the true reading may be either, ὀδυνηρῷ ᾅδῃ μυχῶν, or rather, as Tartarus seems here referred to, ἐνδοτάτῳ ᾅδῃ μυχῶν, according to Homer's description upon the same occasion:

ἦχι βάθιστον ὑπὸ χθονὸς ἐστι βέρεθρον.

For as night, in the mythology of the heathens, is fabled to be the daughter of Orcus, and Tartarus, and is described by them to be a place of darkness and misery, the seat or kingdom of fear, grief, and despair, the author here, by a metaphor or figure, accommodates and applies the notion of infernal darkness to this Egyptian plague, upon account of its thickness, the horror occasioned by it, the despair accompanying it, and the ghosts and spectres haunting and disturbing it. [The place is, undoubtedly, faulty in the Greek. If instead of τὴν ἀδύναλον νύκλα, it had been written τὴν ὀδυνηρὰν, and ἐκ βαθυλάτου ᾅδου for ἐξ ἀδυνάτου, it would have been intelligible. The word πάντες too seems to be wanting before τὴν αὐτὴν, as in ver. 17. I do not think that either ἀδύναλον or ἀδυνάτου can be explained from the known use of the word in the Greek tongue.]

Ver. 16. *So then, whosoever there fell down, was straitly kept, shut up in a prison without iron bars.*] Εἴθ' ὅτως, ὃς δήποτ' ὢν ἦν ἐκεῖ καλαπίπλων, ἐφρουρεῖτο εἰς τὴν ἀϊδηρὸν εἱρκλὴν καλακλεισθείς. The meaning, according to the commentators, is, that such of the Egyptians as were overtaken by this darkness, were made prisoners, though there were no other chains that held them than σειραὶ ζόφου, 2 Pet. ii. 4. the obscurity and darkness which surrounded them. But I think more is included in the original than our version expresses, viz. that such among the Egyptians, as, during that darkness, through fear, or by any misfortune, fell down, were disabled from helping themselves; they either could not, or durst not rise, but continued, ὅτως, in the same place and condition, as if they had been detained in a prison, or a deep abyss, from whence there was no returning. I would therefore point the Greek thus: Εἴθ' ὅτως ὃς δήποτ' ὢν ἦν ἐκεῖ καλαπίπλων ἐφρουρεῖτο, εἰς τὴν ἀϊδηρὸν εἱρκλὴν καλακλεισθείς: And the version should be, "Then, whosoever it was that there fell, he so continued, i. e. was, in the same state, kept bound," &c. Thus Vatablus: "Hoc deinde modo, quicunque tandem fuisset illic collapsus, in angustias citra ferrum conclusus, custodiebatur;" and so Tirinus, "In eodem vestigio, quasi in carcere conclusus, hærebat." Calmet too understands it in this sense, "Tous ceux qui y tomberent, qui s'y rencontrerent, &c. furent obligez de demeurer au même endroit où la nuit les surprit." Comm. in loc. This sense seems confirmed too by what is mentioned in the next verse, that such as were overtaken by this darkness, wheresoever they were, or whatsoever they were about, there were they obliged to continue, being laid under an unavoidable necessity, or confinement, δυσάλυκλον ἀνάγκην; where the particle δὺς invigorates the expression, and denotes a greater intenseness of the darkness. And in this sense some interpreters understand the words in Exodus, ch. x. 23. that "none rose from his place for three days," viz. that the darkness was so shocking, and the horror occasioned by it so great, that, like persons quite disabled and confounded, they durst not stir from the place where they were first surprised with it, but stood, or sat, or lay, just as the darkness at its coming found them, for the whole time of its continuance.

[Ver. 17, 18. *A pleasing fall.* Ῥυθμὸς. I believe it should be ῥυσμὸς, *tractus*, a *course* or *current*, for φερευομένῳ βίᾳ, *running violently*, seems not so well consistent with ῥυθμὸς, *a pleasing fall*. Just before, instead of Εἴτε, it should be Εἶτα, *deinde*, *then*, as ver. 16. And ἀπηχὴς κλύπος, *an absonous*, or *disagreeable sound*, not ἀπηνὴς. The Alexandrian MS places ἢ before ὀρνέων. Which shows that it should be read thus: Εἶτα σπινθὴρ συρίζον περὶ ἀμφιλαφεῖς κλάδους, ἢ ὀρνέων ἦχος εὐμελὴς, &c. The whole in English thus: "Then a whistling wind among the spreading branches, or a melodious singing of birds, or a course of water running violently, or a disagreeable sound of rocks cast (or falling) down—made them swoon with fear."]

Ver. 18, 19. *Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains: These things made them to swoon for fear.*] This is a fine description of the panic of the Egyptians, which was so excessive, that nothing could stir but it frighted them. Not only noises which were really terrible in themselves, such as of falling rocks, and the howling

of wild and savage beasts, whose very echo must increase their fears, but even such things as had a tendency to lull pain, and sooth uneasiness, such as gentle whispering breezes, purling murmuring streams, and the sweet ravishing music of the groves; even these, though agreeable entertainments, and which, at another time, would have delighted and charmed the ear, not only lost all their relish, but proved a punishment, and created new torment to them. Had the Almighty at this time indeed sent forth his glorious voice in thunder, no wonder that conscious guilt should shrink; according to that of Seneca, "Pavescis ad cœli fragorem, & quoties aliquid effulsit, exspiras." Nat. Quæst. 2. 59. But that harmless sounds, or such as usually charm the fancy; that noises merely imaginary, for of such chiefly must we understand this description, should have such an uncommon effect, displays the power of an evil conscience, which takes away the poignancy of every enjoyment, and sits brooding mischief and misery to itself. This sort of panic is beautifully described, Levit. xxvi. 36. by God's "sending a faintness into their hearts, so that the sound even of a shaken leaf could chase them." That of Lucan by no means equals it,

Pavet ille fragorem
Motorum ventis nemorum.

but that of the Psalmist is inimitable, Ἐκεῖ ἐφοβήθησαν φόβον, οὗ οὐκ ἦν φόβος, Psal. liii. 5. so tormenting is wickedness, and so timorous an evil conscience.

Ver. 21. *Over them only was spread an heavy night, an image of that darkness which should afterwards receive them.*] i. e. The Egyptians only were sufferers by this darkness, all without Egypt was light and sunshine.—But something further is here meant; for the author, under the idea of darkness and a heavy night, intimates that doom and misery which awaited the Egyptians after death. Many of the fathers make this Egyptian darkness to be an emblem of sin, and its final misery in another life. For the sinner is a voluntary prisoner, and has as many chains about him as he has wilful sins. He is deprived of the light of God's countenance, and given up by him to a judicial blindness in this life, which is an anticipation, says St Austin, of that darkness to which he shall afterwards be consigned; his wretchedness begins in this life, and is completed in the next. In Psalm. To the same purpose St Bernard, "Deus tantas tenebras Ægyptiis immisit, ut ex hac quasi imagine discerent primò tenebras suæ conscientiæ; secundo, tenebras inferni sibi imminentes." Serm. 72. in Cant. Origen likewise allegorizes this plague of darkness, and says, "It signified the darkness of mind which the devil had blinded Pharaoh and his subjects with, who, though they had experienced so many plagues, would not open their eyes to see their lamentable state, nor believe in God to prevent more." We find the term *darkness*, which is mentioned here, often made use of by the sacred writers to represent *hell*, or the place of punishment. See Matth. viii. 12. xxii. 13. xxv. 30. 2 Pet. ii. 4, 17. Jude 6, 13. In this last place the state reserved for the wicked is said to be, ὁ ζόφος τοῦ σκότους, *blackness of darkness*, where the pleonasm expresses the great intenseness of it. Philo calls it, Τάρταρον καὶ βαθὺ σκότος. De Execrat. And the rabbins speak of it in like terms. What our author mentions here of the future miserable state of the Egyptians after death, is, according to an ancient received notion among the Jews, who accounted such as enjoyed great outward prosperity, God's special favourites; and that spiritual blessings likewise were wrapped up in, and conveyed with their temporal ones: On the contrary, they reckoned those accursed, who were overwhelmed with worldly adversities, and that spiritual and everlasting plagues were hidden under temporal judgments, which were to those upon whom they fell, so many pledges of their condemnation. See Mede, B. I. Disc. 46. This opinion our author seems to have imbibed, and it is an instance, according to the very judicious Dr Jackson, of that radical tincture which infected all his countrymen, who looked upon the many glorious tokens of God's extraordinary mercy and loving kindness to their fathers, as sure and irrevocable earnests of their absolute predestination to acceptance, glory, and happiness. And that the Egyptians, Canaanites, and such other of their enemies whom God had scourged, were so many vessels of wrath fitted for perpetual destruction.

Ibid. *But yet were they unto themselves more grievous than the darkness.*] "Men can never efface, says a fine modern writer, the sense which God has imprinted in their hearts of his presence and justice. They can never succeed in persuading themselves that sin is in its nature indifferent, or will remain unpunished. Hence their inward fears, which are as so many witnesses ready to accuse and confound them: and when vengeance at length comes to shew itself, they shall be the first to own that they have deserved it." Rollin vol. iii. p.

148. Many beautiful passages might be produced from ancient authors, to shew the melancholy state of a guilty conscience, what a bosom plague and inseparable tormentor it is, how tired and afraid of its own reflections, and how gladly it would fly from its very self, but self continually pursues it. St Austin most beautifully represents this uneasiness, and includes the case of all other sinners, in the following description of himself, "Ego mihi remanseram infelix locus, ubi nec esse possem, nec inde recedere. Quò enim cor meum fugeret e corde meo? Quò à meipso fugerem? Quò me non sequeror?" Confess. lib. iv. c. 7.

CHAP. XVIII.

THE ARGUMENT.—*To the darkness, with which the Egyptians were oppressed, the author opposes, by way of antithesis, or contrast, the great light which the Israelites were favoured with at the same time, and the great benefit of the fiery pillar, which afterwards conducted them in the wilderness. The death of all the first born of the Egyptians in one moment, without any distinction, by the destroying angel, is described in a very affecting manner; and, on the other hand, God's great mercy to the Israelites is shewn by a particular instance in the desert, when, through the intercession of Aaron, and the power of his incense, God was prevailed upon to stop the sweeping progress of the plague, and to hinder its spreading any further.*

NEVERTHELESS thy saints had a very great light.] All the children of Israel, called here the *saints*, according to the conceited notion of that people, had light in their dwellings whereby they were enabled to do their business, and get all things ready for their departure without the notice of the Egyptians; much less could they hinder their designs, who were involved in such a thick mist, that they were incapable of seeing what the Israelites were doing. The Chaldee paraphrase upon Exod. x. 23. adds other reasons for this light, "Erat lux omnibus filiis Israel ad sepeliendum improbos qui inter eos mortui erant, & ut justi possent in præceptis occupari in habitationibus suis." This difference and distinction between them, must be looked upon as the more wonderful and extraordinary; if, as many learned men suppose, the houses of the Israelites and the Egyptians were contiguous and close to one another, as seems probable from the blood sprinkled upon the door posts of the Israelites by way of distinction, because they were mingled with the Egyptians. Philo and Josephus both intimate, that in the same place or dwelling, the Hebrews had light, and the Egyptians were without it: this made the miracle so great, says Gregory Nyssen, that while the Israelites and the Egyptians dwelt promiscuously together, the former, at the same time had light, and the latter darkness. From this strange work of God, and singular interposition in favour of his chosen, we are instructed how able our heavenly Father is to make not only a distinction, but a real separation between his own children, and the wicked, when he executeth his wrath and vengeance; for such is his providential care, that though they be in one field, in one house, or bed together, one shall be taken, and the other left; one shall be afflicted with his judgments, and the other escape them. And we may hence, as another pious writer observes, profitably learn, not to ascribe our preservation to our own merit or policy, when we ourselves are free from any grievous calamity which happens to others, but to look up to the almighty Author of our deliverance, and at his footstool to return our tribute for such a signal instance of his mercy.

Ibid. *Whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.*] Ὅτι μὲν ὑ κἀκεῖνοι ἐπεπόνθεισαν, ἐμακάριζον, ἐμακάριζω. Thus the Alexandrian and Complutensian copies read. The sense of this passage is very different, according as it is applied to the Israelites or the Egyptians, in which the interpreters are greatly divided. They that apply it to the former make the sense to be, that the Israelites heard the cries of the Egyptians without seeing them, and thanked God that they did not suffer the same things, and were not, like the Egyptians, in the midst of darkness and obscurity; and thus the Vulgate renders ἐμακάριζον, "& quia non & ipsi eadem passi erant, magnificabant te," [as if he had read ἐμεγάλυνόν σε], which Coverdale's version follows. Others, still applying the words to the same persons, render ἐμακάριζον, that the Israelites blessed themselves, or counted themselves happy, because they also had not suffered the same things. But if this passage be applied to the Israelites, should not the reading rather be ἡ αὐτοὶ, than κἀκεῖνοι? The Vatican edition reads, Ὅτι μὲν ἡ κἀκεῖνοι ἐπεπόνθεισαν, ἐμακάριζον, which furnishes another sense, That the Israelites thanked God, or glorified the justice of God, that the Egyptians were now afflicted in their turns, who had before so much afflicted them. They that apply

the place to the Egyptians, understand it in this manner, "That the Egyptians heard the voices of the Israelites, though they could not see them, and thought the Israelites happy that they also did not suffer like them." This seems to be the sense of our version, as it is of the Geneva and Bishops Bible, and seems indeed more agreeable to the context.

Ver. 2. *But for that they did not hurt them now, of whom they had been wronged before, they thanked them.*] Ὅτι δὲ ὑ βλάψωσι προηδικημένοι, ἠυχαρίστων. Here, again, the sense has been mistaken by some interpreters, as if the Israelites thanked the Egyptians for not hurting them now, who before had much oppressed and injured them; but there seems no reason or occasion for the Israelites to thank the Egyptians for not doing what at that time, however inclined, they were incapacitated to do. There is also another sense, which has no better foundation, that the Israelites, ἠυχαρίστων, thanked God, that the Egyptians, who before had so much wronged them, were now not in a capacity to hurt them. And thus Coverdale, "And they that were vexed afore (because they were not hurt now) thanked them;" and so the Vulgate, "Et qui ante læsi erant, quia non lædebantur, gratias agebant;" St Jerom's Bible, as it is called, supplies *tibi*. But I think the true sense of the place to be rather, "That the Egyptians thanked the Israelites, for not revenging themselves upon them in their state of darkness and impotence, who had provocations enough, and had been so long injured and oppressed by them;" and that the passage might be rendered more intelligibly thus, "That because they (the Israelites) did not hurt them now, whom they (the Egyptians) had before hurt or wronged, they thanked them." This seems to be the sense of our version, though obscurely expressed; and the Geneva Bible understands the passage in the same manner.

Ibid. *And besought them pardon, for that they had been enemies.*] Καὶ τὸ διηνεχθῆναι χάριν ἐδέοντο. This is capable of two senses, and may either mean, that the Egyptians asked forgiveness of the Israelites for the many injuries they had formerly done them, which is the sense of our version, and of the Geneva Bible; and so διαφέρεσθαι is used, 2 Maccab. iii. 4. Such a submission in the Egyptians, arising rather from fear than a real contrition, is natural enough to be supposed at this melancholy juncture, and might indeed be expected from people in their sad and helpless condition, entirely at the mercy of those who had been so inhumanly treated by them. In this sense χάριν must be taken adverbially, as it is sometimes, and may be considered here the same as ἕνεκα. And thus it is used, Gal. iii. 19. ὁ νόμος τῶν παραβάσεων χάριν προσετέθη, i. e. according to our version, "the law was added because of transgressions;" which seems not much unlike the expression here, τῷ διηνεχθῆναι χάριν ἐδέοντο, they beseeched or intreated them, because of their former transgressions and differences.—There is also another meaning of this passage, "That the Israelites beseeched God, that there always might be such a difference made between his own people and the Egyptians, or between them and their other enemies, as there was in this particular instance of the darkness." See Exod. xi. 7. where the like sense is used. Coverdale renders, according to this latter interpretation, "And besoughte thee (O God) that there myghte be a dyfference;" and so does the Vulgate, "Et ut esset differentia, donum (χάριν) petebant."

Ver. 3. *Instead whereof thou gavest them a burning pillar of fire.*] Ἀνθ' ὧν πυριφλεγῆ σύλον. The sense of this place, according to most interpreters, is, that instead of an Egyptian darkness, God favoured his people with a light of fire, as it is described by the Psalmist, Psal. lxxviii. 15. for their assistance in the night season. It is called here a burning pillar of fire, because in the night flames are more visible, by reason of the darkness; whereas, in the daytime, they appear rather like smoke at any considerable distance. See note on ch. x. ver. 17. Ἀνθ' ὧν, in the original, does not so properly signify, *instead whereof*, as our version has it, as *quamobrem*, or *propter quod*, as the Vulgate renders, which Coverdale's and the old English versions follow, "therefore had they a burnynge Pyler;" or we may understand ἀνθ' ὧν to signify, for whose sake, or upon whose account; and thus Badwell understands it, rendering *quorum causa*, referring it probably to the Israelites, who, in the preceding verse, had requested that God would make some difference in their favour; and so the Syriac interpreters seem to take it.

Ibid. *Both to be a guide in the unknown journey, and an harmless sun to entertain them honourably.*] Ἥλιον δὲ ἀβλαβῆ φιλοῖμι ξενίσεως, i. e. It was as a harmless and inoffensive sun, which, without incommoding them, rendered their journey safe and prosperous, by affording them light in it. And thus Calmet, "La colomne de seigneur leur servoit comme de soleil, qui sans

les incommoder rendoit leur voyage heureux." Our version is very faulty in the rendering of the latter part of this verse; there is nothing in the original to authorise or justify what is here mentioned about entertaining them honourably; the true rendering of the Greek is, "God gave them an inoffensive sun in their glorious and honourable march thro' a strange country." And indeed this march of the Israelites may be said to be truly honourable and magnificent, being under the guidance and direction of Almighty God, who was himself their leader. In this view, it had rather the appearance of a grand and superb triumph, than a tedious and painful journey. And in such august terms the prophets describe it, Psal. lxviii. 7, 8. Habak. iii. 3.; and I have the pleasure to find the version which I have given of this place confirmed by the Geneva Bible, which renders, "And madest the sun that it hurted them not in their honourable journey," which is the sense of ξενιτεία here; and so Junius expounds it, "Præbuisti columnam.....quæ & dux esset profectionis ignotæ, et sol innocuus magnificæ peregrinationis."

Ver. 4. *For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.*] Though God communicated his will to the patriarchs, and particularly to Abraham, when he entered into covenant with him; yet had not the Israelites, when in Egypt, any express knowledge of the law, as such: This they received after their going out from thence at Mount Sinai, where God himself promulged it to them in form: "Which he commanded them to teach their children, that their posterity might know it, and the children which were yet unborn, to the intent, that, when they came up, they might shew their children the same," Psal. lxxviii. 5, 6, 7. Deut. iv. 9. vi. 7. But this revelation was not designed to be confined to that people only; God, by their means, and through their hands, intended to give to other nations the knowledge of his laws: "To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," Rom. ix. 4. But the lively oracles which they received were likewise to be delivered to others, and they were the appointed channels; an appointment, which this author here dwells upon, and magnifies as a mark of particular distinction and favour to his chosen. And indeed from them, other nations did receive the uncorrupt light of the law, and the excellent and sacred oracles of ancient times, and the several prophecies of those holy men, whom God raised up and inspired, from time to time, among them: By their means, in fact, we now converse with those great persons, Moses, David, Solomon, and others; and understand and reap the fruits of their wisdom and piety, by the writings conveyed to us from them, through the providence of God; for the Jews, by their numberless dispersions, were undesignedly made a kind of preachers of righteousness to as many as they lived amongst, and conversed with. Judea was, from the beginning, as is evident from the Jewish history, the fountain-head of the true religion; Jerusalem, in particular, was the seat of Melchisedec, the high priest of the living God in the days of Abraham; the Almighty had his court and dwelling in Sion, Psal. lxxvi. 1.; and in David's time, "was known in her palaces as a sure refuge," Psal. xlviii. 2. From hence he sent out his ambassadors, the prophets, to publish his laws and decrees to the world, which learned men have observed could be done with more ease and speedier conveyance from hence, than from any other region of the habitable world.—And from hence accordingly, as from a central point, the light of the law first, and the gospel afterwards, shone out to the surrounding nations. Life of King David, vol. ii. p. 92.

Ver. 5. *And when they had determined to slay the babes of the saints, one child being cast forth and saved to reprove them, thou tookedst away the multitude of their children, and destroyedst them altogether in a mighty water.*] Βουλευσαμένης δὲ τοῦ τοὺς τὰ τῶν ὁσίων ἀποκτεῖναι νήπια, καὶ ἑνὸς ἐκτεθέντος καὶ σωθέντος, εἰς ἔλεγχον τὸ αὐτῶν ἀφεῖλω πλῆθος τέκνων. This was particularly true of Moses, who, as he was cast into the river, with the rest of the Hebrew children, so was he saved from thence to be the instrument, by God's appointment, to drown the Egyptians in the Red Sea, by stretching forth his hand over it. The wisdom and providence of God is herein very observable; for the very exposing of Moses was the first step to his greatness, and the means of his being introduced into Pharaoh's own palace. And God saved him from perishing in the river, to make him the instrument of drowning the son of that prince, who had designed him the like fate, and with him were overwhelmed the chiefest of his subjects, whom he had obliged occasionally to execute his inhuman and cruel commands. He

fathers, upon this occasion, observe, that Moses, who was the minister of the old law, as Jesus Christ of the new, was a lively figure of him from his very birth, both of them, through the divine protection, being preserved from a massacre, which involved so many infants. The present reading of the Greek text here seems faulty in all the copies, and probably may, by a small alteration, be thus restored, Βεκινταμένες δ' αὐτὰς τὰ τῶν ὁσίων ἀποκλεῖναι νήπια, δι' ἑνὸς ἐκλεθέντος τέκνου, ᾗ σωθέντος εἰς ἔλεγχον, τὸ αὐτῶν ἀφεῖλε πλῆθος τέκνων. I am encouraged to offer this emendation from the authority of the Oriental versions: The Arabic reads, "Per unum expositum puerulum, & ad redarguitionem eorum servatum, perdidisti sini clementia multitudinem filiorum eorum;" and the Syriac, "Sed filius unus sanctus, qui ad eos castagandos, & multitudinem filiorum eorum exterminandam asservatus est, omnes simul in acquis immanibus perdidit." The Geneva version renders in like manner, "By one child that was cast out and preserved to reprove them, thou hast taken away the multitude of their children;" and the Doway Bible is to the same effect.

Ver. 6. *Of that night were our fathers certified, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.*] God had foretold their bondage in Egypt, and promised their forefathers that he would be with them, and bring them up thence, and put them in possession of the land of Canaan. This oath or promise was made to Abraham: "Know, (says God to him in vision,) that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge, (i. e. pour out my judgments upon,) and afterwards shall they come out with great substance," Gen. xv. 13. This future condition of his seed in both these respects, was represented to him at the same time by a *smoaking furnace*, which signified the Israelites' misery in the "iron furnace of Egypt," as it is called, Jer. xi. 4. and by a *burning lamp*, or a light shining out of darkness, which denoted their deliverance from thence, Gen. xv. 17. Moses had likewise acquainted them with the particular time of their going out of Egypt, and that it should be immediately preceded with the death of all the first-born of the Egyptians, Exod. xi. 4, 5, xii. 2. Our author adds, that God revealed this great event to his people, that they might depend upon its certainty, and when they saw the actual fulfilling of this promise, and the first-born destroyed in the manner, and at the time he had foretold, they might have the stronger faith, and a more firm reliance upon his Word. Ἐπευθυμήσωσι, "be of good cheer," according to our translators; but it might more properly be rendered, "be of good confidence," or "more assured," both at the present and hereafter; for that night confirmed the truth of God's promises, and encouraged them to hope and trust in God the more for the future. And thus the phrase is used in many parts of the gospel, particularly Matth. ix. 2. where the Vulgate reads, "Confide, fili," and so do Beza and Junius in loc. See also ch. xiv. 27. Mark vi. 50. John xvi. 33.

Ver. 7. *So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.*] This is obscurely expressed; I take the sense to be, That the Israelites, called here, and in many places of this book, the righteous, received a very signal deliverance, at the same time that they saw the destruction of the Egyptians, or the *wicked*, as the Vulgate renders. The same night, which was the beginning, or commencement of the freedom and happiness of the Hebrews, brought upon the Egyptians the most terrible of all the plagues they had been afflicted with; they first saw themselves at liberty on a sudden, and the latter had all their hopes blasted by the surprising death of all their first-born in the same instant. [Προσεδέχθη should be translated "was expected," as xiv. 29. The deponent δέχομαι, with the passive form of the Aor. 1. often has a passive signification, and in the future, Ecclus. xxxii. 16. See Acts xv. 4.]

Ver. 8. *For wherewith thou didst punish our adversaries, by the same thou didst glorify us whom thou hadst called.*] ᾧ γὰρ ἐτιμωρήσω τοὺς ὑπεναντίους, τούτῳ ἡμᾶς προσκαλεσάμενος ἐδόξασας. Some copies read ὡς, and change τούτῳ into ὅτως to answer it. And so the Vulgate renders, "Sicut enim læsisti adversarios, sic & nos provocans magnificasti, [reading προκαλεσάμενος.] The Arabic, and the old English versions read in like manner; and so does Junius and St Jerom's Bible. If we retain ᾧ and τούτῳ in the sense of our translators, then the meaning is, that by the death of their first-born thou didst punish our enemies, and by a freedom from the same destruction thou didst glorify thy chosen; for God shewed his love to them, and the very great regard he had for them, in that terrible vengeance which he took of their oppressors, in order to their final release: for we

may understand προκαλεσάμενος, says Calmet, to mean *recal*, that God, by this decisive act of vengeance, recalled or fetched back his people to him, as a father does a son whom he had long banished from him at a great distance. Comm. in loc. See note on ch. xi. 26. But we may also by ὦ and τέτῳ here, not only understand the fact itself, but also the person by whom that great event was brought to pass, thus, " For by whom thou didst punish our adversaries, by the same person passing us over thou didst glorify us." This interpretation is countenanced by the Chaldee paraphrase on Exod. xii. 42. " Apparuit Sermo Domini in media nocte contra Ægyptios, dextra ejus interficiebat primogenitos Ægyptiorum, & dextra ejus liberabat primogenitos Israelitarum, ad stabiliendum quod dicit Scriptura, Filius meus primogenitus sunt Israelitæ." This difference, or separation between his own people and the Egyptians, was visible in all the other plagues, but here it was most remarkably displayed. And the like gracious distinction, we may observe almost every where in Scripture, with respect to the righteous and wicked, whether we consider whole nations or particular persons: thus God preserved righteous Noah, when the old world perished by water; nor was Lot less distinguished and favoured, when Sodom, with the neighbouring cities, were destroyed by fire.

Ver. 9. *For the righteous children of good men did sacrifice secretly.*] *i. e.* The children of Israel slew the paschal lamb at the time, and in the manner God appointed them, called the sacrifice of the Lord's passover, Exod. xii. 27. and frequently by the name of sacrifice only, Exod. xxiii. 18. xxxiv. 25. It appears to have been properly a sacrifice by the rites belonging to it; for in it there was a shedding of blood, and a sprinkling of it by the priests, 2 Chron. xxx. 15, 16. xxxv. 11. 13. And this the writer to the Hebrews, speaking of Moses, makes mention of, and assigns the original reason for; " by faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them," ch. xi. 28. This lamb at that time the Israelites sacrificed secretly, or within their own houses, marking the posts of their doors with the blood of the victim, that the destroying angel might not enter them to slay their first-born, as he had done in the houses of the Egyptians; and engaged to observe this rite, throughout their generations, of sacrificing the paschal lamb in memory of their deliverance. Which mystical repast, says Calmet, was a symbol of their covenant with God, and likewise of a strict union among themselves.

Ibid. *And with one consent made a holy law, that the saints should be like partakers of the same good and evil.*] *i. e.* At the same time that they sacrificed the passover, they unanimously made a holy agreement, and entered into covenant, confirmed by the sacrifice, to have but one common interest, that they would share alike the good and the bad which should happen to them; that as they went out of Egypt with one willing mind, so they would equally partake in the common dangers in their march towards the holy land, and afterwards divide the promised inheritance fairly and impartially among them. The Vulgate accordingly reads, " Justitiæ legem in concordia disposuerunt, similiter & bona & mala recepturos."

Ibid. *The fathers now singing out the songs of praise.*] There are two senses of this passage, according to the different reading of the Greek. The Vatican copy has, πατέρων ἤδη προαναμελπόντων αἶνος, which is followed by our version, i. e. the fathers now sang songs of praise and thanksgiving to God for their deliverance, as if accomplished: according to Jansenius, προαναμελπόντων means, that the fathers begun the chorus, and the rest followed or joined in it. The Alexand. MS and Complut. edition read, παλαίφατον ἤδη προαναμέλποντες αἶνος, which the Vulgate and Junius follow, i. e. the children of Israel sang the praises, or hymns in honour of their great forefathers, Abraham, Isaac, and Jacob, to whom their deliverance from bondage was revealed, and the promise of the land of Canaan was made, which they now looked upon themselves as almost in possession of; and being confident of success, and a speedy departure from Egypt, they now, even beforehand, sang hymns and songs of triumph, as if they were actually delivered from it. And thus Calmet, " Ils chantoient deja par avance ces Cantiques. Ils les chantoient comme etant deja delivrez de la servitude d'Egypte." Comm. in loc. In after times, the Jews, at the celebration of the passover, sang the cxiiith Psalm, with the five next following, which the Hebrews call by the name of *Hallel*, or the hymn, which they recited at the table in the paschal night when they had eaten the lamb, concluding always with *hallelujah*. Maimonides says the following doxology was never omitted, " Therefore are we bound to confess, to praise, to laud, to celebrate, to glorify, to honour, to extol, to magnify, and to ascribe victory unto him, that did unto our fathers and unto us all

these signs, and brought us forth from servitude to freedom, from sorrow to joy, and from darkness to great light." See Ainsworth on Exod. xii. 8. [By what follows in the next verse of parents bewailing their children, it is probable that πατέρων προαναμελπόντων, in ver. 9. is the true reading, not προαναμέλποντες, as the Alexand. and Complut. read it: the fathers on one side singing praises to God; on the other, bewailing their children.]

Ver. 10. *But on the other side there sounded an ill-according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.*] *i. e.* There was a great outcry of the parents, like Rachel, weeping for their children, because they were not. How great this cry was, may be conceived from the Scriptures, comparing any very extraordinary affliction to the death of a first-born. But when all the first-born, the noblest offspring of them, were in one moment destroyed together, what comparison can equal such a grief, or what words strong enough to express it? the words here seem too faint, and the affliction would be better expressed in those vigorous mournful terms, by which the LXX express the lamentation of Esau for the loss of his blessing, Ἀνεβόησε φωνὴν μεγάλην, καὶ πικρὰν σφόδρα, Gen. xxvii. 34. Or of the Egyptians, and all the house of Joseph and his brethren, for the death of Jacob, Ἐκόψαντο αὐτὸν κοπετὸν μέγαν καὶ ἰσχυρὸν σφόδρα, Gen. l. 10. The Chaldee paraphrase upon Exod. xii. 30. where the great cry of the Egyptians is mentioned, observes, that though Goshen was in the midst of the land of Egypt, and Pharaoh's palace at the entrance of it, yet when Pharaoh called to Moses and Aaron upon this melancholy occasion, "Audita est ejus vox in nocte Paschatis usque ad terram Gosen, deprecabatur enim Pharao voce amara." There is also another sense of the place given by some interpreters, "That there was a great cry of the children themselves, making lamentation." This is favoured by the Arabic, which renders, "Vox puerorum plorantium miserabilis immiscebatur;" [he seems to have read, διεφύρετο] and Junius takes it in the same sense, "Miserabilis huc illuc ferebatur vox lamentantium puerorum." [In the Greek it is passive, θρηνουμένων, *ploratorum*, not *lamentantium*. Our version is right.] But, I think, the sense of our version far preferable; for as the death of the first-born was a sudden stroke of God, as they were all cut off in one moment, the cry of the children themselves seems not so probable, as that of their parents lamenting for them; which is the sense of the Greek, the Vulgate, St Jerom's Bible, as it is called, and of all the old English versions. [See ver. 18. where the author seems to write otherwise. Πρὸς μίαν ῥοπὴν does not necessarily signify in one moment of time, but at one stroke; which allows a greater latitude, and makes the author consistent with himself.]

Ver. 12. *So they all together had innumerable dead with one kind of death.*] Ἐν ἑνὶ ὀνόματι θανάτου. Ὄνομα is used in the same sense, ch. xix. 18. and so *nomen* is often to be understood in the classic writers. Thus Virgil,

Omnia pœnarum percurrere nomina possem. Æneid. vi.

Would not the sense of our version be somewhat improved, if the rendering was, "So they all had innumerable dead together," *i. e.* at the same time, with one kind of death. To this sudden calamity of the Egyptians, the Chaldee paraphrase applies those words of Job, chap. xxxiv. 20. "In a moment shall they die, and the people shall be troubled at midnight, and pass away (suddenly,) and the mighty shall be taken away without hand." The Psalmist accordingly calls the first-born, "the chiefest of all their strength," Psal. cv. 36.

[Ibid. οὐδὲ ἐπὶ τοὺς θάψαι οἱ ζῶντες ἦσαν ἱκανοί, must be put in a parenthesis, otherwise there will be no connection; and even then, this will seem to be an unnatural exaggeration, that "the living were not sufficient to bury the dead," when, by his own confession, only the first-born, one in each house was destroyed, Exod. xii. 30. Unless under νεκροὺς he meant to comprehend the first-born of the beasts likewise: Of which, however, there is not the least hint given by him: For in this whole account he seems to speak of men only.]

Ver. 13. *For whereas they would not believe any thing by reason of their enchantments.*] Πάντα ἐπὶ ἀπιστοῦντες, which would be better rendered, "though they disbelieved the rest of the miracles, and were not persuaded by all their other calamities." And thus Calmet, "Ils n'avoient point crû tous les autres prodiges, à cause de leurs magiciens." And so the Arabic version expressly reads, "Non credentes omnibus calamitatibus quæ sibi acciderant." And the Syriac, "his autem omnibus, propter magiam, non credentes." The magicians, Jannes and Jambres, contributed much to this insensibility, and disbelief of the Egyptians; for they would not acknowledge God's power manifested in their former plagues, because the magicians,

by their enchantments, had imitated some of the wonders performed by Moses and Aaron: When they cast down every man his rod, they became serpents, as Aaron's rod did, Exod. vii. 12. With their enchantments also they brought up frogs upon the land of Egypt, as Aaron had done, Exod. viii. 7. and therefore they had a specious pretext to look upon such wonders as an effect of art magic, and not as any certain proof of the divine omnipotence. But supposing these to be the real miracles performed by the magicians, which some have thought to be ἐμπαίγμαΐα, or in appearance only; yet this resemblance, in some particulars, was not sufficient to render their obstinacy excusable, because though, the enchanters could do mischief, yet it was not in their power afterwards to remove and remedy it: And the plague of darkness in particular was such, that the magicians, upon account of it, were "sick themselves of fear, worthy to be laughed at," ch. xvii. 8. The degrees, or rather the method of God's punishment in the several plagues of Egypt, is curious and worth observing; first he smote their water; then sent frogs, flies, and lice, and such other things as were grievous indeed, but not so affecting to them as the loss of their goods. 2*dly*, Therefore God smote their cattle, a greater plague than the former, yet not so near them as their own bodies. 3*dly*, Therefore God smites their bodies with painful sores and boils, very grievous and loathsome, yet he spared their lives. But now, when all the former plagues were ineffectual, he taketh away life itself; not a single life, or a number of them in particular families, but he smiteth at once all the first-born throughout the whole land of Egypt. We may observe, says a very learned critic, a kind method of providence in punishing, whereby it sends some previous afflictions to warn men in time, so as to make them shun the greater evils by repentance. Dacier's Not. on Aristot. Art of Poetry. And then he instances in the Egyptian plagues, which he compares to Homer's account of the plague, supposed to be sent from heaven by way of punishment, and seizing first on mules and dogs, before it affected men:

Οὐρῆας μὲν πρῶτον ἐπᾴξειε, κὴ κύνας ἀργούς.
Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος. Iliad. i.

On mules and dogs the infection first began,
And last the vengeful arrows fix'd in man.

Ibid. *They acknowledged this people to be the sons of God.*] This last plague, *viz.* the death of their first-born, at length subdued the stubbornness and hardness of their heart, and made them confess not only the superior power of God, but that this people, in whose behalf he so signally interposed, were his sons or chosen. The Greek reads, Θεῷ ᾧν in the singular number, alluding, probably, to God's styling "Israel his son, even his first-born," Exod. iv. 22.

Ver. 14. Instead of ἡ νυκτὸς ἐν ἰδίῳ ΤΑΧΕΙ-μετρήσης, it should be λάχει, "sorte, portione, officio:" "And night was in the middle of her proper office." The other, I think, is not sense. The poet expresses it thus: "Torquet medios nox humida cursus:" and, "Et medios cursus nox intempesta tenebat." The night is here spoken of as a *person* or *goddess*, who is feigned by the ancients to be drawn over our hemisphere in a chariot, as the sun is by day. Our translators have rendered it as if ἰδίῳ were no more than αὐτῆς. They were more exact in ver. 21. where τῆς ἰδίας λειτουργίας is rendered, "his proper ministry:" And again xix. 6. The night has her ἴδιον λάχος, *proper office*, her business assigned to her. But what ἴδιον τάχος "proper or peculiar swiftness," may be, I know not.]

Ver. 15. *Thine almighty word leapt down from heaven, out of* (thy) *royal throne.*] In the Greek it should be written either θρόνων βασιλέων (not βασιλείων, as in *bos*) or βασιλικῶν.] Grotius applies this description, which is very grand and magnificent, to an angel commissioned by God for the punishment and destruction of the first-born of the Egyptians: other learned men have imagined from the titles and attributes of the divinity here mentioned, that God inflicted this last and most sensible plague upon the Egyptians immediately himself, for Exod. xi. 4. he says, "At midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die." Bishop Bull who condemns Grotius for applying these words to a created angel, says, they must necessarily be understood of a divine person, and he assigns for his opinion the three following reasons: 1. That the Word is here called *Almighty*. 2. That it is described as having a "royal throne in heaven," and descending from thence in dreadful majesty, commissioned by God to execute vengeance upon this occasion. 3. That its figure and appearance was so extraordinary, that, while "it stood upon earth, it touched the heavens;" denoting hereby its greatness and power in both. This divine person he

conceives to be the very Λόγος, and that the description and character are most applicable to him." Defens. Fid. Nic. lib. i. To the reasons produced by this learned prelate, in favour of the Λόγος, we may add, that the *angel* so often spoken of in the Old Testament, both before and under the law, by the title of Jehovah, the Angel of Jehovah, the Angel of God's Presence, the Angel of the Covenant, &c. who appeared so frequently about matters relating to the government, protection, and preservation of the church of God, unto Adam, Abraham, the patriarchs, Moses, and other holy men of old, who brought Israel out of Egypt, conducted them through the wilderness, gave them the law on Mount Sinai, and afterwards resided in a wonderful manner amongst them in the tabernacle and temple, having the incommunicable name and attributes of God ascribed to him, and divine worship and adoration paid to him, was the ὁ παντοδύναμος Θεοῦ λόγος, "the Almighty Word of Jehovah," 1 Cor. x. 9. Exod. xxiii. 20. Philo de Agricult. and so may well be supposed to be the agent in slaying the first-born, in defence and vindication of his own peculium. But we need not suppose this only, there is yet a stronger evidence, the Chaldee paraphrase on Exod. xii. 29. where mention is made of the death of the first-born, expressly makes the Logos to be the agent, and renders, "Et fuit in media nocte decimi quinti, & Sermo Domini interfecit omnem primogenitum in terra Ægypti." Lastly, There is a description not unlike this, Rev. xix. 15. and, to particularize the person, it is said, ver. 13. Καὶ καλεῖται τὸ ὄνομα αὐτοῦ, ὁ λόγος τοῦ Θεοῦ, which Mr Mede observes to be the same as "Ipse est Verbum illud Dei," B. v. c. 11. That the Λόγος should be mentioned by this writer, in terms not only of grandeur and magnificence, but divinity itself; that omnipotence and immensity should be ascribed to him, and a royal throne assigned him, probably the throne of his own glory; see Rev. iii. 21. and Mr Mede, B. v. c. 10. (for though our English translations have *thy* throne, yet no copies of the Greek do warrant this, nor insert σῶν or σοῦ here, nor do the Oriental, or any ancient versions take notice of it,) this so exalted a notion of the Logos, I say, our author probably took from the traditions at that time among the Jews, or from some hints in the Old Testament, or some authentic paraphrases of it, or from some ancient writers, the LXX in particular, who, in many places of their version, speak of the Logos as a divine person, and sufficiently shew their sentiments on this head.

Ibid. *As a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and standing up, filled all things with death.*] [*By land of destruction*, τῆς ὀλεθρίας γῆς, I suppose is meant, *the land destined to destruction*, viz. Egypt.] "A fierce man of war." Thus in Moses' song, the Lord, or Jehovah, is represented as "a man of war," Exod. xv. 3. which the Vulgate translates, "quasi vir pugnator," and the LXX more strongly κύριος συντρίβων πολέμους. But the description here is more like that of the person who appeared to Joshua, in the form of a man with a drawn sword in his hand, who called himself, "the prince or captain of the host of the Lord," Jos. v. 14. but was himself a divine person, as appears from the worship which Joshua paid him, and the title of Jehovah given to him, and was, according to the best interpreters, "the Word of the Lord, or the very Logos." And thus the very learned Usher: "Jesus Dominus noster, princeps militiæ Patris sui, Jesu typico ad Jerichuntem stricto gladio apparens, promittit se populum defensurum." Ad ann. M. 2553. The same divine person, who conducted his people out of Egypt, and afterwards their chief leader and commander, was likewise the ὁ ὀλοθρεύων τὰ πρωτότοκα, victorious over that people by slaying their first-born. The Chaldee paraphrase on Exod. xii. 12. to express the greatness of this destruction, says, that almost an infinite number of destroying angels attended him, "Nonaginta mille myriades angleorum perdentium." It has been objected against this interpretation, that the title of a destroying angel is an unworthy appellation of the Logos; but to this the answer is easy, viz. that the divine person, called *the Lord*, Gen. xix. 24. who "rained down from heaven fire and brimstone from the Lord upon Sodom and Gomorrah," is by Philo, the ancient fathers, and the best interpreters, understood to be the Logos, who, as he assists and succours such as are Israelites indeed, so upon his enemies, says Philo, he sends, ὄλεθρον ἢ φθορὰν ἀνίαλον, "inevitable ruin and destruction," De Somm. The Logos may therefore, without any imputation, be said to be the executioner of this vengeance.—The comparison of the word of God to a sharp sword, which this writer uses, occurs in Scripture, Ephes. vi. 17. Heb. iv. 12. See also Philo de Cherub.

Some have thought that the author of the

Book of Wisdom, did not mean here the person, emphatically called the *Word*, nor intended to express the action itself of the destroying angel, but only figuratively the divine command issued out from the throne of God to execute his vengeance upon the enemies of his people. And the description is thought to agree very well with this supposition, " From his royal throne God's authority was shewn:" His unfeigned commandment of destruction was the law of his mouth; and the equity of it consisted in that supreme dominion which God has over universal nature, presiding over both the heaven and the earth, signified by that sublime picture, " It touched the heaven, but it stood upon the earth." Grotius accordingly applies these words to a created angel; and if the expressions, *Almighty*, *royal throne in heaven*, and *while it stood upon earth*, *it touched the heaven*, be applied to universal providence, which supports and governs all things by his word, and is often in Scripture, represented as sitting on a throne, and commanding the instruments of his power from thence, it has been thought by some that we need not introduce the Mediator of the New Covenant, in this action, nor leave room for a conjecture that he may be one of those created angels, who were often employed in the administration of the affairs of the Jews under the Old Testament. Bishop Patrick's Exposition of Exod. xxiii. 21. may seem to confirm this sense of the apocryphal writer, " obey his voice," i. e. because he did but report what God himself commanded, who was there present with them, as long as they obliged him—" for my name is in him," i. e. he acts by my authority and power. Maimonides expounds it, " my word is in him," i. e. says he, God's will and pleasure was declared by the angel. In which he seems to follow the Chaldee, who translates it, " for his word is in my name," i. e. what he speaks is by my authority. Patrick's Comment. If we lay any stress upon David's account of this matter, we shall rather be inclined to believe that it was an evil angel who performed this work. In Psal. lxxviii. 49. it is said, that God cast upon the Egyptians the fierceness of his wrath, indignation, and trouble, by sending evil angels among them. And Moses seems to have determined the passage to this sense by the following words: " The Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you:" Intimating, that this work was done by an evil angel, since he would have made no distinction between the innocent and the guilty, had not the destruction of the former been peremptorily forbidden by God. And if it be thus far probable that it was an evil angel who was employed upon this occasion, as the instrument of God's providence, how dangerous must it be to imagine, that the spotless Lamb of God was the immediate agent of taking away life, when his proper business upon earth was rather to give life? Knowles's Answer to Essay on Spirit, p. 37, 40.

Ibid. *And it touched the heaven, but it stood upon the earth.*] The description here very much resembles that of the destroying angel, mentioned 1 Chron. xxi. 16. who, when he brought that great plague, which slew seventy thousand men, from Dan to Beersheba, is represented as visibly standing between the heavens and the earth, having a drawn sword in his hand, stretched out over Jerusalem. Our author is to be understood of the same divine person, who is so magnificently described in the former verse, who, though equal with God, and partaking of the fulness of the Godhead, was his holy Father's agent in his communications with mankind, particularly with regard to the children of Israel, his *peculium*; and is expressly called, *the angel of the divine counsel*, not only as being the herald and publisher of his will upon earth, but as minister to execute his orders, sometimes to preserve good men, or a chosen nation, and sometimes to inflict destruction upon a wicked people; and fills both heaven and earth with his immense presence. Upon all these accounts, he may, with great propriety, be said " to touch the heaven, and stand upon the earth." How much more properly and beautifully is this expression applied to the *Logos*, than to the person of *Fame*, as Virgil has used it?

Parva metu primò, mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.
Æn. lib. iv.

Or to *Discord*, as Homer has applied it?

Discord! dire sister of the slaughtering pow'r,
Small at her birth, but rising ev'ry hour,
While scarce the skies her horrid head can bound,
She stalks in earth, and shakes the world around.
Pope's Hom. B. iv. ver. 902.

This last description, however it may be extolled by the critics as a just allegory, and a noble instance of the sublime, and as such is quoted and commended by Longinus, yet can be regarded only as an idea, the creature of a fine fancy, and not as a real person, like that in the description before us, who has not only a being in, but an Almighty power over nature. The expression

of touching heaven, and yet standing upon the earth, when applied to the *Logos*, seems equivalent to that which God uses of himself, "Heaven is my throne, and the earth my footstool," Isai. lxvi. 1. To which agrees that description of Orpheus, speaking of the Deity,

Αὐτὸς δ' αὖ μέγαν αὖθις ἐπ' ἠερνὸν ἐστήριξαι
Χρυσέῳ ἐνὶ θρόνῳ, γαίη δ' ὑπὸ ποσσὶ βέβηκεν.

Ver. 17. *Then suddenly visions of horrible dreams troubled them sore.*] Visions of horrible dreams is an unusual expression, and scarce to be justified. The Greek is, φαντασίαι ὀνείρων, i. e. Visions or apparitions in dreams. And thus the Arabic understands it, "Sæva somniorum spectra exagitarunt eos," or visions and horrible dreams, which is Calmet's sense, "Ils furent troublez par des Songes, & des visions horribles." The Scripture makes no mention of these terrible dreams and visions preceding the destruction of the first-born. It may not improperly be asked, to whom these dreams and visions happened, whether the parents or the first-born, and for what end or design.—To suppose them sent to the first-born themselves, to advertise them of the reason of their deaths, would be of little satisfaction, and less use; for what effect could such a notice have upon persons immediately to die, especially such of the first-born as, through their infancy and tender age, could not have transgressed and given offence, and were incapable of shewing any repentance? Such a scene indeed, laid open to the parents, of the sad approaching fate of all their first-born, their dearest pledges, and growing hopes, and as inflicted upon them for *their* obstinacy and wickedness, must greatly add to their misery, as it affected them so nearly, and might be of future service to the parents to prevent their sinning against God in the like daring manner. But did not Moses give them notice and warning of this imminent calamity very expressly, Exod. xi. 45. And was not this more to be depended upon than uncertain dreams and airy visions? This account seems to me to be grounded upon some rabbinical tradition, or to be a designed exaggeration, such as we meet with in profane story, where instances of dreadful apparitions, warning persons of some grievous approaching misfortune, are not uncommon. Thus, before the destruction of Troy, Hector, according to the poet, appears to Æneas:

In somnis ecce ante oculos mœstissimus Hector
Visus adesse mihi, largosque effundere fletus;
Heu fuge, nate Deâ, teque his, ait, eripe flammis:
Hostis habet muros. Æn. lib. ii.

Ver. 18. *And one thrown here, and another there, half dead, shewed the cause of his death.*] This, at first sight, seems a little inconsistent, as our translators have rendered it: Is not sudden death always understood to be an utter deprivation of all sense and life? Can they then who are represented, ver. 12. as destroyed in one moment suddenly, be with propriety said to be *cast here and there half dead*, suffering, as it were, a lingering death? Or can a person half dead (ἡμίθνητος) shew the cause why he died? I once therefore thought the true reading here to be ὁμόθνητος, i. e. that one thrown here, and another there (ὁμόθνητος) destroyed at the same time, and in the same manner, declared the cause of this common death, and general calamity, viz. that it was the just judgment of God, who inflicted it, and not the power of evil angels, nor the force of magic, nor any thing natural that befel them; which affords a good sense, and very applicable to so sudden a stroke, which destroyed such numbers in an instant. [But is this word ὁμόθνητος any where found? If it is, it would signify *simul mortalis*, not *simul perditus*, or destroyed at the same time.] But as the sense of this place may seem confined to that of the immediate context, and the preceding and following verses refer both to dreams and apparitions, the meaning of this passage is generally taken to be, that the first-born of the Egyptians were apprized of their imminent danger, and acquainted with the true cause of it, by apparitions and notices given them in dreams; and being half dead through the apprehension of it, declared to their relations and friends, the true reason upon which they should suffer, and why all of them were at once sentenced to die. According to this interpretation, Junius renders very properly, ἐθνησκεν, by *moreretur*, which makes the sense much clearer, and the Syriac and Arabic both express it by the same mood. [Ἔθνησκεν is *moriturus erat*, or *esset*: which is very different from ἔθανεν. See the notes upon Max. Tyrius, p. 698. Edit. Lond. Instead of ἡμίθνητος, I should have thought, ἡμιθνὴς the true reading; for ἡμιθνὴς (or ἡμιθανὴς, Luke x. 30.) is *half dead*; ἡμίθνητος, *half mortal*. But as the Alexand. MS has ἔθνησκον and ἐπεφάνιζον, in the plural; there can be no doubt but the author wrote, Καὶ ἄλλος ἀλλαχῇ ῥιφεὶς, ΗΜΙΘΝΗΤΕΣ δὲ ἦν ἔθνησκον αἰτίαν ἐπεφάνιζον.]

Ver. 20. *Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness, but the wrath endured not long.*] From the destruction of the first-

born, the author takes occasion to mention the overthrow of the Israelites in the wilderness; and, by a comparison of God's dealing with the Egyptians, and his own people, it appears that the former were punished without mercy, the sentence of death against their first-born being executed without any mitigation, reserve, or exception; but Aaron no sooner appears in favour of the offending Israelites, but, through his intercession, the plague ceases, and the wrath of God is appeased. The expressions used by this writer, to describe their destruction, seem too mild and favourable for so great an overthrow. The Scripture history informs us, that no less than fourteen thousand and seven hundred were slain by the plague inflicted on them for murmuring against Moses and Aaron, Numb. xvi. 49. "when the dead thus fell down by heaps one upon another," as it follows, ver. 23. Death may rather be said to have made havock of the Israelites, but it is described here as a small calamity, and an inconsiderable loss, in comparison of what happened to the Egyptians. It is observable, that θραῦσις, by which this destruction is expressed, both here, and in the book of Numbers, signifies likewise a *tumult* or *commotion*; and so it includes elegantly, the cause and the effect, the sin and its punishment.

Ver. 21. *For then the blameless man made haste, and stood forth to defend them, and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end.*] That is, in the Scripture language, Aaron interceded, and put on incense, and made an atonement for the people, and the wrath of God was instantly turned away; whereby he shewed the great power of the ministerial function with God. And thus St Jerom, "Currens ira Dei sacerdotii voce prohibebatur," i. e. "The wrath of God coming, as it were, full speed upon them, was stopped by the voice and power of the priesthood." It is worth observing, that Aaron, who undertakes to intercede for the people, is here described by the great character of *the blameless man*: Upon which the fathers remark, that such, and so blameless ought all those priests of God to be, who stand forth to defend others by their prayers and ministry, and would do true service to their people, and render their labours effectual to the great purpose of reconciliation. St Gregory, in particular, thus happily enforces a blameless conduct in such as minister about holy things; "If a man is ashamed to present himself before an equal for pardon, whom he has offended, and with much difficulty obtains forgiveness, how shall one that is conscious of his own bad life, and must conclude the God of purity and holiness to be his enemy on that account, dare to take upon himself the high dignity of an intercessor for others? How shall he, to any purpose, implore God's mercy for his brethren, who stands in so much need of it himself, and has reason to doubt of his own acceptance?" Greg. Pastor. P. I. c. 11.

Ver. 22. *So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished.*] As the blood of the paschal lamb stayed the angel which destroyed the Egyptians, from touching the Israelites, Exod. xii. 23. Heb. xi. 28, so the smoke of Aaron's incense (figuring the mediation of Christ), stayed the plague here from the surviving Israelites. The Lord, through the prevalence of his intercession, "repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand," 2 Sam. xxiv. 16. The Greek text of this passage of our author, is different according to the copies: The Vatican edition, and Alexandrian MS read ἐνίκησε τὸν ὄχλον, and so the Vulgate, Syriac, and Arabic render; i. e. he overcame the plague or trouble, *ce trouble*, says Calmet, occasioned by their murmuring, for so ὄχλος sometimes signifies, as well as *multitude*; in which last sense, it is improperly taken by the old English versions, for the contest was not with the multitude, but with the destroyer. [I believe ὄχλον was designed for χόλον, *iram*; which I take to be the true reading. See Heb. xii. 15. ἐνοχλῇ which in Deut. xxix. 18. is ἐν χολῇ.] The Complut. edition has ἐνίκησε τὸν ὀλοθρεύοντα, which our translators manifestly follow here. The sense of the passage in either reading, is, that Aaron stopped the plague, or the angel of death, by the word; and so the old versions, with more propriety, render; i. e. by the prayer which he so powerfully addressed to God: "Aaron le surmonta, (says Calmet,) par la force de la priere qu'il adressa à Dieu;" and by reminding him of the promises which he had made to their forefathers, the patriarchs, Abraham, Isaac, and Jacob; the covenant which he had entered into, and the oath which he had sworn unto them; which last circumstance is not mentioned in the Books of Moses, as an argument, or motive urged by Aaron. There seems great strength and energy in the original words, κόψας τὸν κτλ.

ὑπέταξεν, i. e. "by the power of prayer he brought under, or into subjection, the destroyer himself; and, as it were, forced or constrained him to relent." This efficacy, and almost uncontroulable power of prayer, is finally displayed upon another instance of disobedience, which provoked God's displeasure against the Israelites; they had solemnly promised God not to worship any image, as he had expressly forbidden them by Moses, and immediately after, as if in defiance of his vengeance, they made the molten calf, and sacrificed to it as their great deliverer out of Egypt. Upon which, God says to Moses, "Let me alone, that my wrath may wax hot against them, and that I may consume them," Exod. xxxii. 10. intimating, as if he could do nothing against them, that his almighty power was restrained, so long as Moses prayed, and interceded for them.

Ver. 23. *For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.*] The latter part of this verse is somewhat obscurely expressed; the sense is, "He stood between the dead and the living, and prayed for the people;" for so St Jerom's Bible, as it is called, adds, and stopped the way of the destroyer to them that remained; the Geneva Bible renders, "He stood in the midst, and cut off the wrath, and parted it from coming to the living." See Numb. xvi. 48. where the Chaldee paraphrase mentions Aaron standing praying in the midst, and with his censer making a separation, "Stetit Aharon in oratione in medio, & fecit interstitium cum thuribulo inter mortuos & inter vivos."

Ver. 24. *For in the long garment was the whole world.*] Ἐπὶ γὰρ ποδήρους ἐνδύματος ἦν ὅλος ὁ κόσμος; "In veste poderis quam habbebat," says St Jerom's Bible, ; i. e. upon the long robe or garment which Aaron had on," (not *in it*, as our version has it), was a representation of the whole world; for upon the skirts of the high priest's robe, and on his girdle, was a variety of peculiar colours, as blue, purple, scarlet, and white; by which four, according to Josephus, were represented the four elements; for by the scarlet, the fire was represented; by the white linen, the earth; by the blue, the air; and by the purple, the water or sea. St Jerom hath the very same conceit, "Pontifex Dei creaturarum omnium typum portans in vestibus suis." Epist. ad Fabiol. which he borrowed probably from Josephus, Antiq. lib. iii. c. 7. or from Philo, who says, Ὅλη μὲν δὴ γέγονεν ἀπεικόνισμα, ἡ μίμημα τοῦ κόσμου, τὰ δὲ μέρη, τῶν καθ' ἕκαστον μερῶν. De Mose, lib. iii. And in many other places he has the same thought. De Profug.—De Somniis. Clemens Alexandrinus expresses the sense of our author still nearer, Τῷ δ' Ἀρχιερέως ὁ ποδήρης κόσμου ἐστὶν αἰσθητοῦ σύμβολον. Strom. v. See also Ambr. De fug. sæc. c. iii. It would be tedious to mention the many rabbinical conceits, supposed to be mystically implied in this imagery of the high priest's robe. This is a very remarkable instance of the allegorical interpretation, which chiefly was in vogue from the time of the LXX version, to that of Aquila, for near four centuries. See Mangey's Pref. vol. i. Philo abounds in expositions of this sort: Nor is it any wonder, that our author, who was most probably an Alexandrian Jew, should affect the same: Instances of it are frequent in the writings of Barnabas, Hermas, and others of the apostolical writers. And we have a very remarkable one in St Paul's Epistles, Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος, κ. τ. λ. Gal. iv. 24, 25. But there is another interpretation of this passage of our author, which is not so far fetched, or mystical, as the former, viz. that upon the long garment, or high priest's robe, were all sorts of ornaments, for so κόσμος very frequently signifies, as well as the *world*. And some have thought this sense of the word to be more agreeable to the place, and to agree better with the context, where some of the ornaments are mentioned, particularly the resplendent breastplate. In this sense, Junius understands the words, rendering, "In talari vestimento totus erat ornatus;" and thus the Geneva Bible, "In the long garment was all the ornament;" and Coverdale's version is rather more expressive, "In hys long garment was all the beauty." [But the Greek, ὅλος ὁ κόσμος, cannot signify "all sorts of ornaments." The first interpretation is indisputably the true one; the latter, as being a mistake, is scarce worth mentioning, unless as such. Ὅλος ὁ κόσμος, as xvii. 20. ὅλη ἡ κλίσις, xix. 6.

Ibid. *And in the four rows of the stones was the glory of the fathers graven.*] This is a description of the pectoral, adorned with jewels, which the high priest wore, which were so artificially set in it, as if they were but one single stone, though really divided into four rows by little partitions of gold, and all together made a square of precious stone; the Greek accordingly expresses this by τετράσιχυ λίθου in the singular number. Hereon were engraven in Hebrew characters, the glorious names of the pa-

triarchs, Jacob's twelve sons, and the insignia of the several tribes, according to their generations or births, called here the *fathers*, or the heads of the tribes: the names of the six elder were towards the right shoulder, and the other six towards the left. Joseph. Antiq. lib. iii. c. 7. In the high priest's breast-plate were likewise the Urim and Thummim, which gave answer in difficult cases; but the learned are not agreed upon the manner of consulting, or receiving the answer from thence. These two ornaments, says St Jerom, which signify *light* and *perfection*, intimate, that in God's ministers, purity of doctrine, and holiness of life, should always be inseparable: That truth should be engraven in their very heart, and that the light within should shine forth in all that appears outwardly—not only their words, but their actions; their motions, their dress, should bespeak them more immediately the servants of God, and have some tendency to teach and instruct others. "Veritatem mente concipiat, & toto eam habitu resonet & ornatu, ut quicquid agit, quicquid loquitur, sit Doctrina populorum." Hieron. Epist. 127. De vest. Sacerdot.

Ibid.] *And thy Majesty upon the diadem of his head.*] Upon Aaron's triple crown or diadem, was an inscription of the sacred name of God; "Holiness unto the Lord," being engraved in a golden plate upon the forehead. We may also, with Josephus, understand this allegorically, that the triple crown and plate of gold represented the glory and majesty of the Almighty. In loc. citat. Eccles. xlv. 12.

Ver. 25. *Unto these the destroyer gave place, and was afraid of them.*] If such regard was paid, even by the destroying angel, to Aaron, the high priest, apparelled in his sacred habit, appearing in his robe of glory, as to stop his hand and alter his purpose, we need wonder the less at what Josephus records concerning Alexander the Great; "Upon intelligence that he was drawing near towards Jerusalem, Jaddus the high priest advanced to meet him together with the rest of the priests in the habits of their order, with the citizens in a venerable pomp and solemnity. When Alexander saw from a distance the order of the procession, the people all in white, with the priests at the head of them in their silken robes, and the high priest himself in his purple stole, embroidered with gold, his mitre upon his head, and a golden plate upon his forehead, with the name of God engraven upon it, the majesty of this spectacle struck him with so reverend an awe, that he advanced to, and embraced Jaddus, adored the sacred inscription, and instead of destroying the city, he went up to the temple, and sacrificed there in form." Antiq. lib. xi. c. 8.

Ibid. *For it was enough that they only tasted of the wrath.*] We may hence see the truth of that observation, "The effectual fervent prayer of a righteous man availeth much," James v. 16. For, upon the intercession of Aaron, God thought fit to spare the rest of the people, and to give a specimen only of his displeasure for the instruction of such as yet remained alive. His design was, by a taste only of his severity, to make his chosen sensible of the great danger of failing in their duty and obedience to him, and how dreadful and insupportable the fury of his wrath must be.—But he dealt not so favourably with the Egyptians, upon whom his vengeance was poured out in full measure, when he smote all the first-born in Egypt, "the most principal and mightiest in the dwellings of Ham," Psal. lxxviii. 52. [At the end of this chapter, there seems to be wanting the word δικαίοις (as ver. 20.) after or before ἱκανή: to which is opposed ἀσεβέσι in the beginning of the next chapter: thus, ἦν γὰρ μόνη πεῖρα τῆς ὀργῆς δικαίοις ἱκανὴ· τοῖς δὲ ΑΣΕΒΕΣΙ μέχρι τέλους, &c. See upon ch. xi. 9.]

CHAP. XIX.

THE ARGUMENT.—*God's vengeance against sinners further shewn in the final overthrow of the Egyptians in the Red Sea, whilst the Israelites, his chosen, passed over it as on dry land, upon which occasion Moses composed an* ἐπινίκιον, *or hymn of thanksgiving. A recapitulation of some of the former plagues, and of particular mercies vouchsafed to the Israelites in the wilderness. The author concludes the book with a fine observation, that universal nature is obsequious to God's will; that all the elements fulfil his pleasure, and change their known qualities and powers, either to take vengeance upon his enemies, or to succour and protect his chosen.*

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do.] This, says Calmet, should be joined to the former chapter, in which the author mentions, that the wrath of God being hot against the murmuring Israelites, Aaron stopped its progress; but, says he, when God determines to take vengeance of the

Egyptians, nothing is able to stop or withstand it; it admits of no intercession, nor knows any mitigation or end.—After having smote them with successive plagues, and slain all their first-born in the same instant, his severity and indignation pursues them μέχρι τέλους, "to the very last, to an utter end of them," which was accomplished by their final overthrow in the Red Sea. God knew the obstinacy and stubbornness of Pharaoh; he had pronounced of him long before, that he would not hearken unto Moses, nor regard any, or all the wonders and signs done by him, Exod. vii. 4. He knew the evil heart of the Egyptians, and their inveterate malice against Israel, and he prepared a punishment suitable to their insidious design, and wicked intention.

Ver. 2. *How that having given them leave to depart, and sent them hastily away.*] Καὶ μετὰ σπουδῆς προπέμψαντες αὐτούς· which signifies something more than hastily; it means, that they not only urged them to be gone, but assisted them in their departure, and furnished them with all necessaries that they wanted for their journey, which is confirmed by προπέμψαντες, which is joined to it; for so this very phrase is used by St Paul, Ζηνᾶν καὶ Ἀπολλὼ σπουδαίως προπέμψον, i. e. Help Zenas and Apollos forward on their Journey with care and diligence; and this is explained by the words which immediately follow, ἵνα μηδὲν αὐτοῖς λείπῃ, *that they may want nothing*, Tit. iii. 13. See also Acts xv. 3. This hasty departure of the Israelites was foretold Exod. xi. 1. where the Hebrew reads, "When he shall send you away, he shall thrusting thrust you out from hence altogether." The translation of the LXX too is very strong and remarkable in this place, ἐκβαλεῖ ὑμᾶς ἐκβολήν, where the very manner of the expression implies eagerness and impatience to perform it: But the Chaldee paraphrase upon the place is most full to the present purpose, "Expellendo expellet vos, & cum dimiserit, exitium erit ipsi;" and, in the account which follows after, Exod. xii. 33. relating to their departure, it is said, that the "Egyptians were urgent upon the people that they might send them out of the land in haste;" where the LXX render, with a particular emphasis, καὶβιάζοντο σπουδῇ ἐκβαλεῖν αὐτούς: and the learned rabbins observe, that the Hebrew word which expresses *haste*, and is used in this place upon the occasion, hath it in an extraordinary mark (noted also in the Hebrew margin) which encreaseth the signification, and implies a more than than ordinary care and haste in urging their departure: and no wonder that they were so importunate to have them instantly gone; for they said, as the same paraphrase continues the account, "Si moram traxerint ipsi hic horam unam, ecce omnes Ægyptii mortui," "If the Israelites continue here one hour longer, we are all dead men;" and therefore what Josephus adds is not improbable, that the Egyptians made the Hebrews very considerable presents to induce them to go the sooner away.

Ver. 3. *For whilst they were yet mourning and making lamentation at the graves of the dead.*] This is not fully expressed, and probably wrong translated. In the original it is, ἔτι γὰρ ἐν χερσὶν ἔχοντες τὰ πένθη, ἢ προσοδυρόμενοι τάφοις νεκρῶν, which means a great deal more, as I apprehend, than bare crying and bewailing; ἐν καρδίαις, or ἐν φρεσὶν ἔχειν τὸ πένθος, may indeed express inward sorrow; but it seems little less than a solecism to describe such a passion of the mind by ἐν χερσὶν ἔχειν τὰ πένθη. I am inclined rather to understand and apply this phrase to the then employment of the Egyptians after the great loss of their first-born, that they determined to set forward, and pursue the Israelites, even then, when all hands were employed in making the usual necessary funeral preparations for their dead; for thus I understand ἐν χερσὶν ἔχοντες τὰ πένθη, which the Egyptians observed very strictly, and, according to Herodotus and Diodorus Siculus, were not wanting in, either to the better, middle, or even the meaner sort. They mention, likewise, the manner of these preparations, how, and at what rates they were performed, and that the whole took up a very considerable time; which is confirmed from Gen. l. 3. where the ἡμέραι τοῦ πένθους, or the days of mourning, as our translators there render, are said to be seventy days, which were not so many days of mere sorrow, but were the allotted days for the funeral preparations, and the performance of those previous rites, and religious ceremonies to the body of Jacob deceased, which were usual and customary among the Egyptians; and Joseph, as living among them, or for other reasons, thought fit to follow on this occasion. See Bishop Patrick in loc. Our version, therefore, seems again mistaken, when it represents the Egyptians, in so short a time, making lamentations at the graves of the dead, just before their pursuit of the Israelites; which some make to be three days only, others six, after their general calamity. See Usher's Annals ad an. Mund. 2513. Herodotus expressly mentions, that till the se-

venty days for the funeral preparations were expired, ἐπειὰν παρέλθωσι αἱ ἑβδομήκοντα ἡμέραι, κ. τ. λ. the Egyptians did not put the body into the coffin, lib. ii. c. 86. which seems confirmed from the order observed in Jacob's burying, which was after the Egyptian manner; for when the set days for the funeral preparations were fulfilled, the sacred text says, they then set forward in order to bury him. The crying, therefore, or lamentation here mentioned, could not be at the graves of the first-born, for it must be much too early in point of time, according to the best accounts which are given of the Egyptian customs on such occasions; they seem rather to be crying over the *exequiarum justa*, the preparations they were then making for their future interment, while they were getting things ready, their ointments, spices, gums, linen, and other necessaries for embalming, called ταφὴ, Gen. l. 2.; and thus τάφος itself seems sometimes used. The whole passage may more properly be understood thus: "While they were busy, and all hands were employed in making the necessary funeral preparations, and were lamenting at or over the provisions making for their embalment and interment; in the midst of this work, which prescription, piety, and a love for their deceased children, had engaged them in, they set forward, out of revenge, to pursue the Israelites."

Ibid. *They added another foolish device, and pursued them as fugitives, whom they had entreated to be gone.*] i. e. They on a sudden changed their minds, and foolishly followed a different resolution, and pursued after the Israelites as so many fugitives, not only because they returned not at the time expected, and the labour of so many hands was in danger to be lost; but they represented them as robbers, persons who, under the notion of borrowing, had run away with their goods, and spoiled them of their riches and substance: And thus *Fugitivus* is used frequently by the old commedians; and so, in St Paul's Epistle to Philemon, where mention is made of *Onesimus* running away, which St Paul artfully softens, calling it a *departing* only, it follows after, "If he have wronged thee," &c. ver. 18. It was certainly the effect of a divine infatuation, that the Egyptians should pursue after the Israelites so far, and in such a desperate manner, when they saw, or might have perceived the Red Sea open her bosom to give passage to God's chosen. A very learned writer thinks the Egyptians might reason thus: "Who knows whether all Moses's power be not confined only to the meridian of Egypt, or whether his commission may extend over Palestine and Median? Probably, though his command was great over the wind and water, over the air and clouds, over the dust of the earth, and over all senseless and irrational creatures; yet he may have no such great command over armies or hosts of men. Upon these, and the like presumptions they became desperately resolute to be avenged upon the Israelites for all the miseries and losses which Moses had brought upon them, especially as they knew the Israelites had no skill in arms, and had no offensive weapons with them." Jackson's Works, tom. iii. c. 40. But God gave that great Leviathan Pharaoh, for so the Psalmist expressly calls him, and his mighty army, as a prey to the promiscuous sorts of ravenous creatures which inhabit the wilderness, λαοῖς τοῖς Αἰθίοψι, as the LXX express it, Psal. lxxiv. 14.

Ver. 4. *For the destiny whereof they were worthy, drew them unto this end.*] Εἵλκε αὐτὸς ἡ ἀξία ἐπὶ τοῦτο τὸ πέρας ἀνάγκη, *i. e.* a wretched stupidity and fatality possessed them, which hurried them on to this, *ad hanc rem trahebat*, says the Arabic, or to this desperate resolution, the end and conclusion of all, and which completed all their misfortunes, and made them insensible of what they had already suffered, that they might fill up the measure of the punishment designed them, which was to be in a very uncommon and exemplary manner: "For had Pharaoh and his people died of the pestilence, or other disease, when their cattle perished by the murrain, the terror of God's powerful wrath had not been so visible to all the world, as it was in the overthrowing the whole strength of Egypt at once, which had taken arms, and set themselves in battle against him; now the stronger the infatuation, and the more ignominious and general this destruction of Pharaoh and his mighty host was, the more was his glorious power manifested, and the brighter did the riches of his goodness shine towards his favourite Israelites, whom no secondary means could have affected so much, as the perpetual memory of this great victory." Jackson in loc. cit. There is an expression like this of our author's in Josephus, who, describing the calamities of his countrymen, under Vespasian, says, περιπρωτὸ ὑπὸ τῆς χρεὼς ὃ τὴν τε πόλει ἐξ αὐτοῖς ἤδη ἔμελλε that they were blinded by that destiny or fate which hung over them and the city: and the same infatuation was upon this people in order to their captivity in Babylon, and the destruc-

tion of their city and temple by the Chaldeans; and many other examples there are in every age of the world of such judicial infatuations, as betrayed particular persons, or whole nations, into that ruin and destruction which God justly decreed for them. So true is that observation, *Quos Jupiter vult perdere, dementat prius*, that God first infatuates those whom he intends to destroy.

Ver. 5. *That thy people might pass a wonderful way.*] It was likewise through the permission of God that the Israelites were pursued by the Egyptians, that he might shew his power and mercy to them in their great deliverance; for the Israelites were shut up into so narrow a compass by their pursuers, between impassable mountains and the Red Sea, that it was impossible for them to have escaped; there was no thought of flying, and as they had no arms, they could not fight; and if they continued where they were, they must inevitably have been starved; in this strait and danger, Moses, by God's command, strikes the Sea with his rod, and opens a way through the water for the Israelites' passage and escape, called here ὁδοιπορία παράδοξος, a surprizing, or incredible march. See Joseph. Ant. lib. ii. c. 15.

Ibid. *But they might find a strange death.*] The Egyptians, when they saw the Israelites marching forward in the sea, without any inconvenience or impediment, made no doubt but the same way was equally safe for them; they did not apprehend that divine justice had opened this way, at the same time, for the preservation of his chosen, and the destruction of their oppressors: upon viewing, therefore, the safe passage of the Israelites, and their successful progress, they advanced into the sea with the more eagerness, which returned upon them with great violence, and destroyed the whole army, that not a messenger was left to carry the tidings. Josephus computes the number of the Egyptians that perished in the Red Sea to be fifty thousand horsemen, and two hundred thousand foot, and six hundred chariots, Antiq. lib. ii. c. 15. That such an infinite number of persons should perish at the same time, by the return of the mighty waters, may well be called ξένος θάνατος, a new and an unusual kind of death, never before heard of, but at the universal deluge; and the judgment of God was more visible in it, upon account of the far greater number that were destroyed, than when the earth opened her mouth and swallowed up Corah and his rebellious company, which the LXX call φάσμα, an unusual sight, and a very surprizing accident. God vouchsafed the like favour to the Israelites in the days of Joshua, when the waters of Jordan being cut off, and standing upon an heap, the children of Israel passed over it on dry ground, Josh. iii. 17.

Ver. 6. *For the whole creature in his proper kind, was fashioned again anew.*] Ὅλη γὰρ ἡ κτίσις ἐν ἰδίῳ γένει πάλιν ἄνωθεν διετυποῦτο, *i. e.* by a supernatural power from on high. See the like use of ἄνωθεν, Luke i. 3. John iii. 31. James i. 17. iii. 17. in all which places it is used in the sense of ὑπεράνω. [In the opinion of some. But more probably wrong understood so.] Junius renders "Tota creatura in suo genere de integro superne reformabatur;" and the Syriac and Arabic interpreters both express ἄνωθεν by *superne;* ours, and the old English versions follow the Vulgate. The expression of fashioning the creature again anew, very much resembles the mode of the Hebrew language; for where mention is made in Scripture of the Lord's making a new thing, that is, altering the course of nature by some miracle, in the Hebrew it is expressed by, the Lord creating a creature. See particularly Numb. xvi. 30. The sense of the passage here is, that the elements were so altered in their operations, and diversified in their effects, through the power of God, that there seemed to be, as it were, a new creation, for there was nothing but miracle, either when God would punish his enemies, or protect his chosen: or there may be another sense of this place, says Calmet, "That the creatures seemed to return to their first and primigenial state, in which they were at the beginning of the creation; matter again appeared indifferent to all sorts of forms, so obedient was it to follow and execute all the orders of its Maker; the elements, in particular, were not any more what they were before, or in times past, but they seemed, as at the beginning, to have assumed a new form, so singular and extraordinary was their power." Comm. in loc. Which I apprehend to be the sense of the Vulgate, though obscurely expressed.

Ver. 7. (As namely) *a cloud shadowing the camp.*] Τῇ τὴν παρεμβολὴν σκιαζούσῃ νεφέλῃ, according to the Alexand. MS, i. e. the Israelites were kept unhurt by the cloud shadowing the camp, which seems far preferable to the Vatican reading. [But, on second thoughts, cannot be admitted.] There were three several uses of the cloud that attended the Israelites, 1. To guide them in their journeys; and this it did as a pillar going before them. 2. To preserve them

from the heat of the sun in the wilderness; and then it was spread out like a covering, Psal. cv. 38. and was a cloud shadowing the camp in this sense. 3. It served to defend them from their enemies, that they might not be able to assault them; and so it stood between the host of Israel and that of the Egyptians, and was a cloud of darkness to the latter, hindering them from any approach to the Israelites in their pursuit after them, Exod. xiv. 20. This last sense seems most proper to this place. I have before observed (see note on chap. x. ver. 17.) that this miracle has been greatly misrepresented by some modern freethinkers, as if there was not any real cloud, but only an occasional fire made by the Israelites, for a blind to their enemies, and to lead them into a mistake; but not only this writer, and the son of Sirach, Ecclus xxiv. 3, 4. but the inspired penmen make this cloud to be supernatural, the work of the divinity itself, Numb. xiv. 14. Psal. lxxviii. 14. xcix. 7. cv. 39. Philo in particular, who speaks the sense of the Jewish synagogue and Alexandrian schools, speaks thus of the *cloudy pillar* and the Israelites deliverance: "God does not succour or save in any such sort as man; it is peculiar to him to interpose his omnipotence where all human means fail." And accordingly he makes this whole matter miraculous, conducted by an invisible angel, and the cloud so thick and extensive, as even to cover the face of heaven, De vita Mosis. From this extraordinary and supernatural cloud we may derive probably that part of poetical machinery of the heathen deities appearing in, or with a cloud, so frequent to be met with in profane writings.

Ibid. *And where water stood before, dry land appeared; and out of the Red Sea, a way without impediment; and out of the violent stream, a green field.*] It would be more properly rendered, "In the Red Sea, or through it, was there a way made, without any danger or impediment." And thus the Psalmist, "He led them through the deep, as through the wilderness," ὡδήγησεν αὐτὺς ἐν ἀβύσσῳ, ὡς ἐν ἐρήμῳ, according to the LXX Psal. cvi. 9. and the Syriac renders, in like manner, "Aperta est in Mari Rubro via expedita," and so do the Old English versions. But, according to this writer, God not only made a passage for his people in or through the Red Sea, by gathering the waters thereof together into heaps, whereby the dry land appeared, as in the beginning when the earth came from the bosom of the waters, Gen. i. 9. but he adorned their way by a beautiful appearance of herbs and flowers. ["Out of the Red Sea—and out of the violent stream," is a literal translation, and not amiss. It might have been continued in the same form in which the foregoing clause is rendered: "And where water stood before, dry land appeared; and where the Red Sea was," there "a way without impediment appeared;" and where a violent stream, there *a field bearing grass* appeared (or, *was seen*, ἐθεωρήθη.) It is not χλωρὸν πεδίον, *a green field*, but χλοηφόρον, *grass bearing*. But it cannot properly be rendered, *in* the Red Sea, or *through* it, was there a way made. For, that though it be true, is not the meaning of the Greek here.] Some have represented this as a real description of the bottom of the Red Sea; but it seems rather to be a conceit founded upon some Rabbinical tradition, or an hyperbole and exaggeration, to express the happy success of the Israelites, and the easiness of their passage; for there is no foundation any where in Scripture for such a notion, nor in any history of good authority. Pliny indeed mentions, that the Red Sea was in many places interspersed with trees, and some of them bearing fruit, and had the appearance of a floating wood, "Rubrum mare, & totus Orientis oceanus refertus est sylvis," lib. xiii. c. 25. But this, if true, would rather hinder and obstruct the Israelites passage, than any ways contribute to forward it. It is remarkable that Josephus, when he describes this very surprising and extraordinary march of his countrymen through the Red Sea, extenuates the miracle undesignedly by the very comparison, which he brings to illustrate it, and lessens the wonder of the fact, while he would accommodate it to the heathen's faith; he was afraid lest the Gentiles should scruple to believe, that the unruly waves of the sea gave back at the shaking of a rod, or the voice of a man; and therefore to make this the more easily believed, he intimates very injudiciously, that this passage of the Israelites was like that of Alexander the Great and his companions through the Pamphylian sea: "Whether, says he, the thing was done by God's extraordinary will and appointment, or by the course of nature, no man ought so to wonder, as if it were a thing unheard of, that the sea should make way for the men of those old and innocent times, when, but the other day as it were, the Pamphylian ocean gave way to Alexander and his followers, rather than any thing should hinder the design which God had purposed to put a period to the kingdom of Persia." Antiq.

lib. ii. c. 16. But that this passage of Alexander and his companions ought not to be compared, much less equalled with this of the Israelites through the Red Sea, appears from Strabo, who acquaints us, that where Alexander and his men passed over, there was a narrow passage upon the shore, which, at a low ebb is so dry, or the waters however so low, that they may be passed over on foot. Lib. xiv. and Plut. in Vit. Alexand. But there is no ground to suppose any reflux of the waters, or narrow passage of the Red Sea to help the Israelites over.

Ver. 8. *Seeing thy marvellous wonders.* Greek διωρήσαντες θαυμασὰ τέρατα, *having seen wonderful prodigies.*]

Ver. 9. *For they went at large like horses.*] Ὡς γὰρ ἵπποι ἐνεμήθησαν· which is the reading of the Vatican copy, and of the Alexand. MS. The generality of commentators understand this of the Israelites exulting for the great plenty of manna which God vouchsafed them in the wilderness, and that by it they grew wanton, like horses high fed. Others confine the sense to the joy expressed by them for their unexpected deliverance, sporting themselves, χλοηφόρῳ πεδίῳ, ver. 7. like horses at full liberty. Badwell prefers ἐχρεμέτισαν, *hinniebant*, which, he says, is the reading of the most correct copies, (of which however there is no mention in the Var. Lect. of Bos.) and with him agree Vatablus and the Geneva version, *i. e.* That the Israelites neighed, rejoiced, and wantoned like horses coming to a green fresh pasture, after having been long kept up and confined in the stable. This simile is beautifully expressed by Homer in the following lines:

Ὡς δ' ὅτε τις σατὸς ἵππος, ἀκοσήσας ἐπὶ φάτνῃ,
Δεσμὸν ἀπορρήξας θείει πεδίοιο κροαίνων.
Εἰωθὼς λούεσθαι ἐϋῤῥείος ποταμοῖο,
Κυδιόων· ὑψοῦ δ' ἥ κάρη ἔχει, ἀμφὶ δ' χαῖται
Ὦμοις ἀΐσσουσ'· ὁ δ' ἀγλαϊῇφι πεποιθώς,
Ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων.
Il. vi. ver. 506.

which beautiful comparison Virgil has happily imitated:

Qualis ubi abruptis fugit præsepia vinclis
Tandem liber Equus, campoque potitus aperto,
Aut ille in pastus armentaque tendit equarum,
Aut assuetus aquæ perfundi flumine noto
Emicat, arrectisque fremit cervicibus altè
Luxurians: luduntque jubæ per colla, per armos.
Æn. lib. xi.

There is the same simile, and upon the very same occasion, Isa. lxiii. 12, 13. where God is described as conducting the Israelites by the right hand of Moses, "With his glorious arm dividing the water before them, to make himself an everlasting name, leading them through the deep as an horse in the wilderness, that they should not stumble." See Habak. iii. 15.

Ibid. *And skipped like lambs.*] The Israelites are frequently represented in Scripture as a flock under the conduct of their shepherd Moses: They are so described Isa. lxiii. 9, 11. Psal. lxxvii. 20. lxxviii. 52. Σκιρτᾷν, by which the joy of the Israelites is expressed, properly belongs to beasts, and is here, by an elegant metaphor, applied to persons. See Mal. iv. 2. in the LXX, Luke vi. 23. and in the same manner it is used by Euripides. It was thus David expressed his joy before the ark, by bounding and springing from the ground by the most sprightly and playful motion, 2 Sam. vi. 16. remarkable in, and peculiar to the lamb and the deer: In like manner we find the passions of men frequently applied to beasts, and even inanimate things, both in sacred and profane writings.

Ibid. *Praising thee, O Lord, who hadst delivered them.*] This blessing of their deliverance from the dangers of the Red Sea, and the visible overthrow of all their pursuers in it, was so unexpected and acceptable, that the Israelites spent that whole night in hymns and thanksgivings to God. Moses, in particular, composed a song, Exod. xv. (which many learned men suppose to be in hexameter verse, Joseph. Antiq. lib. ii. cap. ult. Euseb. Præpar. Evangel. lib. xi. c. 3.) to the honour of God upon this joyful occasion, and in memory of their great escape from the violence of the waves, through his Almighty power, which the waters saw, were afraid of, and retired, Psal. lxxvii. 16. "Refluum trepidavit æquor," as Cowley well expresses it. This mercy of God to the Jewish nation, and his command over the insensible and unruly element, is finely displayed in Psal. cxiv. "When Israel came out of Egypt, and the house of Jacob from among the strange people, Judah was his (God's) sanctuary, and Israel his dominion. The sea saw that, *i. e.* perceived his presence, and fled." At the fifth verse, the question is asked by one part of the choir, "what aileth thee, O thou sea, that thou fleddest?" Τί σοί ἐστι, θάλασσα, ὅτι ἔφυγες. And the answer is very beautifully returned by the other, according to the LXX version (for this is one of those Psalms that was sung alternately) ἀπὸ προσώπου Κυρίου ἐσαλεύθη ἡ γῆ, ἀπὸ προσώπου τοῦ Θεοῦ Ιακώβ, ver. 7. Lac.

tantius represents the Israelites as conducted through the Red Sea by an angel, or rather the angel, so often spoken of in the Old Testament, "In qua eductione ostendit virtutem majestatis suæ Deus. Trajecit enim populum medio Mari Rubro, præcedente Angelo, & scindente aquam, ut populus per siccum gradi possit," Lact. De vera Sapient. lib. iv. the same divine person, whom Clemens Alexandrinus calls Μυστικὸς Ἄγγελος, and supposes to be the conductor of Israel out of Egypt. Virgil has a thought which very much resembles the Scripture account of this miracle, where he makes the goddess Cyrene in the beautiful episode of Aristæus, to divide the waters for his passage, and even to compel them to stand on an heap, as the Psalmist expresses it,

Simul alta jubet discedere latè
Flumina, quà Juvenis gressus inferret, at illum
Carvata in Montis faciem circumstetit unda,
Accepitque sinu vasto. Georg. iv. ver. 339.

Ver. 10. *For they were yet mindful of the things that were done while they sojourned* (in the strange land.)] Ἐμέμνηλο γὰρ ἔτι τῶν ἐν τῇ παροικίᾳ αὐτῶν. The words in the parenthesis are added by our translators for explanation sake, and are properly enough inserted, to confine the sense to what happened in their sojourning in Egypt. The place itself may be differently interpreted, according as we understand it of the Israelites, as on the banks of the Red Sea, immediately after their passage; or of them after their continuance in the wilderness for some considerable time. If taken in the former sense, is it any wonder that the Israelites should be yet mindful of the plagues of Egypt which were so very lately inflicted, and some indeed but just passed, and all of them together according to the learned Usher's account, Ann. ad A. M. 2513. lasted barely a month, and even according to the Jewish computation, which is the longest, not a twelve month. Some critics therefore understand ἔτι here, which the Oriental versions wholly omit, in the sense of *moreover*, or *besides*, "that in the midst of their triumph for their present deliverance it was an increase of their joy, when they remembered besides in how many other instances God had interposed in their favour when they were in Egypt, and the signal difference he made in the execution of his plagues, between the Egyptians and his chosen." Or it may be understood of the Israelites after their continuance for some considerable time in the wilderness, "That the sense of the many signal mercies which God had vouchsafed to them in their Egyptian bondage, was not yet obliterated; they compared the plagues inflicted on their enemies with the many blessings conferred upon themselves; how the river Nile, contrary to its nature, was troubled with foul blood; and instead of fishes, which it furnished before in great abundance, and was indeed the usual food of the inhabitants, Numb. xi. 5. cast forth disagreeable shoals of frogs, Exod. viii. That the soil of Egypt, rich and fruitful as it was, instead of cattle and creatures useful, bred venomous flies, and swarmed with noxious and destructive animals. They remembered how, through the providence of God, and his distinguishing care over them, they were free at the same time from the general calamities; and when the earth and water both conspired to plague the Egyptians, those very elements favoured the Israelites, the former in supplying them with food, and the latter by opening a passage for them." [For ἐμέμνετο γὰρ ΕΤΙ—I believe the author wrote ΗΔΗ τῶν, &c. as xviii. 9. Παλαιῶν ΗΔΗ προαναμελπόντων, &c. For now they remembered the things that had befallen them while they were sojourners. The mistake might arise from the likeness of the sound in ἔτι and ἤδη: And this has happened to other authors in these same words.]

Ibid. *How the ground brought forth flies instead of cattle.*] The marginal reading is, *lice*, "What is more despicable, says Philo, than a louse? and yet of such force and moment did these vermin prove, as even to extort from the Egyptians an open confession and acknowledgment that this was the finger of God, who can make the most inconsiderable creatures become terrible, when appointed to execute his vengeance." De vita Mosis, lib. 1. Our version here is not very accurate, or rather this writer, for the ground in reality, does not bring forth flies, much less cattle; the meaning is, and the sense is more natural and just, that the ground was so disposed by God, as to be a proper nidus for the generation of flies, but did not afford its usual nourishment for the support and increase of cattle. This explication is favoured by Psal. civ. 14. where the Psalmist enumerating the gracious dispensations of God's providence, says, "He bringeth forth grass for the cattle; and immediately after, he is said to bring, ἐξαγαγεῖν, (the word here used) bread and wine out of the earth, for the comfort and refreshment of men; where the sense is not, that God bringeth these good creatures themselves immediately out of the earth, but makes it fruitful, and disposes it in a manner

proper for the producing them. [Ἀντὶ γενέσεως ζώων σκῖπα· "Flies instead of animals, or living creatures." As if flies were not living creatures or ζῶα. This is a strange passage, unless the context be faulty. From the word ἐνύδρων, in the opposite part of the sentence, it should seem, that, instead of ζώων, he ought to have written χερσαίων. So ver. 19. Χερσαῖα γὰρ εἰς ΕΝΥΔΡΑ μεθεβάλλετο.]

Ver. 11. *But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.*] The meaning here is, that, as the ground was so disposed as to bring forth flies, and the river frogs, for the punishment of the Egyptians in an unprecedented manner, so, to shew his favour to the Israelites, God furnished them in the wilderness with a new sort, or generation of fowls for their entertainment. But we are not to imagine that the quails, which are the fowls here referred to, were, at that time, a species new created, or miraculous, as having never before existed: the expression is figurative, and intimates, either that these birds were in the desert, where they did not use to appear, or that they were new with respect to the Israelites, or that the manner of their appearing in such large flocks was unusual. Moses, who mentions this after a more simple manner, says only, that a wind from the Lord carried them into the wilderness, and made them fall round about the tents of the Israelites. Josephus supposes these birds to come from the Arabian gulf, and then adds very odly, that they were so tired with crossing it, that they dropt down, being quite weary, into the camp of the Hebrews. Antiq. lib iii. c. 1. as if it was likely that they should be tired just at that particular spot, and could not fly further, or stop shorter, or that God himself, by whose orders they were sent, had not directed their course, and appointed where they should fall. This seems another instance, where Josephus, by attempting a solution, extenuates the miracle.

Ver. 12. *For quails came up unto them from the sea for their contentment.*] Εἰς παραμυθίαν ἀνέβη αὐτοῖς ἀπὸ θαλάσσης ὀρτυγομήτρα. There is no necessity for supposing, as some have fancifully done, that one particular bird, the guide and conductor of a great number that followed is here meant, for ὀρτυγομήτρα, by *synecdoche*, is put for a multitude of them. Instances of this are frequent in the sacred writings, particularly in the Scripture account of the plagues of Egypt; thus, where it is said in our version, that the frogs came up, and covered the land, the LXX render, Ἀνεβιβάσθη ὁ βάτραχος, καὶ ἐκάλυψε τὴν γῆν Αἰγύπτου, Exod. viii. 6. and so it is in the Hebrew. And, in the description of the plague of lice, Exod. viii. 17. the Hebrew again expresses it by the singular number. The like may be observed of the locusts, which, though they are described as covering the face of the whole earth, and darkening the land through the infinity of their number, Exod. x. 12, 14. yet, in the original, are mentioned only as one, *the locust*. And the LXX express it in like manner, Ἀναβήτω ἀκρὶς ἐπὶ τὴν γῆν . . . . . πρόσθεν αὐτῆς οὐ γεγονε τοιαύτη ἀκρὶς, οὐδὲ μετὰ ταῦτα μὴ ἔσαι οὕτως. [It should be observed that the good Greek writers, when a word in the singular number is used for a multitude of any kind, I believe always place an article before that word, as ἡ ἵππος, ὁ ὁπλίτης, for οἱ ἱππεῖς (or ἡ ἱππικὴ δύναμις) οἱ ὁπλῖται, &c. Our author had omitted the article before in this same word, chap. xvi. 2. and ver. 10. of this xixth chapter, σκῖπα for τὴν σκῖπα, though there, indeed, he is acquitted by the Alexand. and Complut. which read σκῖπας.]

Ver. 13. *And punishments came upon the sinners, not without former signs, by the force of thunders.*] The rendering of the Geneva bible is more intelligible here, "But punishments came upon the sinners, not without signs, that were given by great thunderings, which seems preferable too, as it preserves the opposition better, and the Syriac and Arabic render in like manner. I cannot agree with those interpreters, that would refer this passage to the desolation occasioned by the strange lightning and hail, mentioned chap. xvi. 22. for then the pointing should be different, nor do we read of any signs preceding that plague. I am more inclined to understand it of the great overthrow in the Red Sea, "That as God had given the Israelites many tokens and proofs of his favour, to encourage their trust and dependance upon him, so with respect to the Egyptians, called here emphatically *the sinners*, their sad catastrophe came not upon them without warning, and the notice of foreboding thunders." This is agreeable to what Josephus writes, "That this judgment was preceded with fierce winds and tempests, violent storms of hail and rain, and terrible thunderings and lightnings." Antiq. lib. ii. chap. 16. And this probably is meant by those words of Moses, that the "Lord troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily," Exod. xiv. 24. And to this, learned

men apply those words of the Psalmist, "The clouds poured out water, the air thundered, and thine arrows went abroad: the voice of thy thunder was heard round about, (where the LXX read very remarkably, φωνὴ τῆς βροντῆς σου ἐν τῷ τροχῷ, *rotâ curruum*, according to the Vulgate) the lightnings shone upon the ground, the earth was moved, and shook withal," Psal. lxxvii. 17, 18. See De Muis, Hammond, Patrick in loc.

Ibid. *For they suffered justly, according to their own wickedness, insomuch as they used a more hard and hateful behaviour towards strangers.*] The sense of this whole verse, according to Grotius, is, that the punishment of the Egyptians did not happen to them without proper warning of the consequence of their inhuman behaviour, which they might have learnt from the punishment of the people of Sodom in particular, whom the Lord destroyed with fire from heaven for their great wickedness and inhospitality. And indeed their punishment is expressly mentioned by St Peter, as a designed example of God's vengeance upon the ungodly to all future ages. Calmet's Exposition is to the same purpose, "That the goodness of God had a long time before given notice to the Egyptians of the misfortunes which threatened them, by the thunder and fire from heaven, which fell upon the Sodomites for their inhumanity towards strangers, in which the Egyptians imitating, or rather exceeding them, might have read their own fate." Comm. in loc. Philo speaks of their behaviour towards the Jews in like manner, and takes notice of the like aggravating circumstances, Ξένοι ἦσαν οἱ Ἰουδαῖοι .... ἢ τρόπον τινὰ ἱκέται, κ. τ. λ. "Judæi, exteri & hospites erant (cum auctores generis fame coacti per inopiam alimentorum Babylone, & ex superioribus satrapiis profecti in Ægyptum demigrassent) & quodam modo supplices, tanquam in Asylum sacrum, ad fidem regis, & incolarum misericordiam confugerant .... Eos igitur qui Patriam reliquerant, in Ægyptum advenerant, ut in altera patria tuto habitaturi, Regionis Imperator servilem in modum vexabat, & tanquam Belli jure captos, aut tanquam vernas de justo domino emptos opprimebat, & pro mancipiis habebat, qui non modo liberi erant, verum etiam hospites, supplices, inquilini, mox etiam jussa supra vires imperabat, laborem labore alio subinde cumulans, deficientesque ferrum sequebatur." De vita Mosis. See also Orig. cont. Cels. lib. iii. c. 114. [Grotius and Calmet saw the true sense and design of this passage: But the interpretation they give of it cannot be made out of the present context; which, at ver. 13, stands thus: Οὐκ ἄνευ τοῖς προγεγονόσιν τῶν τεκμηρίων τῶν διὰ τῶν κεραυνῶν. Where, instead of τῶν κεραυνῶν, the author wrote τῶν κεραυνιῶν, *fulmine ictorum*; from ὁ κεραυνιας, see Hesychius. The translation of this: "Not without the signs which formerly befel the violent Sodomites, who were destroyed by thunder:" That is, the Egyptians had sufficient warning, if they would have taken it, of the punishment of inhospitality, and the violation of strangers, from what befel the Sodomites, who were killed by thunder and lightning upon that account. Τῇ βίᾳ τῶν κεραυνιῶν, for τοῖς βιαίοις κεραυνίαις: Which is a very usual way of writing in all authors, sacred and profane, poets and prose writers.]

Ver. 14. *But these brought friends into bondage that had well deserved of them.*] Οὗτοι δὲ φιλοφίλους ξένους ἐδουλώσαντο, i. e. "These made slaves of strangers that had been benefactors to them." Coverdale's and the Geneva Bibles render with more propriety, "brought the strangers into bondage that did them good." For the Egyptians, after having received great advantages from Joseph, especially in the time of famine, and from the Israelites in general by the improvement of their land; after having invited Jacob's family to settle among them, and made great rejoicings at their coming, at length, even though they were incorporated, perfidiously treated them with unheard of severities.

Ver. 15, 16. *And not only so, but peradventure some respect shall be had of those, because they used strangers not kindly; but these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.*] The meaning is that it was some mitigation of the fault of the Sodomites, or that some regard, ἐπισκοπὴ, see chap. iv. 15. ought to be had to them on this account, because the unkind treatment they were guilty of was done to persons unknown to foreigners, and such as had no civil or political relation to them: But the Egyptians enslaved those whom they had invited, that were freely admitted among them, that lived under the same roofs, were governed by the same laws, and partakers of the same common rights and privileges. This explication is according to the reading of the Vatican copy, which Grotius thinks corrupt here, and has attempted to restore the text thus: Καὶ ὁ μόνον, ἀλλ' ἐπὶ τισὶ πάντως ἔση αὐτοῖς ἐπεὶ ἀπεχθῶς προσεδέχοντο τοὺς φιλοφίλους ξένους ἐπὶ ἰσοτιμίᾳ συνδεξάμενοι, κ. τ. λ. i. e. "if the Sodomites

domites deserved to be punished for using strangers so inhospitably, the Egyptians did much more, who evil entreated such as were inmates, neighbours, friends. And thus ἐπισκοπὴ is used by this writer, chap. xiv. 11. This conjecture Calmet approves of, as making the sense clearer, and agreeing better with the context. It may be proper to observe, that the comparison, which runs here in favour of the Sodomites, must be confined to the single point of their denying assistance to such as were mere strangers, and quite unknown; for considering their general behaviour to the angels after Lot had received them, which was the greatest breach of hospitality, and their unnatural designs upon them, which was an attempt of the greatest wickedness, no behaviour of the Egyptians could be so hateful, nor any action so criminal. Our translators probably were sensible of this, when they inserted *peradventure*, in the text, which has nothing to answer it in the original [Ἀλλ' ἴσως ἐπισκοπή—Perhaps for ἀλλ' ἴσ. τις ἐπισκοπὴ, i. e. ἴσως, *forte*. For the word ἴσως was wont to be written by abbreviation in that manner. "But perhaps some favour will be shewed to the Sodomites, since those, whom they used so hatefully, were unknown to them." Our translation too renders it, *But peradventure*. I do not understand Grotius's conjecture, unless ἔσῃ be a mistake of the press for ἐσιν. Τὲς ἀγνοῦντας, rather τὲς ἀγνουμένες. But the true reading, I believe, is, τὲς ἀγνώτας, the same as τὲς ἀγνουμένες.]

Ver. 17. *Therefore even with blindness were these stricken, as those were at the doors of the righteous man, when, being compassed about with horrible great darkness, every one sought the passage of his own doors.*] The Vatican copy reads, Ἕκαστος τῶν αὐτῦ θυρῶν τὴν δίοδον ἐζήτει. "Every one sought the passage, not of his own, but of the righteous man's doors." And this indeed seems to be the sense of the fact, as it is recorded, Gen. xix. 11. where it is said, "That they wearied themselves to find out the door:" See Patr. in loc. Our translators followed a copy which read, Ἕκασος τῶν ἑαυτῦ θυρῶν τὴν δίοδον ἐζήτει; which is the reading of the Alexandrian MS. and of the Syriac and Arabic versions, and is indeed less doubtful and ambiguous. According to this reading, the sense is whether we understand the place of the Sodomites or Egyptians, that they were so confounded with an excess of blindness, that they could not find out even their own doors. The Greek text, both here and in Genesis xix. expresses this blindness by ἀόρασία in the singular number but the original in the latter has *blindnesses* in the plural, and the Jerusalem Targum renders, in like manner, by Cæcitatibus, which denotes very great and extreme blindness. Thus where the prophet mentions bitter weeping, Jerem. xxxi. 15. as our translators render, in the original is, *Weeping of bitternesses*, *fletus amaritudinum*, according to the interlineary version, which the evangelist expounds, "Weeping and great mourning," Matth. ii. 18. According to some, the Hebrew etymology of Sodom, implies darkness. See Philo De confus. Linguar. Hesychius in voce Σόδομα.

Ver. 18. *For the elements were changed in themselves by a kind of harmony, like as, in a psaltery, notes change the names of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done.*] Δι' ἑαυτῶν γὰ τὰ τοιχεῖα μεθαρμοζόμενα, ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τῷ ῥυθμῷ τὸ ὄνομα διαλλάσσουσι, πάντοτε μένοντα ἐν ἤχῳ, ὅπερ εἰσὶν εἰκάσαι ἐκ τῆς τῶν γεγονότων ὄψεως ἀκριβῶς. This is the reading, according to Grabe's edition, but the Vatican has μένοντα ἤχῳ, omitting the preposition; μεθαρμοζόμενα is not well rendered, *changed by a kind of harmony*, nor δι' ἑαυτῶν, *in themselves:* Nor do they thus give any idea that is clear or consistent, μεθαρμοζόμενα denoting rather change of order and disposition, (from μεθαρμόζω *transmuto adaptando aliter*,) and δι' ἑαυτῶν, *throughout*, or *among themselves*, which is a better rendering. Nor is our version more happy in applying πάντοτε μένοντα ἐν ὄχῳ, to φθόγγοι, which very manifestly relates to the elements, to the τοιχεῖα μεθαρμοζόμενα, and not to sounds. For the sense is, (which will still be clearer, by putting the simile in a parenthesis,) that the change, or new disposition of the elements among themselves, which is described in the three following verses, occasioned no disorder or confusion, but the elements, notwithstanding their changing place, preserved that harmony which is peculiar to them, πάντοτε μένοντα ἐν ἤχῳ, always continuing in concert. As in a psaltery, or instrument of music, by the different movement of the strings the tune is diversified, and the name or kind of the measure or mode, the τὸ ῥυθμῷ ὄνομα is thereby altered: As among the Greeks there were different names for their different modes, Phrygian, Dorian, Lydian; and the same occurs among the Hebrews, who intimate every such ἐναλλαγὴ μέλυς, or *change of modulation*, by the term *Selah*, which the LXX very properly render διάψαλμα. See Phavorinus, and Suidas in voce. [Δι' ἑαυτῶν, μεθαρμοζόμενα, scil. ἦν. Which word is either dropt out of the context, or must be understood to

make construction, which cannot subsist without it. So ch. iv. 15. ἰδέσθαι for ἰδέσθαι ἦσαν, or εἶδον. See the Note there, ἦν καταπίπλων, for καπέπιπτεν, ch. xvii. 16. ἦν ἔχων and ἦν προάγων, for εἶχε and προῆγε, Mark x. 22, 32. Δι ἑαυτῶν μεθαρμοζόμενα is, *were shifted into each other's place.* Διὰ here implies *alternation. Inter se invicem transmutabantur.* Πάντοτε μένοντα ἐν ἤχῳ, *always continuing in sound.* The word μένοντα cannot belong to τὰ στοιχεῖα, because the elements, earth, fire, and water, of which he is speaking, cannot, with any sense, be said to continue *in sound*, which is the signification of ἐν ἤχῳ, not in concert, which would be ἐν συμφωνίᾳ. Nor is there, at present, any other word in the sentence with which μένοντα can agree. And this observation, I think, easily leads to the true reading and pointing of the passage: Δι' ἑαυτῶν γὰρ τὰ στοιχεῖα [ἦν] μεθαρμοζόμενα (ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τῷ ῥυθμῷ τὸ ὄνομα διαλλάσσουσι, πάντοτε μένοντες ἐν ἤχῳ) ὅπερ ἐστὶν εἰκάσαι, &c. The interpretation and sense is this: "For the elements were shifted into each other's place, and yet continued to act, though in a different manner, (as in a psaltery different sounds change the name of the music, and yet all the while continue sounding,) as may be perceived by the careful view (ἐκ τῆς ὄψεως ἀκριβῶς) of what then happened. For land creatures were changed into watery; and those that used to swim passed over to land. The fire had power in the water, forgetting its own qualities; and the water forgot its quenching nature. On the other hand, the flames," &c. Omit the parenthesis, and the connection will be very clear: Which is a sure mark how the passage ought to be pointed. Instead of τὸ ὄνομα, it might be read τὸν νόμον, which will make just the same sense.] The elements are always a kind of emblem of the harmony of sounds, which they preserved under this new change, as in their natural state; for such a transitory alteration occasioned no more jarring in the system and order of the world, than different sounds arising from the several strings of an instrument, or from symphonies and voices of all pitches disturb the melody of music, which the variety rather perfects than confounds. Seneca has finely described this agreeable and regular confusion, "Nonne vides quam multorum vocibus chorus constat? Unus tamen ex omnibus sonus redditur. Aliqua illic acuta est, aliqua gravis, aliqua media. Accedunt viris fœminæ, interponuntur tibiæ, singulorum ibi latent voces, omnium apparent." Epist. xlviii. which Philo, borrowing the thought from the terms of music, as beautifully expresses concerning the harmony of the natural world, ἡ δὲ φύσις . . . τὴν συμφωνίαν τὴν κατὰ τὸν κόσμον ἐξ ἐναντιώτητων ἐναρμοσαμένη. De Mose. lib. i. And in this sense we are apt to understand Homer, where he makes Jupiter, the Lord of nature, pleased with the discord of the gods, Iliad xx. that is, according to Eustathius, with the war of earth, sea, and air, &c. because the harmony of all beings arises from that discord: Thus earth is opposite to water, air to earth, and water to them all; and yet from this opposition arises that discordant concord by which all nature subsists. Thus heat and cold, moist and dry, are in a continual war; yet upon this depends the fertility of the earth, and the beauty of the creation.—But there may, perhaps, another sense be given of this passage of our author's, if we consider ῥυθμὸς as meaning a set of measures or musical sounds, ranged at certain proportioned intervals, answering to our scale in music; for the ancients seem to have had several ῥυθμοὶ, or *scales*, to which the sounds or strings of different harps were proportioned and adjusted, and φθόγγοι τῷ ῥυθμῷ together, may imply the differently proportioned intervals of the measure, scale, or ῥυθμὸς, which the strings, producing the sounds, are set to, and adjusted by. And these different sets of sounds, proportioned to the different ῥυθμοὶ, changed the kind of the music, and produced different τόνοι, or *modes*, which Aristoxenus and Euclid make to be thirteen, and Ptolemy only seven. See Plato De Legg. lib. ii. Eucl. Περὶ ἁρμον. H. Steph. Greek Lexicon. So that it is not improbable but that the true reading of this simile may be ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τῷ ῥυθμῷ τόνον διαλλάσσουσι, πάντοτε, or πάντα δὲ μένοντα ἐν ἤχῳ. Which still heightens the musical allusion, and the sense of the whole verse as follows: "For the elements were transposed among themselves without losing their proper harmony, as in a psaltery, or ancient harp, the sounds of the harmonic scale, new proportioned among themselves, change the mode of the music, and yet all continues regular and in tune:" Which one may guess to be the *then* state of the elements, ἐκ τῆς τῶν γεγονότων ὄψεως ἀκριβῶς, i. e. from an accurate view and examination of what then happened, for so I would chuse to render with Junius, than to understand ἀκριβῶς adverbially, and apply it to εἰκάσαι, as our translators do, with which it does not properly accord. I shall only observe farther, that as the ancient philosophers frequently compare the symmetry of the world to a concert of fine music, (see Plut. in lib. De Mus. Macrob. in Somn. Scip.) which, though of

a compounded nature, and admitting of a great variety of notes and changes, is nevertheless ravishing and beautiful; so this writer manifestly adopts here the same thought, and applies it to what happened in Egypt, and in the desert; and from hence illustrates God's dealings with the Israelites and the Egyptians, whose miracles, whether displayed in the way of judgment or mercy, though they over-ruled the powers of nature, yet no ways disconcerted the regular and beautiful order of it.

Ver. 19. *For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.*] i. e. Both the Israelites and their cattle passed through the Red Sea itself, as safe as on dry ground, and the frogs, leaving the waters, not only overspread the land of Egypt, but entered into the houses of the Egyptians, and even into their king's chambers, Psal. cv. 30.

Ver. 20. *The fire had power in the water, forgetting his own virtue; and the water forgat his own quenching nature.*] This refers to the plague of rain, hail, and fire mixed with it, mentioned before. It is observable, that in this plague, God made use of three of the elements at one time, as his instruments of vengeance. For, as the Egyptians had a conceit that there were many local deities, some presiding over the air, others over the waters, some celestial, and others ruling over the earth; hence Jehovah, the only true God, thought it necessary to assert his own unity, and shew the immensity and universality of his dominion and power, by commanding at the same time so many of the elements to fulfil his will in chastising this rebellious people. See Note on ch. xvi. ver. 16, 17, 18.

Ver. 21. *On the other side the flames wasted not the flesh of the corruptible living things, though they walked therein.*] [Εὐφθάρτων ζώων, *of animals easily to be destroyed.*] The flames were mitigated that they might not burn up the beasts that were sent against the ungodly, as the author expresses himself in ch. xvi. 18. According to the description here given of the corruptible living things, it seems most agreeable, to understand the locusts in particular, (though even these cannot strictly be supposed then existing, nor does the Mosaic account countenance any such long continuance of them, see note on the place referred to) which are described as a nation by the prophet Joel, and their march, like that of an army, for desolation. The Syriac version seems to confirm this sense, "Bestias vastatrices flamma non exussit," which suits with the character given in history of these mischievous and destructive creatures.

Ibid. *Neither melted they the icy kind of heavenly meat that was of nature apt to melt.*] [Οὐδὲ τηκτὸν ἐυτηκτον, &c. There seems to be no manner of necessity for these two epithets almost equivalent. It looks as if one of them was owing to a various reading taken into the context, as just before, instead of εὐφθάρτων Aldus's edit. has φθαρτῶν. Our translation, which has, *melted*, either fetched the word ἐμάραναν from the former part of the verse, or, instead of οὐδὲ τηκτὸν, perhaps read οὐδ' ἔτηκον, sc. φλόγες, which I should prefer to the vulgar reading: οὐδ' ἔτηκον κρυσαλλοειδὲς εὐτηκτον γένος, &c. which is the order of the words in the best copies, Alexand. Complut. Ald.] The fire had no power over the same manna, which the sun could easily dissolve in the field. Manna is here called icy, not only from its resisting the fire, but from its being generated in, or by the air, or from its resembling in smallness the hoar frost on the ground; the Geneva Bible renders, "Neither melted they that which seemed to be ice, and was of a nature that would melt, and yet was an immortal meat." As Ambrosia was supposed to be the food of the gods, so manna, as coming down from heaven, or, according to others, as being the bread of angels inhabiting there, is called Ἀμβροσία τροφὴ by this writer, and by Philo ἡ ὑράνιος τροφή. See notes on ch. xvi. From the use of this word, and some others drawn from the heathen writings, Calmet infers our author's acquaintance with them. The LXX, and the Vulgate, have taken the same liberty of borrowing words from the poets, even in parts of the inspired writings. Thus Job ix. 9. they insert the names of Pleiades, Hyades, and Arcturus. And in ch. xlii. 14. they call the name of Job's third daughter, κέρας Ἀμαλθαίας, *the horn of Amalthœa*, alluding to the Grecian fable, which arose long after Job's time.

Ver. 22. *For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them, but didst assist them in every time and place.*] What our author here adds, of God's having magnified and glorified the Israelites in all things, and assisted them in every time and place, is another instance of Jewish opiniatry and conceit. See note on ch. x. 15. It is according to the sentiment of that people, who imagined themselves to be the only beloved of God, that they had an unchangeable interest in him, and that no neglect or undutiful behaviour of theirs could alienate them from his favour, or make him become their enemy, and

reject them; that God would never punish his own people in covenant with him, and who were called by his name, in any such severe manner, as to make them examples to all other nations, and nothing could ever persuade them that their city, or temple should actually be destroyed; but notwithstanding their boasted interest, fancied alliance, and fond dependance upon their adoption and privileges, God, at length, thought fit to reject them, and has set a mark upon them, like the curse of Cain, as St Austin expresses it, Comm. in Psal. lviii. to let others see, what a difference in the same people the love or displeasure of God can make, and that his favour to any nation is not absolute, unconditional and hereditary. The very learned Dr Jackson observes, tom. iii. p. 210. that our author in this work proceeds upon right principles in making the Egyptians, as well as the Canaanites, to be an accursed seed from the beginning, as being the offspring of Cham; and the children of Israel to be a seed doubly blessed, as being the progeny of Sem and of faithful Abraham; but that he is guilty of a two-fold error in his inference and consequences, *first*, In presuming that the curse derived from their father Cham should be perpetually upon the Egyptians. *2dly*, That the blessing, derived from Sem and Abraham unto their seed, should be absolutely everlasting, and go along with them in every time and place. For, continues he, the calendar made by this learned author, of the opposite fates or destinies of the Egyptians and the Jews, began in his own time to vary, and shortly after our Saviour's resurrection, to be out of date, and even quite inverted; for the lot or destiny which this good author assigned unto the ungodly Egyptians, "That wrath should come upon them without mercy unto the end," ch. xix. 1. did, at length, fall upon his presumed holy ones, upon the Jews his countrymen, of whom St Paul gives this melancholy account, and very indifferent character, "That they both killed the Lord Jesus and their own prophets, and persecuted the apostles, being contrary to all men, and displeasing to God. Forbidding to speak to the Gentiles that they might be saved, filling up the measure of their sins, so that wrath is come upon them to the uttermost," 1 Thess. ii. 15, 16. But this induration, which, through their own fault, hath happened to the seed of Sem and Abraham in a greater measure, and for a longer time than that which befel the seed of Cham, or the Egyptians, will not, we have reason to think, be a perpetual curse upon that people, nor their rejection be absolute and final; but continue only until the fulness of the Gentiles shall come in, when "the natural branches, if they abide not still in unbelief, shall be grafted again into their own olive tree," Rom. xi. 23.—Grotius and Calmet imagine this book, as we now have it, imperfect and unfinished; but others have commended it as concluding properly with a just reflection and instructive moral, viz. that the righteous are more particularly the care of heaven; that God provides for their safety and happiness, and is ready to assist his chosen, and such as continue stedfast in his covenant, in every time and place. A consideration the most effectual and engaging to recommend the study and practice of true wisdom and piety, which was the great and laudable end proposed by the author of this book, and, when sincerely intended, and happily accomplished, is the glory of all other works and undertakings.

A

COMMENTARY

ON THE

BOOK OF ECCLESIASTICUS.

CHAP. I.

ALL wisdom cometh from the Lord.] The author opens this Book, as Solomon does his of Proverbs, with the commendation of wisdom; he shews its eternity, emanation from God, and union with him. Wisdom is sometimes taken for that eternal wisdom, which is an essential attribute of the divinity; sometimes personally, for the Λόγος, or the Word begotten of the Father; and sometimes for that derivative wisdom, which God's infinite goodness is pleased to communicate to mankind, in different measures and proportion. But in Scripture, and in these Sapiential books particularly, whenever mention is made of wisdom with any mark of commendation, either the sincere practice of religion and virtue is meant by it, or such knowledge at least, that has a near and strong influence upon it. That all wisdom cometh from the Lord is exactly the sentiment of Solomon, (whom this author very often imitates and copies) Prov. ii. 6. "The Lord giveth wisdom, out of his mouth cometh knowledge and understanding." And therefore St James well advises, "If any man lack wisdom, let him ask it of God, that giveth to all men liberally," i. 5. see also Dan. ii. 20, 21, 22, 23. "Sapientiam homini tribuit Deus, (says Lactantius), quam terrenus Pater dare nullo modo potest." De Opificio Dei, c. 19. distinguishing God in this particular from an earthly parent, who though he can give temporal good things for the comfort of life, yet cannot he give wisdom for the conduct of it. This observation of our author should excite us to adore God with a respect and duty worthy of him, and to acknowledge with the profoundest humility, that God, in giving us wisdom, has given us the greatest gift that he can bestow even a gift in some sense equal to himself.

Ibid. *And is with him for ever.*] The Vulgate renders, "Et cum illo fuit semper, & est ante ævum." The first clause is not in the Greek. The meaning of the latter is, that wisdom considered as the Λόγος, or a divine attribute, is always present with God, as his joint-counsellor, and the partner of his throne. See Wisd. viii. 3. ix. 4. Prov. viii. 22, 27, 30. to which agrees the Tigurin version, "Et eidem semper conjuncta est." Rabanus Maurus understanding it of the Logos, says, this author opens his book as St John does his gospel, "In the beginning was the Word, and the Word was with God," &c. If with the Vulgate and some other Latin translations, we understand it in the Præteritum, the sense then may be, "that God had from all eternity a perfect idea of his future works, that the design and order of the creation with the whole series of providence, was always present in the eternal mind, in a manner infinitely more perfect, than the scheme of any work can be supposed to be in the memory and understanding of the best architect.

Ver. 2. *Who can number the sand of the sea, and the drops of rain, and the days of eternity.*] We meet with a sentence resembling this, ch. xviii. 10. "As a drop of water unto the sea, and a gravel stone in comparison of the sand, so are a thousand years to the days of eternity." Virgil has the same comparison,

Quem qui scire velit, Libyci velit æquoris idem
Discere, quam multæ Zephyro turbentur arenæ;
Aut, ubi navigiis violentior incidit Eurus,
Nosse quot Ionii veniant ad littora fluctus.

Georg. L. ii.

As to the first of these, viz. the quantity of the sea sand, Archimedes has made an attempt to shew the possibility of numbering them. Lib. de Arenæ numero, and the Pythian Apollo, to recommend his oracles, and raise a high con-

ceit of the immensity of his knowledge, boasts of his skill in this particular,

Οἶδα ἐγὼ ψάμμου τὸν ἀριθμὸν, μέτρα θαλάσσης.

And as one cannot count the days of ages past and to come, so is it equally impossible to date the epocha of wisdom, to fix the time when she first began to be, or to determine her certain period. The impossibilities here referred to (for such they must be acknowledged with respect to human power) God only can effect, who, as the prophet sublimely describes him, "measures the waters in the hollow of his hand, and metes out heaven with a span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance, whose spirit none hath directed, nor shewed to him the way of understanding." Isai. xl. 12, 13, 14.

Ver. 3. *Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom.*] See ch. vi. 22. and note upon it. As in the former verse wisdom is compared to three things that cannot be numbered, so in this it is compared to as many as cannot be measured, intimating, that as these cannot be measured or numbered by any but God, so neither is wisdom known to, or can be perfectly comprehended by any being else. Thus Job, speaking of the unsearchable wisdom of God, and his unfathomable perfections, puts these enquiries, and illustrates the absurdity of the attempt by some of the like instances.—"Canst thou search out the Almighty to perfection? It is higher than the heaven, what canst thou do? Deeper than hell, what canst thou know? The measure of it is longer than the earth, and the breadth of it than the sea." ch. xi. 7, 8, 9. And the apostle cries out, "O the depth of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33. Hesiod, in his Theogony, describes the height of the heavens by saying, A Smith's anvil would be nine days in falling from thence to the earth, which is as random a conjecture with respect to the height above, as the attempt of Archimedes was rash of numbering the sands beneath.

Ver. 4. *Wisdom hath been created before all things, and the understanding of prudence from everlasting.*] πρόλεγα πάντων ἔκτισαι σοφία, καὶ σύνεσις φρονήσεως ἐξ αἰῶνος. The Greek translator expresses wisdom by different words in this book, as σοφία, σύνεσις, φρόνησις, παιδεία, &c. If we should understand wisdom, here personally, it does not follow that the Logos is a creature, or even the first born of every creature in point of order and time; the expression here rather implies his existence before all things, even before the beginning of the visible world. For if the Logos created all things, as the Scripture assures us, that "without him was not any thing made," John i. 3. he cannot himself be any part of the creation, either in heaven or earth, or be numbered among the creatures, as he was before all created beings. It is well worth observing, that wisdom is not here said to have been created πρώτη πάντων, the first of all things, but πρόλεγα πάντων, before all things, before the creation of any thing in heaven, or in earth, and to have been ἐξ αἰῶνος, from eternity, as αἰὼν is strictly taken in the preceding verses. Πρότερος is used in this sense often by the ὁ, and by this author, ch. xii. 17. xliii. 3. xliii. 3. and is equivalent here to πρὸ τῶν αἰώνων ἀπ' ἀρχῆς ἔκτισέ με, chap. xxiv. 9. See note on that place, where the verb ἔκτισε the same that is here used, must mean an eternal generation, as it is said to have been πρὸ τῶν αἰώνων, and ἀπ' ἀρχῆς, from the beginning, and before the world; in which sense most catholic writers understand it, Prov. viii. 22. a passage particularly resembling this, and from which probably it was taken, where wisdom is said to have been with the Lord *before his works of old*, i. e. before the works of the creation, from everlasting, or ever the earth was. It is observable that our translators render *the Lord possessed me from the beginning*, following a copy which read ἐκτήσατο, as the Hebrew word is translated by *Aquila*, and *Philoqle Temulentia*. But allowing ἔκτισε to be the true reading, which is disputed, it may be used both by Solomon, and the son of Sirach in the sense of *generated*, and thus Athanasius, Serm. 3. cont. Arian. Cyril. l. v. Thes. c. vi. Hil. Lib. de Synod. understand creation. And indeed the terms *generation* and *creation*, are often used promiscuously in the best authors. Thus Cicero, "Quoniam plurima beneficia continet Patria, & est antiquior Parens quam is qui, ut aiunt, creaverit, major ei profecto, quam parenti, debetur gratia," L. i. de Repub. And in this sense we find it used by Virgil, Æneid. lib. x. 517, 543. and on the other hand *generation* is sometimes used for *creation*, thus Psal. xc. 2. πρὸ τοῦ ὄρη γενηθῆναι, "before the mountains were brought forth," i. e. created, or existed. And when such strong terms as before mentioned, expressive of eternity, are added to κτίζεσθαι, it then means eternal generation. In like manner, when Homer calls the gods ἀθανά-

τας, we cannot suppose that he means any reflection upon them, or intends any lower sense than that of αἰὼν ἰσόλας. Indeed Apoc. iii. 14. the Logos is said to be, ἡ ἀρχὴ τῆς κτίσεως τῦ Θεῦ, *the beginning of the creation of God;* an expression, according to the inaccuracy of our translation, not very unlike, *wisdom was created before all things*, as if the Logos was but the first of God's creatures, made use of as an instrument to create all others; whereas ἀρχὴ in this place signifies an *author;* an original efficient cause or creator, and so in all the divine and moral writings, this word is used, and applied to the infinite and eternal Being. The Ethiopic version of the place in Latin agrees herewith, "Et fuit ante omnia quæ creavit Deus." See Blackwall's Sac. Class. vol. ii. p. 177. So that this passage of St John being capable of so orthodox and good a sense, there seems the less occasion to alter κτίσεως into κτήσεως, as Dr Grabe has done in his edition. But all difficulties and objections will be avoided, if wisdom be considered here as a divine attribute, the infinite wisdom of God, displayed in, and poured forth upon all the works of the creation. In this sense, Grotius understands this passage of our author, "Creata dicitur divina Sapientia, cum se operibus prodidit," and refers to ver. 9. as explanatory of it. Nor is it unusual with this writer, to apply the term *creation* to qualities and attributes, as it does here to wisdom in a secondary sense, see ch. vii. 16. x. 18. xxviii. 4. xliv. 2. *Lastly*, May not πρότερα express the pre-eminence of wisdom above all things and persons, in point of worth, dignity, and essence, far "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come?" See Heinsii Aristar. Sac. in Joh. i. 15.

Ver. 5. *The word of God most high is the fountain of wisdom.*] This verse is omitted in most Greek copies, as it is also in the Syriac, and Arabic versions; it occurs in the Complut. and from thence our translators inserted it. We may understand by *the Word of God*, either the *Logos* personally, who is called *the Almighty Word*, in the book of Wisdom, chap. xviii. 15. by Philo also, and the Chaldee paraphrasts; or, by *the Word of God*, may be meant the holy Scripture, which is the source of wisdom, and a rich treasury of heavenly knowledge; and that the commandments therein contained are the way to wisdom, according to the observation in ver. 26. See Deut. iv. 6.

Ibid. *And her ways are everlasting commandments.*] Coverdale's, and the Geneva version is more clear and explicit, *the everlasting commandments are the entrance unto her.* The sense is much the same as in the former sentence, tho' the phrase is somewhat varied, as may be observed almost throughout this, and the book of Proverbs, *viz.* that the keeping of the commandments, or the observance of the precepts of the decalogue, which Moses styles *everlasting*, from their unchangeableness, in opposition to human laws, that are alterable at pleasure, is the way which leads to wisdom. Like that, Prov. i. 17. "The fear of the Lord is the beginning of wisdom," and that in Job, xxviii. 28. "The fear of the Lord is wisdom; and to depart from evil is understanding." The words of Baruch very happily express the sense of our author. "Hear, O Israel, the commandments of life, give ear to understand wisdom. Thou hast forsaken the fountain of wisdom, for if thou hadst walked in the way of God, then shouldst thou have dwelled in peace for ever," ch. iii. 9, 12, 13.

Ver. 6. *To whom hath the root of wisdom been revealed.*] Thus Baruch iii. 15. "Who hath found out her place, or who hath come into her treasures?" See also ver. 29, 30, 31, 32. and Job. xxviii. 20, 23. If by the root of wisdom, we here understand religion, then the sense may be, "that the right knowledge of God, and the true way of worshipping him, was discovered but to a few nations;" "God shewed his statutes and ordinances unto Israel, but the heathen had no knowledge of his laws," as the Psalmist expresses it, Ps. cxlvii. 19, 20. Thus again Baruch, chap. iii. "No man knoweth her way, nor thinketh of her path; but he that knoweth all things, knoweth her, he hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved." Or if we understand this of God himself, as the root and fountain of wisdom, the meaning then will be: "Who can fathom the depth of infinite wisdom, unravel the mysteries of providence, and the secrets of God's judgments? Or who can fully explain the nature and essence of the deity, or know the whole of his will, and the true and perfect manner of his worship, which can only be discovered in his word, and as far as he has been pleased to reveal himself, and make the counsels of his will known?" Παροιμίαι is used by Solomon and this writer in a good sense, though oftener, I believe, taken in a bad one. The next verse is omitted in many Greek copies, and by the A-

rabic, and Syriac interpreters. It seems only an explanation of this, and perhaps crept into the text from the margin. By πολυπειρία in it, seems to be understood wisdom's manifold way of acting, and the diversity of her gifts and operations, which is but indifferently rendered by our translator's, *experience*.

Ver. 8. *There is one wise and greatly to be feared, the Lord sitting upon his throne.*] There is one only wise, i. e. God. All others have wisdom through and from him. St Paul styles him the king eternal, immortal, invisible, the only wise God, 1 Tim. i. 17. and so Clemens, Σοφὸς ὁ μόνος Θεὸς ϗ τέλειος μόνος. God alone is wise, he alone is perfect, Strom. ii. and iv. and Philo, ἀφελῶς αἱ τελειότητες ϗ ἀκρότητες ἑνός εἰσι μόνου, the heights and perfections of excellency are only proper and peculiar to one. De Sacrif. Cain et Abel. Plato in like manner appropriates wisdom to the deity: Τὸ μὲν σοφὸν καλεῖν, ἐμοίγε μέγα εἶναι δοκεῖ, ϗ Θεῷ μόνῳ πρέπον. In Phæd. Or may not this be considered as an answer to the foregoing questions and interrogations, ver. 2, 3, 6, 7.? That how difficult soever these instances may seem in themselves, or to our capacity, yet to God's wisdom they are open, as well as possible; that he alone knows the original, deep designs, and infinite worth of wisdom, who has possessed her from all eternity, and gives her to whom, and in what proportion he pleases. Our translators, and the Geneva version, to make the sense clearer, and to particularise who is meant, insert, *the Lord*, in the text, and so does Junius in his translation, though the Greek copies begin the next verse with Κύριος, except the Alexandrian MS. The Vulgate rendering of this passage is very lofty, "Unus est altissimus Creator omnium, omnipotens, & rex potens, & metuendus nimis, sedens super thronum illius, & dominans Deus."

Ver. 9. *He created her, and saw her, and numbered her, and poured her out upon all his works.*] *i. e.* God hath made all things in number, weight, and measure, Wisd. xi. 20. in the most exact order and proportion, and by the marks of wisdom on all his works, hath brought her forth, displayed, and revealed her excellency. For so κτίζεσθαι may be understood here, and ver. 4. and thus the Oriental versions explain ἔκτισεν, the Syriac by *patefecit eam*, and the Arabic by *retexit*. See Psal. civ. 24. and Philo Περὶ κοσμοργίας. Calmet likewise understands by *numbering her*, that "God knew her from all eternity, and the time of her first appearance upon the earth, or any part of it."

Ver. 10. *She is with all flesh according to his gift, and he hath given her to them that love him.*] Having shewn the original of wisdom, that it was from all eternity, he proceeds beautifully to shew its production, or gradual appearance in the world, and that its effects and signatures are displayed upon the creation in three particulars. *First*, In general, as his wisdom is plentifully shed, and poured out upon all his works, and is universally and in all respects to be admired. "It reaches from one end of the world to another mightily, and sweetly does she order all things," Wisd. viii. 1. *Secondly*, That though there are tokens and traces enough of wisdom discernible in all inanimate things, yet it is most visible in animal bodies, and distributed to all of them in some degree or other; for in all of them there is a principle of instinct, something analogous to reason, and much resembling it. *Thirdly*, That the gift and high privilege of reason belongs chiefly to men, and even to them is communicated in different degrees and proportions; to one is given, "the word of wisdom, to another, the word of knowledge, to another, divers kinds of tongues, to another, the interpretation of them." 1 Cor. xii. 8, 10. Wisdom is divided severally to every man, as God pleases, and as is most necessary for each to receive it, Ephes. iv. 7. Such as are religious, and fear the Lord, she is most conversant with, and to them ἐχορήγησεν, he hath distributed her graces most liberally. Accordingly the angels, a higher order in the scale of being, whom the Psalmist calls God's servants, continually doing his will and pleasure, are most perfect in knowledge; and even among these intelligences, one star differeth from another star in glory. From this principle, as Solomon does in the book of Proverbs, the author takes occasion to enlarge upon, and recommend the fear of the Lord.

Ver. 11. *The fear of the Lord is honour, and glory and gladness, and a crown of rejoicing.*] An awful sense of God, a devout affection to him, and a fear of offending him, such a religious frame of mind, is not only a great credit and ornament to a man, but is the cause of much joy and happiness to him. It fills the soul with a holy confidence, with inward satisfaction, and complacency. And though the world has not often a just consideration of, and regard to the good man's merit, yet is he not the less honourable, or glorious in himself; his glory is as much above common applause, as piety is preferable

to ambition. According to vulgar opinion, indeed, to inspire men with the fear of God, is to fill them with melancholy and sadness; but the wise man here assures us, that this is the only true source of joy. To fear God, is not to startle at, and tremble before an all-powerful being, made up of severity and cruelty, intent upon man's destruction, as the devil often dresses up, and represents God to pious souls, to cast them into horror and despair, and raise in them jealousy and distrust. If any thus describe God with such marks of abhorrence and terror, it is not the true God they are representing, who is plenteous in goodness, and has more tenderness for his creatures, than the most indulgent father.

Ver. 12. *The fear of the Lord.....giveth ....a long life.*] See ver. 20. A strict course of piety is most likely to prolong life in a natural way, whereas sin, sometimes by natural causes, sometimes by the anger and just judgment of God, is the cause of a sudden, untimely, or violent death. Thus the Psalmist, "The blood-thirsty and deceitful men shall not live out half their days," Psalm lv. 25. But wisdom says of herself, "By me thy days shall be multiplied, and the years of thy life shall be encreased," Prov. ix. 11. and ch. iii. 2, 16. It is also the surest way to procure God's blessing and to preserve men from all evils and calamities; for the "angel of the Lord tarrieth round about them that fear him, and delivereth him," Psalm xxxiv. 7. And in some following verses to the enquiry, "What man is he that lusteth to live, and would fain see good days?" the answer is, "Eschew evil and do good, seek peace and ensue it."

Ver. 13. *Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death....*] Some copies read with the margin, "He shall be blessed." The Syriac has, "Colentis Deum prosper erit exitus, & in fine dierum suorum benedicetur:" and the Arabic, "Timentis Deum optimus erit finis, & in extrema ætate sua benedicetur." The sense in either rendering is, that the good man in his last hours shall not be tormented with the worm and sting of conscience, with sad reflections upon a past ill spent life, but shall have a sweet foretaste of approaching happiness and a joyful expectation of entering into a better state, and receiving the reward of his piety. He shall die with a quiet and easy conscience, and, like good old Simeon, depart this life in peace. Thus Galat. vi. 16. St Paul says, "They that walk according to this rule, *i. e.* the rule of righteousness, peace is on them, and on the Israel of God;" for as the verb is not expressed in the Greek, we may as well expound the passage, as an affirmation of what is, as a wish of what may be. I refer it to the learned to determine, whether this writer laying down so many fine rules of righteousness and moral conduct, which the study of the law furnished him with, and precepts of inward and spiritual obedience, and a sincere service of God from the heart, which occur through the whole work, and withal the great and certain reward which attends good men at all times, and at their death more particularly, can be supposed to be without a firm belief of a life to come; and whether the reflection here, and many other expressions to the like purpose, can be separated from the hopes of it, without violence.

Ver. 14. *To fear the Lord is the beginning of wisdom.*] "A good understanding, (says the Psalmist,) have all they that do hereafter, the praise of it endureth for ever;" and thus Job, "Unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding," ch. xxviii. 28. The observance of the commandments of the Lord, is the principal point or fulness of wisdom, see ver. 16. the practice of which gives men a better understanding of what is most conducive to their happiness, than any maxims of human learning can infuse; for without piety, or the fear of the Lord, wisdom is falsely so called, and degenerates into a vicious cunning. Plato has an observation like this, ἡ θεῶν γνῶσις, σοφία ἐστί, καὶ ἀρετὴ ἀληθινή. The expression here by the infinitive ἀρχὴ σοφίας φοβεῖσθαι τὸν Θεὸν, is very elegant and classical. Thus Cicero, "Ipsum quidem peccare, quoquo te verteris, unum est." Paradox. and Persius, "Scire tuum nihil est;" and St Austin more strongly, "Honorifico te debito sacrificio laudis, pro scire & posse." Meditat. c. 12.

Ibid. *And it was created with the faithful in the womb.....*] The faithful, from their infancy, have a fear and dread of God, and enter very early on a course of piety and religion, and are no sooner conceived and born into the church, say Mess. du Port Royal, but the fear of God is formed in their heart, and it continues with them to their lives end. Or it may mean, that a good disposition, and a religious temper is born and brought into the world with the faithful, and accompanies them after. This

is what the author of the Book of Wisdom means, when he says, that "being a witty child, and having a good Spirit, he came into a body undefiled," ch. viii. 19, 20. i. e. not disposed, or naturally inclined to evil. And thus Job says, that from his mother's womb he had a natural compassion for the poor and fatherless, ch. xxxi. 18. And the contrary temper is well described by the Psalmist, "The ungodly, are froward even from their mother's womb; as soon as they are born, they go astray, and speak lies," Psal. lviii. 3. i. e. they are naturally addicted to such vices. Or we may understand this of some peculiar and singular gift of God to the faithful, as was the case of the prophet Jeremiah, of whom God says, "Before I formed thee in the body, I knew thee, and before thou camest forth out of the womb, I sanctified thee, ch. i. 5. The like may be observed also of John the Baptist. There is a remarkable pleonasm in the Greek here, μετὰ σοφῶν ἐν μήτρᾳ συνεκλίσθη αὐτοῖς, which is an Hebraism: There are frequent instances of the like construction in this book, in the LXX. See Jerem. xx. 14. and in approved authors.

Ver. 15. *She hath built an everlasting foundation with men.....*] i. e. In just men more particularly, such in whose heart the fear of the Lord is strongly rooted, the impressions and good effects of which will not be easily effaced in them, or their children. As wisdom was from everlasting, so her delights have ever been with the sons of men, "rejoicing (as it is expressed, Prov. viii. 31.) in the habitable parts of the earth." And as she delights in the children of men above all others, as being the image of God, among whom she has fixed her residence, so will she abide, especially with such as fear the Lord, and do not by sin deface his image, Wisd. i. 5. John xiv. 23. What wisdom says of herself, Prov. viii. 23. πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με, exactly expresses θεμέλιον αἰῶνος here, which is rendered more beautiful by the metaphor, ἐνόσσευσεν, "fundamentum æternitatis nidificavit," as Junius renders. And what she observes of the Jewish nation, ch. xxiv. 8. that "the Creator of all things caused her dwelling to be in Jacob, and her inheritance in Israel," is equally applicable to all true Israelites, whom whom she favours above all others. The Vulgate here adds three verses, which are not in the Greek copies.

Ver. 17. *She filleth all their house with things desirable.*] In the foregoing verse, it is μεθύσκει αὐτούς, according to the idiom of the Hebrew tongue, which expresses a satiety or fulness by *ebrietas*, or inebriation. See St Jerom. Quæst. in Genes. Plautus has the like expression, "Unde saturitate ego sæpe exii ebrius." in Captiv." The reading of the Complutensian, οἶκον αὐτῶν, which our translators here follow, seems more agreeable than οἶκον αὐτῆς, which the Vulgate, and many Greek copies have. What follows in the next sentence, ἡ ἀποδοχεῖα ἀπὸ τῶν γεννημάτων αὐτῆς, seems also corrupt. It would be better read, τὰ ἀποδοχεῖα αὐτῶν γεννημάτων αὐτῆς, and so I find Dr Grabe has inserted in his edition from conjecture. See Prolegom. ch. iv. Tom. iii. The Vulgate also is faulty here in rendering γεννημάτων by *generationibus*. The sense of the passage is, "The fear of the Lord not only fills men with spiritual joy, and comfort, but enriches those that have it." The Psalmist observes the like of the faithful, "That riches and plenteousness shall be in their house," cxii. 3. Solomon represents the satisfaction and advantages arising from wisdom, under the resemblance and image of a most elegant and delicious feast, where the τὰ ἐπιθυμήματα generally abound. Prov. ch. ix.

Ver. 18. *The fear of the Lord is a crown of wisdom, making peace, and perfect health to flourish.*] Besides inward content and satisfaction, which is the usual sense of peace, it has several other senses among the Jews, applicable also to this place. Thus Gen. xxix. 6. "Is he well?" In the Hebrew is, "Is there peace to him?" See also ch. xxxvii. 14. It signifies also *prosperity*; and the usual salutation of wishing peace to any one, or his house, always includes prosperity. See Matt. x. 12, 13. so Numb. vi. 26. "The Lord give thee peace;" i. e. make thee happy, and prosperous, and ch. xxv. 1. "I give unto him my covenant of peace," i. e. to make him and his family prosperous. See Ps. lxxvii. 3. Isa. xxvii. 17. Lament. iii. 17. According to Grotius, the sense is, "That the fear of the Lord is of service both to soul and body, giving εἰρήνην to the former, and ὑγίειαν ἰσχυρὰν (a strong expression denoting the perfection of health and soundness), to the latter." The conclusion of the verse, "and it enlargeth them rejoicing that love him," is omitted in the Vatican, and Vulgate, and is probably an interpolation from ver. 12. to which it agrees exactly in sense.

Ver. 19. *Wisdom raineth down skill and knowledge of understanding.*] Our author uses ὄμβρος in the same metaphorical sense, ch. x. 15.

The meaning is, "Wisdom, or the fear of the Lord, is the source of true knowledge and prudence; without this, knowledge is falsely so called, is proud, presumptuous, and overbearing; and prudence degenerates into craft and cunning. Persons of great abilities and attainments, without a sense of piety and religion, are infinitely more dangerous to society, to the church or state, than even the most wicked men who have less, or but ordinary skill and talents. The latter can scarce hurt any but themselves, in matters at least of a higher concern; but the former are capable of unsettling, perverting, and ruining numbers of thoughtless and unguarded souls, and too often succeed, by their sophistry and address, in their mischievous attempt." Upon the next verse, both the Syriac and Arabic translations, paraphrase very largely, and insert a great deal, omitting all that follows, either in the Greek or Latin copies to ver. 28. as the Chaldee paraphrase often inserts very large portions, without authority from the Hebrew, in many parts of the Old Testament.

Ver. 21. *The fear of the Lord driveth away sin, and where it is present, it turneth away wrath* . . .] i. e. The fear of the Lord and his judgments, when it is strongly rooted in the soul, inclines men to, and encourages them in, the performance of their duty, and thereby keeps them from sin and punishment, its sure attendant. See Prov. xvi. 6. It either puts them upon observing a prudent circumspection and caution in their actions, or to atone for sin committed, by contrition and repentance. Tertullian says excellently, "Qui præsumit, minus veretur, minus præcavet, plus periclitatur: Timor fundamentum salutis est." De Cultu Fœminarum. This verse is wanting in the Roman edition, and some others. Dr Grabe has inserted it from the Complutensian, which our translators generally follow; which copy, he observes, is of singular use to supply the *hiatus* in others. Prolog. tom. ult. c. iii. Our version renders παραμένων δὲ ἀποστήσει ὀργήν, where it is present it turneth away wrath; but Grotius understands by παραμένων, the meek and patient man, whose behaviour and temper is such, that it is not easily inflamed, his reason interposes against a rising storm, its cool judgment either prevents or asswages wrath, and insensibly disarms its fury. This interpretation, though countenanced indeed by the context, seems to want an article to confirm it. Instead of this latter clause, the Vulgate, Grabe, and Clemens Alexandrinus, Pædag. L. i. c. viii. insert ἄφοβος δὲ ὁ δυνήσεται δικαιωθῆναι.

Ver. 22. *A furious man cannot be justified, for the sway of his fury shall be his destruction* . . .] Our translators follow a copy which read θυμώδης ἀνὴρ, as the Complutensian that of Camerarius, and some other copies have it. The Vatican and Alexandrian MS, which Hœschelius here agrees with, have θυμὸς ἄδικος, unjust anger, such as is without sufficient and good reason, or is immoderate in its degree. St Paul acquaints us, that we may sometimes be angry, and yet sin not, Ephes. iv. 26. And there is a resentment, which is highly commendable; such, for instance, is a zeal for the service of God, and the cause of religion, where unconcernedness and indifference are culpable and sinful; such a lukewarmness as is condemned in the Laodiceans, Revel. iii. 16. Anger, without some such just occasion, cannot be justified, nor free from censure or fault. The sense is pretty much the same with that of St James, chap. i. 20. "The wrath of man worketh not the righteousness of God;" i. e. it puts a man upon saying and doing things contrary to his duty, and is a breach of that perfection which renders him acceptable to God. Anger proceeds from a wrong principle, it springs generally from pride, and is moderated and vanquished most effectually by the fear of the Lord, according to St Paul's observation and advice, "Be not high minded, but fear," Rom. xi. 20. Our author speaks by the figure *litotes*, when he says anger cannot be justified, for more is intended than is here expressed; it means, that it is highly criminal, and to be condemned, and shall not escape punishment, according to the marginal reading. It is generally attended with mischief to others, or to the furious person himself, the impetuosity or violence of whose passion proves often fatal to him in its consequences. The Greek expresses this by ῥοπὴ θυμῷ, a metaphor taken from the balance, and literally means, that the excess or preponderancy of passion will overturn a man. This, in a larger sense, may be understood of other irregular lusts and passions, which, if criminally indulged, will be the certain ruin of a man.

Ver. 23. *A patient man will bear for a time, and afterward joy shall spring up unto him.*] Ὕστερον αὐτῷ ἀναδώσει εὐφροσύνην. A meek man will bear with injuries for a long time, and not disturb the calm of his mind, nor forfeit the reward of his patience. According to Galmet, the

sense is, that the good man is often exposed in this life to evil treatment, persecution, and reproaches, but is not dejected or discouraged by his present affliction; he will wait a while, *jusqu'au tems de Dieu*, until the appointed time for his deliverance; in the mean time he rests himself upon God's promises till death, and then he will find himself not only delivered out of his troubles, but filled with joy and glory in a better state. See Wisdom iii. 1, 2, 3. and chap. v. 1, 2, 3. God often permits the righteous to be afflicted in this world, that having approved themselves to him by their patient enduring of tribulations, they may at length enter into joy and happiness. The Scriptures furnish many instances of this, especially in the history of the patriarchs and apostles. St Paul thus describes the state of himself and fellow Christians, "We are troubled on every side, but not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," 2 Cor. iv. 8, 9. The reading of this verse, as it is in almost all the Greek copies, seems corrupt; that of the Alexandrian MS seems preferable, ἕως καιρῷ ἀνθέξεται μακρόθυμος, καὶ ὕστερον αὐτῷ ἀναδώσει εὐφροσύνην, i. e. God will give unto him "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Isai. lxi. 3. or the reading may be ὕστερον αὐτῷ ἀνάδοσις εὐφροσύνης, according to the copy, probably which the Vulgate followed, *est postea Redditio Jucunditatis*. This observation is particularly true with respect to Job, who was an equal pattern of suffering and patience, and therefore we read, that God made his latter end as prosperous as the beginning.

Ver. 24. *He will hide his words for a time, and the lips of many shall declare his wisdom...*] As applied to the meek man, the sense is, "he will stifle his resentment, and not break out into indecent and outrageous expressions; he will keep silence, especially from hasty and injurious words, though such a command of his temper be pain and grief to him; and his moderation and conduct in this particular will be both admired and commanded." If understood of the good man struggling under adversity, the meaning is, "that he will not openly complain of the Almighty, but silently bear the discipline of affliction, and wait God's own pleasure, knowing that the "Lord is good unto all that wait for him, to the soul that seeketh him." Lament. iii. 25. The description of this religious resignation in ver. 26, 28, 29. of that chapter, is very fine, and close to the present purpose, "It is good that a man should both hope and quietly wait for the salvation of the Lord;" "He sitteth alone, and keepeth silence, because he hath born it upon him; he putteth his mouth in the dust, if so be there may be hope." The Psalmist gives the same excellent advice of submission to the divine will, "Hold thee still in the Lord, and put thy trust in him, and he shall bring it to pass." Psal. xxxvii. 7. which whole psalm, a learned prelate observes, is summed up in this, and the foregoing verse of this chapter, Patrick's Comment. in loc. This trust in God for deliverance is very beautifully called by St Paul, ἔργον τῆς πίστεως, and ὑπομονὴ τῆς ἐλπίδος, 1 Thes. i. 3. "The work of faith, and patience of hope." Osiander understands this of calumny in particular, which the good man is loaded with for a time, while his innocency is suspected, which he takes patiently, suffering wrongfully; but that afterwards his righteousness shall be acknowledged and confessed before men, and his just dealings be as clear as the noon-day. Comm. in loc. This may be further understood of prudent silence, and modest reservedness; which is not hasty to speak, nor forward to boast or extol itself; which instance of wisdom shall not go without its due praise, nor suffer for its own backwardness. Some copies read χείλη πιστῶν, the *lips of the faithful*, but πολλῶν is the more general reading, which the Vulgate and our translators follows, i. e. his silence shall be recompenced with the praise of all men. Our author has the like expression, chap. xxxix. 9.

Ver. 25. *The parables of knowledge are in the treasures of wisdom, but godliness is an abomination to a sinner.*] i. e. In the treasury, or bosom of a wise man, are many useful reflections and observations upon men and things, which he understands the most proper season to bring forth and publish. For the true mark of a wise man is to know how to keep his thoughts and words to himself, and not to talk at random, and speak confidently about every thing, or unseasonably of any thing. "Who is a wise man, and endued with knowledge among you?" says St James, iii. 13. "Let him shew out of a good conversation his works with meekness of wisdom." Or the sense may be, "Many good lessons of instruction and morality are delivered by persons of great piety and understanding, which are disagreeable to the wicked, and as so many reproofs, are disregarded by him." See Wisd. ii. 12, 14, &c.

Ver. 26. *If thou desire wisdom, keep the commandments, and the Lord shall give her unto*

thee.] See ver. 5. The author of the Book of Wisdom accordingly observes, "That into a malicious soul wisdom will not enter, nor dwell in a body subject unto sin," i. 4. Some copies read the beginning of this verse with an interrogation, as the Roman in particular, ἐπεθύμησας σοφίαν, "Dost thou desire wisdom? keep the commandments." And thus St Austin, "Concupisti sapientiam? Serva mandata:" And he makes this observation upon it, "Prior est in recta hominis eruditione labor operandi, quam voluptas intelligendi quæ vera sunt." Adv. Faustum. The sense of this passage is not unlike that of St John, vii. 17. "If any man will do his will, he shall know of the doctrine whether it be of God." And thus the Psalmist, "The secret of the Lord is with them that fear him, and he will shew them his covenant," Psal. xxv. 14. Job has determined the matter when he says, "Behold, the fear of the Lord that is wisdom; and to depart from evil, is understanding," chap. xxviii. 28.

Ver. 28. *Distrust not the fear of the Lord when thou art poor.*] μὴ ἀπειθήσῃς φόβῳ Κυρίου. According to the marginal reading, "Be not disobedient to the fear of the Lord, i. e. to the commandments of the Lord, when thou art poor or distressed." The Tigurin version renders, "Religione Domini parere ne recuses inops." The sense is, "Do not distrust God's goodness in the time of thy adversity, or low estate, as if he either could not, or would not succour thee, and so be induced to use unlawful means, or fly to forbidden arts, or trust too much upon any human help for preservation." For this reason, says the Psalmist, "the Lord will not leave the rod of the ungodly upon the lot of the righteous," i. e. subject them to their scourge and tyranny, "lest the righteous put their hand unto wickedness." Psal. cxxv. 3. And upon account of the temptation and dangers attending the extremes of each state, the prophet Agur prays equally against poverty and riches, Prov. xxx. 9. The words ἐνδεὴς ἀν, *when thou art poor*, are not in the Vat. Alex. MS. nor Vulgate. The Oriental versions too omit them. Dr Grabe has inserted them from the Complut. which our translators here likewise follow.

Ibid. *Come not unto him with a double heart.*] With affections divided betwixt God and the world, for God requires the whole heart, and to be served with uniform obedience and sincerity. Or the sense may be, "Do not offer thy devotions with a doubting spirit." Accordingly St James advises to "ask in faith, nothing wavering," because a person of such a distrustful disposition has no grounds to expect that he shall receive any thing of the Lord. James i. 6, 7. Matt. xxi. 21. Mark xi. 23, 24. 1 Tim. ii. 8. The Arabic takes it in this sense, rendering, "Neque accedas, dubius existens in corde tuo." The same apostle calls such a one, a double minded man, ἀνὴρ δίψυχος, and describes him as divided and distracted in what he goes about, and unstable in all his ways. "Quomodo præstabit Deus," says Lactantius, "precanti quod oraverit, cum ad precandum neque ex animo, nec observanter accedit?" L. v. 20. The wicked are described by the Psalmist, as flattering with their lips, "and dissembling with a double heart." Psal. xii. 2. which the Hebrew expresses by *leb valeb*, a heart, and a heart. See also 1 Chron. xii. 33. where it is said of the children of Zebulon, that they were not of double heart, which according to the marginal reading from the Hebrew is, They were without a heart, and a heart. *Absque corde & corde*, as some old Latin versions have it.

Ver. 29. *Be not a hypocrite in the sight of men, and take good heed what thou speakest.*] μὴ ὑποκριθῇς ἐν στόμασιν ἀνθρώπων. Grotius understands this of lying, "Ne mentiaris coram hominibus," and says, that ὑποκρίνεσθαι is so taken in several parts of Scripture, Job xxxiv. 30. Matt. xxiv. 51. James v. 12. And indeed this hath some countenance from the following sentence: "Take good heed what thou speakest," which the Arab. expounds of veracity, "sit sermo labiorum tuorum æquus, & verax." There may also another interpretation be given of this place, "Act not the hypocrite before men, by putting on the mask of religion, or boasting of thy perfection in it, when thy actions speak the contrary;" one of them, "Qui Curios simulant, & Bacchanalia vivunt." And thus the Syriac seems to understand it, "neque de Religione Dei glorieris;" or act not the false friend, with an intention to deceive others, by the specious shew and appearance of friendship. Lastly, The sense may be, "Do not play the hypocrite by pretending to be what you are not, commending yourself before others, and extolling your merit, to gain their good opinion and applause." And thus the Geneva version takes it, "Be not a hypocrite, that men should speak of thee." Junius has still a new interpretation, "Ne simulatus esto, ut si ora humana habeas," which the margin ex-

plains, "Do not play the hypocrite by acting different parts, and assuming two or more persons, and speaking with two or more mouths," but this seems forced. Probably ἐν στόμασι, is a hebraism literally rendered, and means no more than *coram*.

Ver. 30. *Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets.*] *i. e.* Do not think to deceive, and impose upon God, as thou hast upon thy friends and neighbours, but avoid dissimulation and spiritual pride, lest God humble thee, and discover the hypocrisy and naughtiness of thy heart, and expose thee to public shame and contempt, by publishing thy secret wickedness, which is the moral of the proud Pharisee in the Gospel, Luke xviii. This the Lord threatens also by his prophet, "This is thy lot, the portion of thy measures from me, saith the Lord: because thou hast forgotten me and trusted in falsehood, and I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills; therefore will I discover thy skirts upon thy face, that thy shame may appear," Jer. xiii. 25, 26, 27. and τὰ κρυπτὰ σου means here τὰ κρυπτὰ τῆς αἰσχύνης, as it is expressed 2 Cor. iv. 2. Plato finely observes, δεῖ θεραπεύειν θεὸν ὐ σχήμασι τεχνάζοντας, ἀλλὰ ἀληθείᾳ τιμῶντας ἀρετήν.

Ibid. *Cast thee down in the midst of the congregation.*] This refers to the custom of bringing criminals to a public hearing, and punishing them openly for their faults. See Eccles. xxiii. 31. Prov. v. 14. and chap. xxvi. 26. where Solomon, speaking of such a deceiver, says, ἐκκαλύπτει τὰς ἑαυτοῦ ἁμαρτίας, εὔγνωστος ἐν συνεδρίοις, "revelabitur malicia ejus in concilio." Vulg.

Ibid. *Because thou camest not in truth to the fear of the Lord.*] ὅτι ὐ προσῆλθες τῷ φόβῳ Κυρίου ἐν ἀληθείᾳ, i. e. sincerely and heartily, without hypocrisy, contrary to the double heart, ver. 28. for our love to God must be entire and undivided; and sincerity is the formality, or soul of it. Some copies read, ὅτι ὐ προσῆλθες ἐν φόβῳ Κυρίου, "because thou camest not in the fear of the Lord."

CHAP. II.

MY son, if thou come to serve the Lord, prepare thy soul for temptation.] Corn. a Lapide thinks that the occasion of this advice was, that at this time the Jews were grievously afflicted under Ptolemy Lagus, who took Jerusalem, and used the Jews with great severity, and sent many thousands captive into Egypt, which change of state, it was apprehended, might incline many to forsake Judaism; to confirm whom, and keep them steady to the religion of their fathers, the author gives them this seasonable advice. Comm. in loc. See also Dupin, Prelim. Dissert. p. 23. All temptations may be referred to two sorts; either they proceed from God, or the devil and his agents. When God tempts men for the trial and manifestation of their faith, he proves the sincerity of their virtue by occasional afflictions, his design is to make them better, more vigilant, more resolute, and more humble; to train them up to victory, to prepare them for a crown, and to increase their glory and reward; and he gives them, for this purpose, force and strength proportionable to the combat he suffers them to be exposed to. The devil tempts men, when he solicits them to sin, when he invites them by offers of imaginary wealth or greatness to fall down, and worship him, when he is busy with mens thoughts, and by false suggestions would gain over their affections, when he insinuates the difficulties and discouragements of religion, and the pleasures of vice and licentiousness: His temptations are always to be dreaded, they are designed to impose upon, and cheat men, to rob them of their innocency and peace, to make them fall from one wickedness to another, to disregard the fear of God, to be indifferent about matters of religion, and, in consequence of that, to fall from the faith, and at length to sink them into perdition, the portion of libertines and unbelievers. To be tempted in the former sense, is the portion of all God's faithful servants and children, see Heb. xii. 6. Thus Moses had a great trial of variety of afflictions, when he was appointed to serve the Lord in Egypt; he met with contempt and ill usage, not only from the Egyptians, but from the ungrateful Israelites, whose deliverance he was soliciting and labouring for, and was often in danger of his life, from the malice of Pharaoh and his people, but he was not frighted from executing the commission he was entrusted with, by any threats or hardships which he endured; for "he had a respect unto the recompence of the reward, from him that sent him." Heb. xi. 27. So under the gospel, when the sons of Zebedee coveted places of trust and honour in an imaginary kingdom, our blessed Lord told them, that the preferments of his court did not consist in the vanity of precedence, in sitting at his right hand, or at his left; but in drinking of his bitter cup, and being baptized with his bloody baptism, Matt. xx.

21. And when St Paul was called to an apostleship, the Lord told Ananias in a vision, that his mission was not designed to triumph over the Gentile world, nor should his revelations discover to him, what kingdoms he should convert; but "I will shew him," says God, "what great things he must suffer for my name's sake," Acts ix. 16. And this that apostle well understood; for when he reckons up the signs of an apostle, he begins with his patience under afflictions, as if that greatness of mind which slighted the tribulations, which attended upon preaching the gospel, was a more eminent, and surer sign of his apostleship, than all his power of working signs, and wonders, and mighty deeds, 2 Cor. xii. 12. St Chrysostom's observation upon this notice to prepare for temptations, is both pertinent and entertaining, καλαὶ αἱ ἐπαγγελίαι ἐκ προοιμίων εἰς πειρασμὸς ἐμπεσεῖν· μεγάλη προθυμία ἡ παράκλησις ἐναργὴς τῆς δουλείας κινδύνων εὐθέως ἀπολυσάσθαι κ. τ. λ. "Bella vero promissio in tentationes incidere! Egregia vero exhortatio & consolatio ejus servitutis pericula statim degustare! plane egregia simul & admiranda, & maximum lucrum adferens. Audi quæ sequuntur, sicut Auram igne examinatum, purius redditur, pari modo etiam anima, quæ inter afflictiones versatur & pericula, splendidior per illa evadit, omnemque peccatorum maculam abstergit." Serm. xxiii. Tom. 5. Nor is the following less worthy of notice and regard, "Qui Deo placere cupit, ante omnia longanimitatem apprehendens ac patientiam, debet fortiter obvias quasque sufferre tribulationes, augustias, atque necessitates, sive corporales morbos ac passiones, sive improperia, atque injurias ab hominibus, sive etiam diversas invisibiles anxietates, quæ a spiritibus malignis inseruntur animæ." S. Ephrem. Tract. de Patientia: The Vulgate adds, "Accedens ad servitutem Dei, sta in justitia & timore," which is not in the Greek copies; but St Austin de Speculo, St Cyprian, Tract. de Mortal. and St Bernard all retain them; probably they were in some ancient copy which they used, the same which the Vulgate follows.

Ver. 2. *And make not haste in time of trouble.*] Καὶ μὴ σπεύσῃς ἐν καιρῷ ἐπαγωγῆς. Ἐπαγωγὴ here signifies the evils which God is pleased at any time to visit his servants with: See ver. 4. And thus it is used in very many places by this writer, iii. 28. c. v. 8. xxiii. 11. xl. 9. xlvi. 3. xlviii. 2. See also Pet. ii. 5. The sense is, when tribulation and anguish are upon thee, patiently depend upon God, wait till he graciously vouchsafes the times of refreshment and deliverance, and do not, through distrust of his mercy, betake thyself to any unlawful means of extricating or saving thyself; for God knoweth when, and how to bring his afflicted servants out of their temptations, 2 Pet. ii. 9. The expression is the same with that, Isa. xxviii. 16. "He that believeth, shall not make haste," i. e. he that believeth God's promises made to his faithful servants, will not shew any distrust, nor fly, or hasten to any base and unlawful means, such as those mentioned to be made use of in that chapter, ver. 15. by some, "who made lies their refuge, and hid themselves under falsehood;" which sense is preferred by the learned Vitringa. Com. in loc.. The virtue recommended in the words before us, is what the Greeks call σωφροσύνη, and is, according to the Roman orator, "Non perturbari in Rebus asperis, nec tumultuantem de gradu dejici." De Offic. L. i. And in the Scripture-language it is to tarry, to wait the Lord's leisure, and to possess the soul in patience; and, in the phrase of this writer, to set the heart aright, to endure constantly, and to wait for his mercy. St Chrysostom's Comment upon the words is, ἐν νόσῳ ἢ πενίᾳ ἐπ' αὐτῷ πεποιθὼς γίνου. Hom. 39. Adv. Jud. Orat. 6. According to Calmet, it is to shew no signs of anger and impatience at any trying, or severe dispensation we may labour under, nor to let any hasty word foolishly escape us, as if we questioned or disputed God's right, wisdom, or goodness, in so visiting us.

Ver. 3. *Cleave unto him and depart not away, that thou mayst be encreased at thy last end.*] i. e. That thou mayst receive the just recompence of thy patience. The Port Royal Comment understands this of encreasing to perfection, that nothing so much displays and improves men's virtue as submission and constancy in sufferings, that the harvest, which will at last be reaped from thence, after patience has had its perfect work, springeth up unto eternal life.—Some copies accordingly read the former part of the verse thus, μεῖνον τὴν ἀνομονὴν, κολλήθηθι αὐτῷ, ἢ μὴ ἀποσῇς, which is agreeable to the context, and invigorates the sense; or the meaning may be, that in thine old age, thou mayest abound with such good things as may make thy latter end comfortable. Under the old law God rewarded the faithful services of such as cleaved unto him with long life, victory over enemies, and such like temporal blessings. Junius renders, "Ut augearis ad finem usque tuum," that thou mayst always thrive and prosper,

even to thy latter end. Instead of apostatising or revolting from God, in whom alone the happiness of man centers, make the Psalmist's resolution your own, and devoutly say, "It is good for me to hold me fast by God, and to put my trust in the Lord God," Psal. lxxiii. 17.

Ver. 4, 5. *Whatsoever is brought upon thee, take chearfully, and be patient when thou art changed to a low estate: for gold is tried in the fire, and acceptable men in the furnace of adversity.*] Some copies have, ἐν καμίνῳ ταπεινώσεως σωθήσονται, alluding probably to the deliverance of the three holy children from the fiery furnace. The Arabic rendering of δέξαι ἀσμένως, is much to be admired and approved, "Id in quo te Deus tentaret, sustine cum gratiarum actione;" the rendering of what follows, ᾗ ἐν ἀλλάγμασι ταπεινώσεως σῦ μακροθύμησον, is neither literal, nor full; the true rendering is, be patient in hoping for a change of our present low estate; and so Grotius takes it, "Patiens esto in mutatione depressionis tuæ speranda:" and Junius, "& ad commutationem dejectionis tuæ sperandam esto longanimus." The Geneva version, be patient in the change of thine affliction, is literal indeed, but reaches not the sense. The Psalmist seems better to express it, Psal. xxxvii. 7. "Hold thee still in the Lord, and abide patiently upon him." See James iv. 7. 1 Pet. v. 6. Pythagoras gives the same advice in the like circumstances,

Ὅσσα τε δαιμονίῃσι τύχαις βροτοὶ ἄλγε' ἔχουσιν,
Ὧν ἂν μοῖραν ἔχῃς, πρᾶος φέρε, μηδ' ἀγανάκλει.
Χρυσ. επη. v. 16.

In suffering, or bearing afflictions, God enjoins not an apathy, he neither expects, nor wills an utter insensibility; he intends a feeling when he scourges, and allows a proper concern to be expressed, provided it be with moderation, submission, and resignation. St Chrysostom thus illustrates the sense in ver. 5. ὥσπερ τὸ χρυσίον τῷ πυρὶ βασανιζόμενον, καθαρώτερον γίνεται, ὕτω. ᾗ ἡ ψυχὴ θλίψεσιν ὁμιλοῦσα, ᾗ κινδύνοις, φαιδροτέρα, ᾗ λαμπροτέρα, ἄνεισι, ᾗ πᾶσαν ἁμαρτημάτων ἀπορράπτεται κηλίδα, i. e. by temptations and afflictions a man is brought, as it were, to the touchstone; by these his intrinsic excellency and goodness is discovered, and the greater the improvement and proficiency is under them, the more acceptable is the sufferer to God, and the brighter lustre is added to his virtue.

Ver. 7. *And go not aside, lest ye fall.*] i. e. Have not recourse to any unlawful means for succour, which men of little faith and great impatience are apt to fly to. Many in time of tribulation are tempted to fall away after different sorts, some take to evil courses, and the hidden works of dishonesty to get a living; others have denied the faith, and for fear of persecution, or the sword, have turned to a false religion. Some have applied to, and trusted in evil arts, as sorcery or magic, to help them in their losses and distress, as was the folly of Saul, in consulting the witch of Endor. The precept of fearing the Lord, and waiting for his mercy is, though the phrase is somewhat varied, often repeated in this chapter, and yet there is no tautology in this respect; it is only, says Osiander, to keep our faith awake, that we should not be tempted to think God had forgot us, if at any time, in our opinion, God seems slack concerning his promise, and defers for a while answering our expectation. Comm. in loc.

Ver. 9. *Ye that fear the Lord, hope for good, and for everlasting joy and mercy.*] Ἐλπίσατε εἰς ἀγαθὰ, ᾗ εἰς εὐφροσύνην αἰῶνος, ᾗ ἐλέους· probably the true reading is ἔλεος· ἐλπίζειν in this construction, signifies to expect, wait for, or trust to, or in any thing or person. The Geneva version takes it in this latter sense, "Ye that fear the Lord, trust in good things, and in the everlasting joy and mercy." See the use of this phrase, Psal. cxxx. 5, 6. cxlv. 16. Isa. li. 5. according to the LXX. By ἀγαθὰ, we may understand the good things of this life, which such as fear the Lord have the greatest reason to expect. For did the Lord rain bread from heaven upon his faithful Israelites, and shall any doubt whether he can at all times nourish his people, or send food to those that stand in need of it, and trust in his goodness for it, though even the fields should fail, and the earth itself grow barren? God is not tied to ordinary means, nor our maintenance to the fruits of the earth, or other common supplies. The ravens shall find meat, and bring it to Elijah, if God so commands; 1 Kings xvii. 6. and a little oil, as long as he pleaseth shall continue running and not fail, ver. 14. Infinite is his power, and infinite are his methods and ways, to reward and comfort them that cleave to, and depend upon him.

Ver. 10. *Look at the generations of old, and see, did ever any trust in the Lord and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise that called upon him.*] Run over the histories of all ages and nations, consider that of the patriarchs and prophets in particular, which affords many and

shining instances of the regard God has for his faithful, and of his care and protection of them in all straits and dangers. The Psalmist had observed, and was convinced of an extraordinary providence watching over those that led a godly life, and says, "I have been young, and now am old, and yet saw I never the righteous forsaken, nor their seed begging their bread," Psal. xxxvii. 35. To the same purpose is that, Job iv. 7. "Remember, I pray thee, who ever perished being innocent; or where were the righteous entirely cut off?" This observation is confirmed by an enumeration of particulars, 1 Maccab. ii. 51—61. where the writer instances in Abraham, Joseph, Phinees, Joshua, Caleb, David, Elias, Daniel, and the three children; and then concludes, in terms not unlike our author's, "Thus consider ye throughout all ages, that none that put their trust in him shall be overcome." On the contrary, did ever any rebel, and fight against heaven, and prosper? Consider the Jewish nation in particular, they promised themselves, upon the death of the righteous heir, that the inheritance would be their own, and yet how were their very hopes blasted? Instead of securing their title, they ruined it; instead of an expected greatness, which they thought would last for ever, their power and jurisdiction had a quick and fatal period: their supposed and boasted right to the divine favour, was swallowed up of vengeance; their patrimony was alienated, and transferred to the Gentile world; and this probably by a wise providence, that the Gentiles might dread the like ingratitude towards God, which made the Jews so deplorable an instance, and such a dreadful spectacle of the divine vengeance. And hath not the same indignation seized upon many churches of the Gentiles too for their disobedience, which before fell so heavy upon Jerusalem? For in what a sad and deplorable condition are the once famous churches of Carthage, and the rest of Africa? And hath not anti-christ fixed his seat in the temple of God, even in the once venerable seven churches of Asia? If therefore no favourite church or people, however they might presume upon, were protected by their privileges, none ought to think themselves secure of the divine favour any longer than they are careful to do his will, and obey his commandments. What a fine reflection is this of our author's? And what a noble encouragement does it contain in the light we have considered it in, to invite men to obedience, and the fear of the Lord? Can there be a stronger inducement to piety in successive generations, than his confident appeal for the success of it, to the happy experience of all former ages?

Ver. 11. *For the Lord is full of compassion and mercy, and forgiveth sins, and saveth in time of affliction.*] As afflictions are generally occasioned by sins, so it is observable here, that the ἄφεσις ἁμαρτιῶν, or God's forgiving and remitting sins, is mentioned first in order, before his releasing or delivering in time of affliction. And so in Hezekiah's sickness, when the prophet is sent unto him, the method of his recovery is the same, Isa. xxxviii. Thus, 2 Mac. iii. 32. and following verses, when Heliodorus had been scourged for his sacrilegious enterprise, the priest is first said to have made an atonement, and God thereupon to have granted him life. See also Eccles. xxxviii. 9. and the note on that place. And in the cures wrought by Christ himself, we find that the forgiving the sick man's sins, "Son, thy sins are forgiven thee," is the ordinary preface to his recovery. See Psal. ciii. 3.

Ver. 12. *Woe be to fearful hearts . .*] i. e. such as fall away in time of persecution. As fear is often recommended, so we find it as often forbidden. Unbelief is so commonly the cause of fear, and fear so commonly leads to unbelief, that we find them often linked together. See ver. 13. and Rev. xxi. 8. where δειλοὶ & ἄπιστοι occur together. When St Peter was frighted upon the sea, and cried, "Lord, save me," as he was just sinking; although it was a good prayer, yet because it proceeded from carnal fear rather than faith, our Saviour presently rebuked him, "Wherefore didst thou doubt, O thou of little faith?" And as faint heartedness argues want of faith; so patience in adversity, the fear of God, and a constant reliance upon his promises and mercy, are inspired and strengthened by faith. Some copies read, καὶ καρδίαις διπλαῖς; and such a one the Vulgate seems to have followed, rendering *væ duplici corde;* but the present reading seems preferable, as the other is expressed in the latter part of the verse. By faint hands here, we may understand such as are negligent and slothful in the work of the Lord. The writer to the Hebrews, using the same expression, advises "to lift up the hands that hang down," τὰς παρειμένας χεῖρας, and the feeble knees, and to make straight paths;" i. e. to go straight forward in the paths of holiness. See also Jerem. xlviii. 10.

Ibid. *And the sinner that goeth two ways.*] i. e.

Such sinners as are for serving two masters, God and Mammon; God in outward appearance and profession, but the world in reality, and at the bottom of their hearts. God abhors such hypocrisy and insincerity, he demands the whole heart, and undivided affections. He hath bought us, says St Austin, at so great a price, to make us his own, and to exclude any partner, "Tanti emit, ut solus possideat." Tract. ix. in Johan. And thus God declares, Zephan. i. 5 that "he will cut off them that worship the host of heaven, them that worship and swear by the Lord, and that swear by Malcham." Such a double heart had the people of Sepharvaim, who at the same time feared the Lord, and served their own gods, 2 Kings xxvii. 28, 29. It was this double-mindedness which Elijah reproved, when he said to all the people, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him," 1 Kings xviii. The inconsistency of serving two such objects, or even their subsisting together, is intimated in Dagon's falling down before the ark, and in Moses's refusing to sacrifice the abominations of the Egyptians unto the Lord, Exod. viii. 26.

Ver. 13. *Woe unto him that is faint-hearted, for he believeth not, therefore shall he not be defended.*] The Vulgate is more explicit, "Væ dissolutis corde, qui non credunt Deo, et ideo non protegentur ab eo;" i. e. such as either disbelieve God's promises, or that their prayers shall be heard and answered, and so do not ask in faith without wavering, such have no good reason to expect God's protection, nor will they be so happy to find it; whereas the Lord is nigh unto all them that call upon him, yea all such as call upon him faithfully," Psal. cxlv. 18. But the promise is still stronger to them, Psal. xxxvii. 40, 41. "The salvation of the righteous cometh of the Lord, who is also their strength in the time of trouble; and the Lord shall stand by them and save them, he shall deliver them from the ungodly, and shall save them, because they put their trust in him;" where the repetition is not idle nor superfluous, but is purposely introduced to confirm the truth of the observation. The Greek is still more observable and full, καὶ βοηθήσει αὐτοῖς Κύριος, καὶ ῥύσεται αὐτὸς, ἐξελεῖται αὐτὰς ἐξ ἁμαρτωλῶν, καὶ σώσει αὐτὰς, ὅτι ἤλπισαν ἐπ' αὐτόν. If even the fathers of our flesh think an injury done them, when their children either distrust or refuse to apply to, or depend upon them, how much greater affront is offered to God, when, after so many tokens of his goodness to his creatures, and of his readiness and power to assist them, they fix their dependence elsewhere, and seek a foreign help and protection? Or the meaning may be, that such as through a distrust of God have recourse to unlawful means for their safety, or place too much dependence upon any, shall find themselves disappointed, and be taken in their own craftiness. And thus God, by his prophet, threatens the rebellious children, that, "instead of taking counsel of God, strengthened themselves in the strength of Pharaoh, and trusted in the shadow of Egypt; that the strength of Egypt should be their shame, and the trust in the shadow of Egypt their confusion," Isa. xxx. 2, 3.

Ver. 14. *Woe unto you that have lost patience, and what will ye do when the Lord shall visit you?*] i. e. "Visit your offences with the rod, and your sin with scourges." The Vulgate reaches not the force of ἐπισκέψεσθαι, when it renders it by *inspicere*. The version of the Arabic is far preferable, "Quid facturi estis, quum vos invaserit judicium ejus?" And Junius, I presume, means the same when he renders "Cum animadvertet Dominus." The sense may either be, if in smaller evils, which men have at any time brought upon you, ye have betrayed great impatience, and have with difficulty been kept from revenge, how will ye be able to support yourselves under the mighty and avenging hand of God, or stand in his sight when he is angry, and is a consuming fire? Or, according to Calmet, what answer will ye be able to make him, who have disbelieved his word, and disobeyed his commandments, when inquisition shall be made about your faith and practice? The Port Royal Comment understands it in this farther sense, of being weary in well doing, not going on with, or finishing a course well and happily begun; the suffering the good seed, which fell neither by the way-side, nor on stony ground, nor among thorns, to bring no fruit, at length, with all these advantages, to perfection, through a want of perseverance, and a patient continuance in well doing. Such are doubly unhappy, as they not only lose the benefit of all the good they formerly have done, but will moreover be punished for their apostacy in abandoning God, and being ashamed of his service.

Ver. 16. *They that love him shall be filled with the law.*] The Vulgate has *replebuntur lege ipsius*, which the Geneva version follows, "They that love him, shall be fulfilled with his law." Where there seems a small mistake, the render-

ing probably was designed to be, "They that love him, shall be fully filled with his law." Syr. "Diligentes eum addiscunt legem ipsius." Arab. "Amici ejus exequuntur voluntatem ipsius;" and Coverdale is to the same effect, "They that love him, shall fulfil his law," i. e. they will search into, and study his law, to know and find out his will from thence; and the Holy Spirit shall engrave on their hearts the knowledge of the word of God, because they sought it not merely for speculation, but to practise it, not for amusement only, but to be improved by it, not slightly or superficially, but to be filled with it.

Ver. 17, 18. *They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord, and not into the hands of men; for as his majesty is, so is his mercy.*] The author seems to have had the words of David in his view, who had the melancholy option of three great evils which threatened him, 2 Sam. xxiv. 14. "I am in a great strait; let us fall into the hands of the Lord, for his mercies are great, and let us not fall into the hands of men," especially as the context relates to adversity. The Vulgate renders, "Si pœnitentiam non egerimus, incidemus in manus Domini," i. e. into the hands of an angry God. In this sense the words respect Heb. xx. 31. and indeed ἐμπεσούμεθα, which is more properly rendered *incidemus* than *incidamus*, gives some countenance to this. But the reflection in the following part of the verse, with which the chapter concludes, plainly determines for the first. The sense of the whole, as it stands connected, is, that, as terrible as God is, clothed with majesty and power, yet there is this pleasing consideration, that his power is tempered with equity, that he is full of mercy and loving-kindness, and therefore to rely upon his goodness, and submit to what he shall appoint by way of visitation and punishment, is far preferable, than to trust to the injustice, malice, and revengeful passions of men, whose mercies themselves, as they are falsely called, are often cruel. Whereas all the dispensations of God are full of tenderness; when he spares us, it is through his mercy; when he threatens or punishes us, it is with a merciful intent of doing us good, the comfortable consideration of which glorious attribute, in some measure disarms his thunder, and makes it a less fearful thing to fall into the hands of the living God. It was the dreadful majesty of God, and an apprehension of his future wrath, which determined Susannah, when straitened on every side, and in imminent danger of death, or sinning, to make this pious resolution to fall into the hands of the elders, rather than sin in the sight of the Lord, ver. 22, 23. The power of God, considered abstractedly, may fill us with terror; but that the mercy of God is as infinite as his majesty, is a never failing spring of comfort. The author of the Book of Wisdom, will help us to conceive aright in this matter, see Wisd. xii. 16. where he observes, that that power, which in men is the foundation of injustice and oppression, in God "Is the beginning of righteousness, and because he is the Lord of all, it makes him to be gracious unto all." See also ver. 18. and the note upon both.

CHAP. III.

Ver. 2. *THE Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.*] *i. e.* he hath enjoined honour to be paid them by their children, or made them honourable with regard to them; and thus the Tigurin version, "Dominus patrem liberis honorabilem reddidit." His will is, that their children should render them reverence, honour, and obedience, having made them as it were his representatives on earth, and his supreme authority is in some sort vested and lodged in them, to instruct, command, reprove, or punish them. Hence some have asserted an almost absolute authority in parents. It is certain, that anciently and even under the old law, the parents had a power to sell their children, Exod. xxi. 7. if they themselves were reduced to extreme poverty; and in some cases had a jurisdiction of life and death over them. Κρίσις μήτρὸς, which the margin renders, *judgment*, and the Vulgate, *judicium*, and our translators more properly, *authority*, is a Hebraism, for *shaphat* in that language signifies both to judge and to rule.

Ver. 3. *Whoso honoureth his father, maketh an atonement for his sins.*] Our version follows a copy which read ἐξιλάσκεται, as the Alex. MS also has it; but in most editions it is ἐξιλάσεται, *peccata expiabit*, *i. e.* shall obtain remission and forgiveness of his own sins when he prayeth; and thus St Ambrose, quoting these words, expounds ἐξιλάσεται, *in die Orationis suæ exaudietur*, as in ver. 5. The Tigurin version has, *votorum quotidianorum compos erit*, which perhaps is the meaning of the Vulgate, *in oratione dierum exaudietur*. Some understand this of the father's sins, that a dutiful son will pray for the forgiveness of his father's sins. But the first sense I think preferable.

Ver. 4. *And he that honoureth his mother, is as one that layeth up treasure.*] *i. e.* He layeth up a store of good deeds to recommend him to God's favour and blessing. See 1 Tim. vi. 19. Tob. iv. 9. where ἀποθησαυρίζων is used in the same sense. It has been observed by learned men, that human laws generally provide only that due regard and honour be given by children to their fathers, but take no notice of the mother, as may be seen in some Persian laws mentioned by Aristotle, the Roman ones recited in the digests and constitutions, and in several passages of the Greek philosophers, which occur in Epictetus and Simplicius; all which consult only the honour of the father. But God in his law takes care to preserve a just reverence to both the parents equally, as the persons whose ministry he uses, to bring a young generation into the world. See Grotius in Decal. Prov. i. 8. And this wise author, like another Solomon, bred up under the same divine institution, presses the duty owing to both very largely in the first sixteen verses of this chapter.

Ver. 5. *Whoso honoureth his father, shall have joy of his own children.*] i. e. God shall bless that man with a numerous posterity, who pays the reverence and respect due to his own parents; and thus the Arabic takes it, "Qui patrem suum honore affecerit, multos habebit filios;" or, God will give such a one obedient and dutiful children; who, by their discreet conduct, and religious behaviour, will be a joy and comfort to him. The Greek has only in general, εὐφραν θήσεται ἐπὶ τέκνοις; our translators properly enough insert the words, *his own*, and the Syriac confirms their sense, *jucunditatem percipiet e filiis suis.* They will prove to him such, as he himself was to his own parents, "Upon the same account and grounds, says a very learned prelate, that any one expects obedience from his own children, he must know that he ought to pay it to his parents likewise. And where is the parent that does not think it reasonable that his children should obey him even against their inclinations, and prefer his wisdom and experience to their own wills and weak understandings, and trust to his affection, love, and favour, rather pursue their own humours?" Fleetwood's Rel. Dut. p. 26. It was a wise saying therefore which is recorded of the philosopher Thales, "Such a behaviour as you shew to your parents, such expect from your own children," ὡς ἂν ἐράσιος εἰσενέγκῃς τοῖς γονεῦσι, τὰς αὐτὰς προσδέχου παρὰ σῶν τέκνων. Apud. Laert. l. i.

Ver. 6. *He that honoureth his father shall have a long life.*] This may either be strictly taken according to the promise in the fifth commandment, "Honour thy father and thy mother, that thy days may be long upon earth, which the Lord thy God giveth thee;" or it may mean, since long life is promised to the observance of God's other commandments likewise, that dutiful children shall in general be blessed. Long life being counted a blessing, is therefore in Scripture frequently used for it. And the Jews understood it no otherwise, than of being in general blessed.

Ibid. *And he that is obedient unto the Lord shall be a comfort unto his mother.*] i. e. He that obeys God's commandment in this particular, will comfort, support, and succour his mother under any, or all the burthens and necessities of life, particularly will be tender of, and provide for her in her old age, when she is helpless: For so I would understand ἀναπαυσει μητέρα αὐτῦ, and in this sense ἀνάπαυσις is probably taken, Philemon, ver. 20. Or it may mean that a virtuous good child will be a blessing, and occasion much joy to his mother. Thus Homer introduces Hector embracing his son Astyanax and praying that he may prove virtuous, and may be a comfort to his mother, χαρείη δὲ φρένα μητρί. The Oriental versions understand the place of the reward which attends such obedience. Syr. "Optime meretur de Deo, qui matrem honorat;" and Arab. "Optimum erit præmium ejus propter obedientiam matri impensam."

Ver. 7. *He that feareth the Lord will do service unto his parents, as to his masters.*] i. e. He will behave himself towards them with the fear of a servant, as well as the reverence of a child. See Luke xv. 29. Mal. iii. 17. Gal. iv. 1. Phil. ii. 22. Fathers and mothers have a right over their children by giving them birth, superior to what masters have over their slaves by purchase. The one is founded on force and necessity; the other on nature, and those numberless obligations, which children owe to them that were the cause of their coming into the world; for next unto God they are the authors of their being and existence, health, power, and all the advantages either of body or soul which they possess. A slave in the language of Scripture, Exod. xxi. 21. is the money of his master, but children are the blood and substance of their parents. A slave owes his labour and service to his master; but children reverence, love, gratitude, succour, and all the kind re-

torts which it is possible for them to make, Calmet in loc. Anciently the authority of the parent over the child was almost absolute; the Roman lawgivers put children while in the parent's power, in the same capacity with slaves; the parents were masters of them, and all they had, till they were emancipated, as slaves are, and had not only power to expose, or sell them, but in certain cases to put them to death. Simplicius in Epictet. "But these are privileges which do not naturally or reasonably attend the parent's authority and relation; and therefore there is great abatement to be made from all arguments that conclude only from customs and usages, though of wise and civilized people. The custom and practice of the Jews, and all the eastern nations indeed, sufficiently evidence the power and authority that parents exercised in the disposal of their children; but they do not shew the reasonableness of such authority, nor is it of the law of nature so to do." Fleetwood's Rel. Dut. p. 45. Lactantius's Observation is close to the present purpose, "Dominum eundem esse qui sit pater, etiam Juris Civilis ratio demonstrat; quis enim poterat filios educare, nisi habeat in eos Domini potestatem?" Lib. iv. 3. And thus St Jerom to Gaudentia, concerning the education of her child, "Amet te ut Parentem, subjicatur ut Dominæ:" So Plautus, "mater tu, eadem & hera es." And in another place, "tuis servivi servitutem imperiis, Pater." Asinar.

Ver. 8. *Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.*] The Vulgate adds, *& in omni patientia*, i. e. by submitting patiently to their animadversions and chastisements. Καὶ τὴν μητέρα is omitted in many Greek copies, as it is also by the Vulgate, and Oriental versions; the Complut has it, which our translators follow, and Grabe has inserted it from thence. And very properly is the mother not only mentioned, but joined as to equal reverence, that she may not seem to be slighted or over-looked on account of her sex, which inclines them generally to more tenderness for their offspring. The Scripture in many places, Exod. xxi. 15, 17. Deut. xxi. 18. xxviii. 16. Exod. xx. enjoins the same duty to be paid to the one as the other. And there is indeed equal reason in most cases why it should be so, and in some greater. The mothers undergo most sorrow and pain for them, bear all the fatigue and trouble of their infancy, and childhood, attend and do all they can for them in that helpless state, and have the same interest in their good and welfare; and therefore in reason and gratitude the children are obliged to make no difference between the parents in their obedience to them. See note on chap. vii. 27. Τιμᾶν, which our translators here render *honour*, signifies more when applied to parents, it comprehends likewise the duty of maintaining them, and in this sense it is used by St Paul, 1 Tim. v. 3. 17. And what St Matthew expresses, οὐ μὴ τιμήσῃ τὸν πατέρα; in St Mark is, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ, where ποιεῖν, answers to ἀπαθοποιεῖν.

Ver. 9. *The blessing of the father establishes the houses of children, but the curse of the mother rooteth out foundations.*] The prayer of a parent procures the blessing of God upon such dutiful children as have been careful to pay that honour and reverence which religion and nature require from them; their blessing is as an inheritance, or an estate to their children, tho' they should have nothing else to leave them. But such as by their disobedience provoke their parents, and thereby draw down their curse upon them, have felt the terrible effect of it upon them, and their posterity. History furnishes but too many examples of misfortunes brought upon children by the imprecation of parents. The most ancient we meet with is that of Noah upon his younger son Canaan, "Cursed be Canaan; a servant of servants shall he be unto his brethren;" which was accordingly fulfilled, as the learned agree many ages afterwards; and of how great importance a good and dutiful behaviour towards parents is, we may learn from the happy consequences of the patriarchal benedictions, which God so confirmed by his providence in the event, that it might powerfully prevail upon children to honour and obey their parents, and not do any thing whereby they may come in danger of incurring their displeasure and imprecation.—With this expectation and view Isaac blessed Jacob, and Jacob the twelve patriarchs. Jacob's care in particular not to offend his father, and thereby bring on him his curse, is very remarkable, and is an example to all children not to make light of a parent's displeasure. "My father, (says he,) peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me, and not a blessing," Gen. xxvii. 12. And is not the parent's curse, which Jacob so much dreaded, when forced from a parent by undutifulness and ill usage, as strong and fatal now as formerly, and our author's observation as applicable to all

persons at this time, as heretofore to a Jew and his children? St Austin mentions a most melancholy instance of ten children, who were cursed by their mother, all of whom for many years felt the effect of her imprecation, by a continual trembling of all their limbs, De Civit. Dei, l. xxii. c. 8.

Ver. 10. *Glory not in the dishonour of thy father, for thy father's dishonour, is no glory unto thee.*] St Chrysostom, quoting this passage, illustrates it by the instance of Cham, who exposed his father's shame and nakedness. "Children ought to be exceeding careful to conceal the faults and miscarriages of their parents; the same piety would have endeavoured to cover Noah's cruelty or injustice, had he been guilty of them, that was so careful to conceal his nakedness and folly; for they are also the shame and nakedness of a man's understanding; and such infirmities being no less dishonourable than those of the body, the like caution should be used in not discovering or exposing them." Fleetwood's Rel. Dut. p. 77. Much less should any assume the liberty to throw reflections upon a parent, to render him little and despicable in the esteem of others. We meet with and detest this behaviour in Absalom, who laboured to depreciate David his father in the sight of his people, and to undermine and weaken him in their good opinion and favour. "For when any man that had a controversy came to the king for judgment, Absalom said to him, There is no man deputed of the king to hear thee; O that I was made judge in the land, I would do to every man right and justice." And by this intriguing and insinuating address, he stole the hearts of the men of Israel, 2 Sam. xv. 2, 6. This in any other was criminal, in a son, quite unnatural. There is that near relation and intimacy between parents and children, that nothing can affect the welfare or honour of the former, without being communicated to, and descending upon the latter, the branches will in proportion share in the good or ill condition of the root; if this sickens, they of course wither. Or the sense may be according to Calmet, Be not ashamed of thy birth and original, for this is a reflection upon thy parents, and in consequence a blot upon thine own self. Alexander the Great thought himself more than mortal, and was ashamed to pass any longer for the son of Philip; but when he claimed Jupiter Ammon for his father, he paid so indifferent a compliment to the honesty of his mother Olympias, as to render even his own birth tainted and suspicious.

Ver. 12, 13. *My son, help thy father in his age, and grieve him not as long as he liveth; and if his understanding fail, have patience with him.*] Though old age is generally attended with a number of infirmities, yet neither any weakness of body, or decay of sense and reason, give any right to a child to despise his parents. With regard to their children, they always sustain a character that demands respect, which neither age, nor its attendant evils can, or ought to diminish. And particularly in the last stage of life, when they are helpless, and, as it were, infants a second time, they demand all that care, compassion, and tenderness at their children's hands, when they are going out of the world, which they themselves happily experienced from their parents at their first coming into it. All the ancient philosophers give the same lesson as our author: Plato says, that he that has in his house a father or mother enfeebled with age, ought to regard them as a treasure, and to be assured that they can never want a tutelar deity so long as they continue with them, and are taken care of by them. De Legibus Hesiod observes, that the gods will certainly punish the ill-usage of an aged parent, by some great calamity inflicted on the child. Ἔργ. καὶ Ἡμερ. ver. 29. Mess. du Port Royal in their Comment. on the place, properly observe, that what is said by our author of the fathers of our flesh, is very applicable to our spiritual ones, we should respect their persons, revere their authority, and cover even their personal defects and failings.

Ibid. *And despise him not, when thou art in thy full strength.*] ἐν πάσῃ ἰσχύϊ σου. We have a remarkable instance of reverence to an aged parent in the behaviour of Joseph to an old blind decrepit father, when he himself was in the highest point of strength, glory, and power, Gen. xlviii. Nor is the behaviour of Jacob, then in his prime, towards his aged sire, Isaac; his pains and quickness to oblige him, by getting the venison, and making savoury meat, such as his father loved, thereby to win his favour and obtain his blessing, less to be admired, Gen. xxvii. Calmet understands by ἰσχύς, *riches and power;* and then the sense is, If thou art more rich, more powerful, more honoured, more vigorous and healthful than thy father, despise not his weakness, obscurity, or poverty. The marginal reading, "in all thine ability,"

may seem to comprise all these, but the first seems favoured by the context. That ἰσχὺς is often taken in this Book, in the sense of *riches*, see ch. ix. 9. which our translators render, "Give not thy soul unto a woman to set her foot upon thy substance," ἐπιβῆναι ἐπὶ τὴν ἰσχύν σου, &c. xiv. 13. xxviii. 11. xliv. 6. xlv. 8, 12. and then the sense and expression here will be equivalent to that in ch. xxxvii. 6. μὴ ἀμνημονήσῃς αὐτοῦ ἐν χρήμασί σου, "be not unmindful of him in thy riches." Grotius thinks that there is an elipsis here, and makes the sense to be, "Endeavour ἐν πάσῃ τῇ ἰσχύϊ, with all thy power, and as much as possible, not to despise, or any way bring thy father into disgrace, nor through any misconduct be the occasion of grief to him, by slighting his advice, and acting contrary to it." And so Junius, "Honorem habe omnibus viribus tuis," and refers to Gen. xxxiii. 10. as a parallel ellipsis: And the Figurin version is to the same effect, "Illum aspernari summo cave studio."

Ver. 14. *For the relieving of thy father shall not be forgotten.*] ἐλεημοσύνη πατρός. Syr. "Benignitas in patrem præstita." The kind and charitable relief of a parent, by attending upon him in his feeble estate, or, if need so require, occasionally supplying him with necessaries, will be so far from being over-looked or forgotten by God, that he will bear the good deed in remembrance to reward it suitably. Homer mentions it as a calamitous circumstance in the death of a young hero, that he was cut off in his bloom, before he had made any retribution to his parents for their care and support of him,

ἅδε τοκεῦσι
Θρεπτὰ φίλοις ἀπέδωκε.

And it was a wise and noble institution of Solon, the great Athenian lawgiver, which decreed, that any child that refused or neglected to support his parents, when their age or infirmities called for assistance, should be branded with infamy, and deprived of all the privileges of society.

Ibid. *And instead of sins it shall be added to build thee up.*] ἀντὶ ἁμαρτιῶν προσανοικοδομηθήσεταί σοι. Our translators have rendered this passage very imperfectly and obscurely; ἀντὶ signifies here *for* or *against*, rather than *instead*. They have made the like mistake in the rendering of this preposition, Wisdom vii. 10. see note on that place. By *sins* some understand here the punishment due to them, and thus it is used Isaiah xl. 2. And indeed I the less incline to understand this of sins properly so called, as they are mentioned, ver. 3. and 15. of this chapter, and such a tautology could not be justified. Others by *sins*, understand the imperfections and failings of the parents, and thus the Vulgate, "pro peccato matris restituitur tibi bonum," *i. e.* for the peevishness, impatience, and moroseness of your mother, which you have passed over and submitted to, a proportionable and adequate compensation and recompence shall be made you by God. Others expound it of the personal sins of the children themselves, that, by such acts of kindness and charity done to their parents, they shall cover and blot out the multitude of their sins, which seems to be the meaning of the Arabic, "beneficium in Patrem non deletur, imo, deletur per illud multitudo peccatorum." According to Grotius the meaning is, His (the dutiful child's) house shall be built again; God shall bless him with a numerous and flourishing posterity, who shall be a comfort through their piety and good conduct. In Scripture, *building a man's house* is a known metaphor for raising up children. See Gen. xvi. 2. Exod. i. 21. Deut. xxv. 9. Ruth iv. 11. Psal. cxxvii. 1.

Ver. 15. *In the day of thine affliction it shall be remembered; thy sins also shall melt away as the ice in the fair warm weather.*] *i. e.* Such an instance of piety shall be remembered to thy advantage, or God himself ἀναμνησθήσεταί σοι, shall remember thee. He will not only bless obedient children here, but he will bless them with heavenly blessings, of which the land of Canaan, with all the beauty and fertility thereof, was but a faint type and shadow. The latter clause ὡς ἐν ἡδίᾳ ἐπὶ παγετῷ, is not literally, nor indeed rightly translated. The true rendering of the Greek either is, Thy sins shall be no more, as the mildness of the weather ceaseth in a hard frost; and thus Drusius translates: Or thy sins shall melt away, as ice does when fine weather comes upon, or after a frost; and so Junius takes it. The sense also of the Arabic is full and clear, "In afflictione erit tibi adjutor, pelletque a te mala, quomodo pellitur frigus vehementiâ caloris."

Ver. 16. *He that forsaketh his father, is as a blasphemer.*] By some of the ancient lawgivers parents are styled a sort of earthly gods, and by Philo they are expressly called so, *de decal.* And therefore to offend against their authority, and much more to disregard, desert, or injure them, is not improperly here made a species of blasphemy: or the sense may be, according

to that of the old Greek poet, He that reviles or injures his father, shews a disposition wicked enough to blaspheme even the Deity.

Ὁ λοιδορῶν τ' πατέρα δυσφημεῖ λόγῳ,
Τὴν εἰς τὸ θεῖον προμιελεῖᾳ βλασφημίαν. *Menand.*

Our author uses a variety of arguments to enforce the duty of reverence to parents: Tirinus reckons up no less than thirteen urged by him in these few verses.

Ver. 17. *Go on with thy business in meekness, so shalt thou be beloved of him that is approved.*] ὑπὸ ἀνθρώπῳ δεκτῷ· *i. e.* by all worthy and good men, such as are themselves, for the like good qualities, beloved both of God and men. The Vulgate renders, "Super hominum gloriam diligeris," from a copy probably which had ὑπὲρ which the Oriental versions seem also to have followed, and to have mistaken the sense of δεκτὸς, when they expound it by "præ viro munera largiente." That of our translators is more just and proper. We have ἄνθρωποι δεκτοὶ to the same sense, chap. ii. 5. see also Luke iv. 24. and Acts x. 35. ὁ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστι· which differs not much from the expression before us. As the author begins here a new subject about modesty and humility, some copies begin here a new chapter.

Ver. 18. *The greater thou art, the more humble thyself.*] ὅσῳ μέγας εἶ. Vulg. *Quanto magnus es*, which is a literal rendering of the Greek, as that is of the Hebrew, which having neither comparative or superlative degree to compare things by, makes use always of the positive. There are two instances of this construction together in the ο, Psal. cxviii. 8, 9. ἀγαθὸν πεποιθέναι ἐπὶ Κύριον, ἢ πεποιθέναι ἐπ' ἄνθρωπον,—ἀγαθὸν ἐλπίζειν ἐπὶ Κύριον, ἢ ἐλπίζειν ἐπ' ἄρχουσι, which the Latin interpreter is servile in following; but the Chaldee, St Jerom, and our version, rightly render by the comparative. See also the like, Matth. xviii. 8, 9. and Glass. Philol. Sac. Can. 18. This fine sentiment is worthy of the gospel, says Calmet. Though the heathen philosophers knew a great number of moral virtues, humility was never well understood or practised by them; they could talk plausibly of despising glory, honours, riches, &c. but found it difficult or disagreeable to exert such self-denial. True humility, which consists in the contempt of ourselves, and a deference to others, is no where taught, or so well inspired as by wisdom or religion. It is this shews us our weakness, imperfection, and nakedness, and the value which we ought to set upon the worth of others. St Ambrose has well expressed the sense of our author, "Mensura humilitatis cuique, ex mensura ipsius magnitudinis data est." De Virginit. chap. xxxi. The measure of our humility must correspond with that of our elevation, as a tree shoots its roots downwards in proportion to the spreading of the branches upwards. The higher we are advanced, the more have we to fear from pride. "If humility does not go before, accompany, and follow all the good actions we do, if it is not the end which we propose, the guide we follow, and the weight to balance, or rather sink us, pride will take away the merit of our best actions." Aug. ad Dioscor. Epist. 118. It will ever be the greatest glory of Titus Vespasian above the rest of the Roman emperors, that he was moulded by his august station and dignity from the worse to the better, from being a very arbitrary and proud person, to be as eminently mild and humble. The reflection of our author is finely exemplified in the parable of the trees, Judg. ix. 8. The olive, fig-tree, and vine, being desired by the trees to be respectively king over them, content with their native sweetness and fruit, modestly refused the offer, which the bramble was ambitious to accept. The moral of which is, that the more noble any one is by birth or education, the more lowly and contented will he be with his lot and station, the freer from envy, pride, and ambition, the stain of base and mean souls.

Ver. 19. *Mysteries are revealed unto the meek.*] This is a weighty reason for the practice of humility; for the truth of the observation here made, see Psal. xxv. 8. where the Psalmist says, "Them that are meek, those he will teach his way;" and again, ver. 13. "The secret of the Lord is with them that fear him, and he will shew them his covenant." It is particularly true of Moses, that as no body was more meek than he, so none had more favours, or more frequent communications with God than he. And our Saviour says to his disciples upon account of their humility, "To you it is given to know the mysteries of the kingdom of God," Luke viii. 10. And in another place, "Thou hast hid these things," i. e. the mysteries of the gospel, "from the wise and prudent, and hast revealed them unto babes," Matth. xi. 25. Where babes, or such as have humble sentiments, are opposed to συνετοὶ, or such as were self-sufficient and wise in their own conceits. The humble soul is God's temple, and the man upon whom he delights to look, and in whom he is pleased to dwell, is one of a poor and contrite spirit, "who trembles at his word," Isa. lxvi. 1, 2. And so

St Paul, "Not many wise men after the flesh," but the seemingly foolish and base, "the despised things of the world are chosen of God," 1 Cor. i. 26. This whole verse is wanting in several copies, and in the Vulgate and Oriental versions.

Ver. 20. *The power of the Lord is great, and he is honoured of the lowly...*] All greatness compared to that of God is meanness, but great as he is, he regards the meek and lowly chiefly, and chuses such to worship him. Kings and potentates take a pleasure in state and grandeur; to see others crouching at their feet is an accession to their glory, and by binding kings in chains, and nobles with links of iron, they aggrandize their triumph. The infinite majesty of God delights not in such pageantry and shew, he expects no flattering service; he expects only that every man should humbly own his dependance upon him, and his infinite meanness in comparison of him. All worship, devoid of sentiments of profound humility, is disagreeable to, and disregarded by him. Hence the angels consider themselves as nothing in his presence, and on earth the most pious souls are most sensible of their imperfection, and acknowledge their best services to be darkness and sin.

Ver. 22. *What is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret...*] This is manifestly translated from the Vulgate, "Non est enim tibi necessarium ea quæ abscondita sunt videre oculis;" whereas the Greek only has, οὐ γάρ ἐστί σοι χρεία τῶν κρυπτῶν· i. e. thou hast no need of, nor business with, nor will gain any advantage from intricate and abstruse speculations, and therefore do not exercise thyself in great matters, which are too high for thee, nor rashly pry into mysterious points above the reach of thy understanding. Such a curiosity is criminal, and proceeds from pride and self-conceit. Content thyself with plain and necessary truths, and learn from thence thy duty, in order to practise it. There are a thousand things which we cannot learn, and which it does not concern us at all to know; the ignorance of which will be of no prejudice nor disadvantage to us. It is rather a piece of wisdom, with regard to such things as are really τὰ κρυπτὰ, to sit down contented with our ignorance, and endeavour after such knowledge as becomes us, and will be useful to us. Believe that there is a God, says one of the ancients, and worship him sincerely; but search not into his nature, what he is, and how he acts, for there is nothing more out of thy reach than such an enquiry. Our Saviour came not into the world to teach men swoln and conceited notions, or the pride and vanity of human science, but that men should submit every high thought to the obedience of faith, and think upon what is commanded them. A soul thirsty and greedy after forbidden knowledge, nothing will content; it knows no end of its desires and pursuits; its ambition and curiosity pant after unknown worlds, though the contempt of one is its truest glory. A little knowledge will suffice an humble soul; it neither aims at human greatness or admiration, nor to fathom the depths of the wisdom and power of God; it desires such a knowledge only of God, as may create a greater degree of love towards him, and asks only so much light as may be sufficient to direct it in its duty and conduct in the ways of godliness. Our author probably alludes in this verse to Numb. xv. 39. "Seek not after your own heart and your own eyes, that ye may remember, and do all my commandments, and be holy unto your God."

Ver. 23. *Be not curious in unnecessary matters, for more things are shewed unto thee than men understand.*] ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου. Some copies have τῶν λόγων σου, the original word doubtless was *debar*, which signifies both the one and the other. The sense is either, Do not endeavour by the strength of thine own parts, to search the deep things of God, since even those that are before us we cannot comprehend, if left to ourselves; and such as we do understand, we came not to the knowledge of them merely by our own natural powers. Or be not over curious, for so περιεργάζεσθαι is generally understood, or over busy, (see 2 Thess. iii. 11.) in things which do not concern thee to know, and of which no account will be demanded of thee. The Geneva version renders not amiss, "Be not curious in superfluous things." Grotius understands this of prying into the reasons of God's laws, which God has not thought fit to discover or reveal; and so does Dr Spencer, Vol. I. c. 2. God, it is certain, has enjoined the reach of human apprehension, and must be resolved solely into his will. Many, or most of the ritual and ceremonial laws, are absolute prohibitions, or commands, and no reason of their being forbidden, or commanded, at all appears; God only says, "I am the Lord which commanded them;" and this, according to the Jewish doctors, is sufficient to stop all doubt and cavilling about the use or importance of such precepts, or

too curious a search into the reasons for them. Such are the laws of not eating swines-flesh, not wearing a garment of linen and woollen, discalceation, or pulling off the shoe, purification of the leprosy, the scape-goat, and that of the firstling of an ass, and innumerable others. And if we examine the Pentateuch throughout, we shall not perhaps find any reason set down, or annexed to any such laws, as if God by his silence in this respect, would purposely restrain men from a criminal curiosity. And indeed it is very notorious, that as soon as the scope and intention of a law among the Jews was guessed at, and presumed to be discovered, it abated of its force and authority, and the sense of it was often perverted to the hurt and destruction of such enquirers. So true is the observation in the following verse, that an evil suspicion, founded upon men's vain opinion, hath led them into many and great mistakes; for so πολλὰς ἐπλάνησεν should be rendered, and not in the present tense, as our translators give it.

Ver. 25. *Without eyes thou shalt want light; profess not the knowledge therefore that thou hast not.*] The literal rendering of the Greek is, without the pupil or sight of thine eye thou shalt want light, *Pupillas non habens indigebis luce. Junius.* And if thou hast not knowledge, profess it not; or, according to Drusius, betray not thine ignorance by pretending to knowledge. The sense of the passage is, it is not only a fruitless undertaking to attempt to explain mysteries, or fathom the τὰ βάθη τῦ Θεῦ, but is likewise dangerous, and apt to lead such presumptuous enquirers into errors, and sometimes heresies. It highly concerns every one therefore to think soberly of himself, according to the measure of faith and knowledge which God has afforded him; for as the eye has a certain sphere and boundary of vision, beyond which all is darkness and obscurity, so there are certain limits likewise to the understanding, though some may see farther, and understand more than others; but let no man profess or boast of more knowledge than God has really bestowed upon him, or his own finite nature is capable of, see 1 Tim. vi. 4. Where a person of curiosity in matters of faith is termed νοσῶν περὶ ζητήσεις, and evil surmises, ὑπόνοιαι πονηραὶ, the very expression here used, are likewise condemned. The Syriac and Arabic versions understand it, of presuming to give advice as a professor or an adept in any science, when at the same time the person is ignorant and unqualified, "Si doctrinæ careas, ne consilium des hominibus quasi doctus." This verse is wanting in the Roman edition, and the Vulgate.

Ver. 26. *A stubborn heart shall fare evil at the last, and he that loveth danger shall perish therein.*] A hardened and impenitent heart, such as was that of Pharaoh, Antiochus, Judas, and other obdurate sinners, who are deaf to all God's calls, or the warnings of his ministers, shall experience his vengeance, and particularly at the hour of their death, they shall be seized with such a dread, as shall fling them into despair, and too late bewail their unhappiness and sad estate. Such as will fetch neither cattle nor servants into the house, though kindly forewarned; to them for their obstinacy, it shall happen, as it did to the Egyptians, vengeance shall come down upon them one way or the other, as thunder and hail, fire and lightning, did upon the despisers of Moses's warning. Or a hard heart may signify, one that is devoid of the sentiments of humanity, that has no bowels of tenderness and compassion; such a one shall have cutting reflections for his past cruelty; and as he afforded no mercy, shall be in despair of finding any; but the first sense is preferable. St Bernard's description of a hardened and stubborn heart is very just, "Cor durum dicitur, quod non compunctione scinditur, nec pietate mollitur, nec movetur precibus, minis non cedit, flagellis duratur. Ingratum ad beneficia, ad consilia infidum, ad judicia sævum, inverecundum ad turpia, impavidum ad pericula, inhumanum ad humana, temerarium ad divina, præteritorum obliviscens, præsentium negligens, futura non prævidens," i. e. a hard heart is neither rent with compunction, nor softened with pity, nor moved with prayers; regardeth not threats, is hardened with stripes; in kindness unthankful, in counsel unfaithful, in judgment cruel; without shame in bad actions, without fear in dangers; in human matters most inhuman, in divine ones rash; forgetful of things past, neglecting things present, careless of things to come. De Consider. ad Eugen. L. i. According to Calmet, the meaning of the last clause is, that the rash and fool-hardy, who tempt danger without any reason, shall at length suffer for their imprudence. He thinks the author here indirectly aims at them, who maintain fate, or destiny; and on that account face dangers, without any apprehension or concern; persuading themselves, that, if it is appointed that they shall die upon such or such an attempt, or enterprize, it is to no purpose to pretend to guard against it; that the time and manner of our death is fixed by an eternal and irreversible de-

cree, and if the fatal hour is not yet come, no rashness or accident can hasten it. Against this weak and extravagant notion, the author opposes this wise caution, " He that loveth danger shall perish therein;" which in the Roman edition makes the former part of this verse.

Ver. 27. *An obstinate heart shall be laden with sorrows, and the wicked man shall heap sin upon sin.*] Calmet thinks the two members of this verse correspond to each other, and are the same in sense; accordingly he renders, " Le cœur endurci se chargera de crimes, et le pecheur adjoûtera péché sur péché;" i. e. An obstinate heart shall be laden with crimes, and the wicked shall heap sin upon sin. He conjectures, that in the original work, composed by the grandfather, Jesus, the Hebrew word signified both crimes and sorrows, which is not improbable. Πόνος, the word here used, has likewise such a double signification, and the translators very frequently mistake it. See Psal. vii. 14. ἰδοὺ ὠδίνησεν ἀδικίαν, συνέλαβε πόνον, καὶ ἔτεκεν ἀνομίαν, which our version, following the Vulgate, " Concepit dolorem & peperit iniquitatem," wrongly render, " He hath conceived sorrow, and brought forth ungodliness;" and the like false rendering occurs, ver. 16. in both which places the context manifestly determines it to the other sense; but in Psal. x. they render πόνος differently, and rightly understand it in two places in the sense of wickedness. Thus, ver. 7. " His mouth is full of cursing, deceit, and fraud; under his tongue is κόπος καὶ πόνος, " ungodliness and vanity." And ver. 14. σὺ πόνον καὶ θυμὸν κατανοεῖς, " Thou beholdest ungodliness and wrong;" in both which places the Vulgate expresses it inaccurately by *dolor*. See also Psal. cxxxix. 24. where the Hebrew word rendered by Ar. Montanus, and some Latin versions, *dolor* is in the ὁ, ἀνομία, and Psal. lv. 10. where πόνος, which is coupled with ἀνομία, would be better rendered by wickedness than sorrow, as it stands now in our version. The sense, then, of our author, is, that God permits the sinner to fall from one wickedness to another, till he fills up the measure of his iniquities. St Austin aptly compares the habit of sinning to a long chain, which keeps the sinner confined like a prisoner, he is brought into a continual bondage by it, and is unavoidably a slave to it, " Velle meum tenebat inimicus, & indigni mihi catenam fecerat: quippe ex voluntate perversa facta est libido, et dum servitur libidini, facta est consuetudo, et dum consuetudini non resistitur, facta est necessitas. Confess. L. viii. c. 5.

Ver. 28. *In the punishment of the proud there is no remedy.*] ἐν παιδαγωγῇ ὑπερηφάνου οὐκ ἔστιν ἴασις. The marginal reading is much clearer, The proud man is not healed by his punishment; to which Junius seems to agree, " Quum inducitur superbo afflictio, non est curatio," understanding by παιδαγωγὴ, affliction, as it is often taken in this book; i. e. The proud man, who is strictly such, is not bettered by any thing that befals him; he is so self-sufficient and opinionated, that he is deaf to the admonition of friends for his reformation, he defies and laughs at God's judgments, and is incorrigible under them. The Arabic understands this of the proud scorner in particular, " Irrisoris pœnæ non est remissio, quoniam planta illis pessima plantarum est." But by the proud here I would understand the obstinate sinner, for throughout the Book of Psalms, and these sapiential ones, the proud and sinner are synonimous terms. And such great offenders as commit sins with boldness, and a sort of defiance, are in the Scripture phrase called despisers, according to that description of them, Prov. xviii. 3. as it occurs in the ὁ, which our version renders very imperfectly, ὅταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ, ἐπέρχεσθαι δὲ αὐτῷ ἀτιμίαν ἡ ὄνειδος, which Jerom's Bible well renders, " Impius cum in profundum venerit peccatorum, contemnit, sed sequitur eum ignominia & opprobrium." The sad catastrophe of such hardened sinners is more strongly noted by our author, that when God visits such offenders, he does not dally with them, but strikes a deadly blow, their wounds are mortal and incurable, and past all remedy, there is no balm in Gilead that can do them good. The Vulgate has " Synagogæ superborum non erit sanitas," following a copy probably which had ἐν συναγωγῇ ὑπερηφάνου, κ. τ. λ.

Ver. 29. *The heart of the prudent will understand a parable.*] To a hard heart just mentioned, a teachable and docile disposition is here opposed, one desirous of learning, that will make use of the necessary means of attaining it, viz. hearing, reading, and meditating. Two things therefore seem here required, a desire and eagerness after wisdom, and the listening to the words of the wise and their interpretation. Or the sense may be, as applied to the teacher himself, that his wisdom will appear by his apt discourse and just observations, " Cor sapientis intelligitur in sapientia." Vulg. And the Poet

Royal Comment, " Le cœur du sage paroistra par sa sagesse," i. e. the prudent or wise man will distinguish himself when he opens his treasures. As long as he is silent, and his wisdom confined to his own breast, he appears like other men; but when he thinks proper to speak, the clearness of his conceptions, the justness of his sentiments, and the usefulness of his maxims, stand confessed and admired, and every judicious ear will listen with greediness and pleasure.

Ibid. *And an attentive ear is the desire of a wise man.*] ὡς ἀκροάσῃ ἐπιθυμία σοφῷ· i. e. A wise man will wish to have such disciples as will mind and regard what he says, and treasure up his wise reflections, in order to improve by them. And thus the Tigurin version, " Sapiens aurem attentam expetit;" and Junius, " Auris ejusmodi auditoris a sapiente exoptatur." See c. xxv. 9. and the note on it. There may also another sense be given, that the ear, desirous of instruction, longs to hear and attend to the discourse of wise men; and so the Vulgate, " Auris bona audiet cum omni concupiscentia sapientiam;" and the Arabic, " Auris auscultans delectatur sapientibus."

Ver. 30. *Water will quench a flaming fire, and alms maketh an atonement for sins.*] To this purpose is that counsel of Daniel, " To break off sins by righteousness, and iniquities by shewing mercy to the poor," iv. 27. See Luke xi. 41. 1. Pet. iv. 8. Prov. xvi. 6. Tob. iv. 7. xii. 9. But at the same time that they press this duty, they generally lay down this restriction, that men must not think, because sins are taken away by alms, that by their money they may purchase a licence to sin; for all alms are too little to atone for a sin, if the person resolves to continue in it. Alms must be accompanied with repentance, for God's justice is not venal, nor the sovereign Judge to be bribed into a toleration of sin. St Cyprian quotes this passage, and illustrates it by the following comparison, " Sicut Lavacro aquæ salutaris Gehennæ ignis extinguitur, ita eleemosynis atque operibus justis, delictorum flamma sopitur." De Opere & Eleemos. Alms, according to the fathers, is as a second baptism, and has the advantage of it in some respect, as the former can be often repeated, but baptism can be performed but once. See Ambr. Serm. ii. Tom. 2. St Chrysostom, speaking of charity, urges the duty upon the same weighty consideration, μὴ παραλείχωμεν τὸ κέρδος τῶν ἡμελημένων ψυχῶν· κ. τ. λ. " Ne prætereamus lucrum nostrarum animarum & remedium nostrorum vulnerum; hoc enim, hoc maximum pharmacum ita curabit & abolebit ulcera animarum nostrarum, ut neque vestigium neque cicatrix aliqua apparitura sit, id quod in corporis vulneribus non est possibile." Hom. lvi. in c. 29. Gen. Tom. ii. See also Hom. xliii. in c. 19. Gen. And Apost. Constit. L. xvii. 13. Lactant. L. vi. 12.

Ver. 31. *He that requiteth good turns, is mindful of that which may come hereafter.*] ὁ ἀνταποδιδοὺς χάριτας μέμνηται εἰς τὰ μετὰ ταῦτα. The Syr. and Arab. understand this of the beneficent and charitable man, who, for his readiness to succour others, shall himself find help in time of need. Others apply ὁ ἀνταποδιδοὺς to God himself, who requiteth all good turns, i. e. all instances of loving kindness shewn to those that are in misery and distress. Accordingly some Greek copies read, ἡ Κύριος, ὁ ἀνταποδιδοὺς χάριτας, μέμνηται, κ. τ. λ. which the Vulgate follows, " Deus prospector est ejus qui reddit gratiam: meminit ejus in posterum;" and Junius, " Dominus qui reddit gratiose facta, in posterum recordaturus est." He looks upon what is given to the poor as done to himself, and keeps an account of good and charitable deeds, to return them with encrease. God is as the debtor, to speak in the language of St Chrysostom, of such as give alms; and to assist the poor with our substance, is putting out our money wisely, and on the most valuable and certain security. Hom. liii. ad Pop.

CHAP. IV.

DEFRAUD not the poor of his living.] τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσῃς. Βίος is used in the like sense by the Greeks, and *Vita* by the Latins; thus Terrence, " Cui opera vita erat." This is a continuation of the former chapter concerning alms-giving; the Vulgate accordingly renders, " Fili eleemosynam pauperis ne defraudes," i. e. refuse not a poor man that charity which you owe him, and is his due; for you commit a sort of robbery or fraud, when you keep from him that which he wants, and you can well spare; " Non minus est criminis habenti tollere, quam, cum possis & abundas, indigentibus denegare!" Ambr. Serm. 81. To deny a poor man when you can relieve his necessities out of your abundance, is not a less crime than to rob. St Austin has the like thought, " Superflua divitis necessaria sunt pauperi; aliena retinet, qui sua tenet." Psal. cxlvii. St Chrysostom quotes the passage, and reasons upon it in like manner, ὁ ἀποστερῶν, τὰ ἀλλότρια ἀποσυρεῖ, κ. τ. λ. " Qui spoliat, aliena tollit; nam spoliatio quædam dicitur, cum aliena detinemus: quoties eleemosynam non

præstiterimus, pari cum his qui spoliant, supplicio afficiemur." De Lazaro, Serm. ii. Tom. 5. By *living*, we may understand here his bread, "for the bread of the poor is his life, he that detains it is a man of blood," see note on ch. xxxiv. 21, 22. or more largely, food in general, raiment, lodging, and all that nature demands, for the preservation and support of life; to refuse such necessaries is the same thing as to take life away, "Hoc est hominem occidere, vitæ suæ ei subsidia denegare." August. in Psal. cxviii.

Ver. 3. *Add not more trouble to a heart that is vexed.*] Poverty is of itself a sore affliction enough, without adding to it any fresh occasion of complaint. The soul of a poor man, already uneasy and dejected, and pinched with grief and hunger, is of all others the most sensible of a slight, and more ready to lay every supposed injury to heart. If you give therefore, give chearfully; if you refuse, do it without insult or upbraiding, and add not contempt or outrage to your denial. We are hence also instructed not to insult the misery of the unfortunate, whether such by accident, or made so through their own folly or wickedness, not to call even condemned criminals, by any harsh or opprobrious names, however undeserving of our regard or pity. We have a remarkable instance of this tenderness towards the afflicted in pious Abraham: When the rich man applies to him, to send Lazarus to dip the tip of his finger to cool his tongue; he does not reproach him in any sharp or bittter language for his past life; he does not shew any anger or resentment against him, but speaks to him in terms of kindness, and even vouchsafes to call him son. St Chrysostom has the like remark, upon this part of the parable, ὅρα φιλοσοφίαν δικαίου. οὐκ εἶπεν, ἀπάνθρωπε, κ. τ. λ. "Vide humanitatem Justi: non dixit, Inhumane, crudelis, sceleratissime; sed filium illum appellat. Satis est animæ dejectæ suus cruciatus, ut ne illius calamitatibus insultemus." De Lazaro Conc. ii. Tom. 5. see Eccles. chap. vii. 11. It is observable that our author in a very short compass, three times repeats the precept of not turning away the eyes from a poor man, to enforce it the more strongly, and make the deeper impression on the memory.

Ver. 6. *If he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.*] The sense is much the same with that, Prov. xxviii. 27. "He that giveth to the poor shall not lack; but he that hideth his eyes, shall have many a curse." And Exod. xxii. 22, 23. God says, "Ye shall not afflict any widow or fatherless child; if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot," &c. And that, Prov. xxi. 13. is much to the same effect, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard." Homer in a very beautiful manner represents prayers as so many living persons; the daughters of Jupiter, which when slighted and disregarded by men, carry their complaint before his throne, and beg of him that he would send after such persons the goddess Ate, to revenge the affront and injury done them, see Il. x. ver. 493. The fine allegory, and useful moral couched under it, cannot fail of pleasing every judicious, and pious reader. This fiction, says Calmet, represents and illustrates the wise man's meaning here. Though the poor may appear mean and despicable in the eyes of the world; and their importunate requests disagreeable and troublesome, yet are they dear to their Maker, as his creatures, and equal objects of his love. See Prov. xiv. 31. xvii. 5. But in their distressed state, when they look for some to have pity on them, and no man will know them, they are then his more peculiar charge, and objects of his pity. The good wishes, the prayers, and the blessing of the poor, we allow to be regarded of God, and their intercession to be powerful with him; if God then favourably hears their prayers and petitions for rewards and blessings upon their friends and benefactors, we may be assured he will not be less disposed to hear their complaints for vengeance, on such as deride, reject, or oppress them, and that their curses will be fatal to the hard-hearted.

Ver. 7. *Get thyself the love of the congregation, and bow thy head to a great man.*] *i. e.* Be courteous and affable to the poor and meaner sort: And thus the Vulgate, "Congregationi pauperum affabilem te facito;" and so the Oriental versions, "Concilia tibi amorem turbæ, & principibus urbis adhibe reverentiam." Study to be popular, complaisant, and agreeable to the common people, and dutiful and submissive to the prince or magistrate, and such as are above thee. According to Drusius, the sense is, Endeavour to get the good opinion of the whole Sanhedrim, and shew a more particular respect and regard μεγισᾶνι, to the president of it.

Ver. 9. *Be not faint-hearted when thou sittest in judgment.*] If thou art in a public post, as

a judge or magistrate, hear willingly the complaints of the poor, suffer his defence, weigh his reasons, render justice impartially, and neither through fear of disobliging, or hope of advantage, be prevailed upon to condemn the innocent, or absolve the guilty. It was one part of Jethro's character of a good magistrate, Exod. xviii. 21. that he should be a man of courage. Hence some conjecture, that every step to Solomon's throne of judgment, is represented as supported by lions, 1 Kings x. 20. to teach kings and magistrates, that courage and resolution is necessary for all those that sit on the tribunal of justice.

Ver. 11. *Wisdom exalteth her children.*] ἡ σοφία ὑὸς ἑαυτῆς ἀνύψωσε, See Prov. iv. 8. The fathers who quote this passage, read and understand it very differently. Clem. Alex. has ἐκφυσίωσε τὰ ἑαυτῆς τέκνα, Strom. lib. 7. As if his meaning was, either that of St Paul, "Knowledge puffeth up," or rather, that wisdom inspires noble sentiments into men; and Tertullian, if in truth he intends this passage, renders more strangely, "Sophia jugulavit filios suos," in Scorp. as if the copy he made use of, had ἐνθυσίασε. The Vulgate has quite the contrary, "Sapientia filius suis vitum inspirat," from a copy which probably had ἐψύχωσεν, *i. e.* breaths a spiritual life into them, transforms their nature into a better and more heavenly, and infuses a perfection approaching to that of angels.

Ibid. *And layeth hold of them that seek him.*] ἐπιλαμβάνεται, i. e. helpeth, and taketh under her protection them that seek her. She catcheth hold of them, as Camerarius understands the word, and recovers them as from falling, snatching them by the hand out of mischief or danger, as it were out of the fire. See his Myrothecium, p. 304.

Ver. 13. *He that holdeth her fast shall inherit glory, and wheresoever she entereth, the Lord will bless.*] See Prov. iii. 35. "The wise shall inherit glory, but shame shall be the promotion of fools," where the reading of the ὁ is remarkable, εἰ δὲ ἀσεβεῖς ὕψωσαν ἀτιμίαν, the wicked exalt disgrace and shame; whereas wisdom, or the practice of religion, exalts such as walk in her ways unto glory and happiness, and makes them blessed in the life that now is, and in that which is to come; which I take to be the meaning of the Vulgate, rendering, "Qui tenuerint illam, vitam hæreditabunt." The observation in the latter part of the verse is particularly verified in the history of Jacob and Joseph, whom God's blessing went along with, and prospered their Master's family and substance for their sakes; but probably this writer alludes to God's blessing the house of Obed Edom, and all that pertained unto him; because of the ark of the Lord, which continued in his house three months, 2 Sam. vi. 11, 12. In like manner will God bless a soul into which wisdom vouchsafes to enter, and by her indwelling prepares a fit temple for his reception.

Ver. 14. *They that serve her, shall minister to the Holy One.*] λειτουργοῦσιν ἁγίῳ. The manner of the expression here seems to confine this to the house, rather than the person of God, to the *Sanctum Sanctorum*, or holy of holies, as it was called, and so the marginal reading has it. What may seem to confirm this is, that ἁγίῳ is here used without an article; as it is likewise, Psal. xx. 2. where it means a sacred place; whereas, when God himself is meant or referred to, he is the ὁ ἅγιος, *the Holy One* καθ' ἐξοχήν, see chap. xxiii. 9. But, in either sense, it furnishes a very useful reflection, that none should minister to the Holy One in the sacred office, or execute the ministerial function, but such as are truly wise, and strictly religious, for such the Lord requires only to serve at his altar. The Vulgate will admit this sense, "Qui serviunt ei, obsequentes erunt Sancto;" and the Oriental versions require it, *Ministri ejus sunt sancti ac puri*, "Holiness unto the Lord," is their motto.

Ver. 15. *Whoso giveth ear unto her, shall judge the nations.*] See Wisd. iii. 8. and the Note on it, where the like privilege and authority is said to belong to the faithful; and St Paul affirms the same of the saints, 1 Cor. vi. 2. Or the sense may be, that such as hearken to wisdom, are fittest to rule and judge; accordingly the Syriac renders, "Qui me audit, judicabit veritatem." And in fact such have been appointed by God to preside over his people, who have been thus qualified, as Moses, Samuel, David, Solomon, &c. and in particular the last, with much earnestness and importunity, applied to God, at the beginning of his reign, for the gift of wisdom, as the most necessary help to judge the nations. According to Calmet the sense is, that wisdom is the source of true and solid greatness, and that a wise man shall not only serve as a priest, as mentioned in the former verse, but as a judge and prince of the people; he shall at once merit and wear the honours both of the pontificate and regale. Almost all the editions read, ὁ ὑπακούων αὐτῆς, κριτὴς ἔθνη, ἢ ὁ προσελθὼν αὐτῇ, κ. τ. λ. The Vulgate, which renders, "Qui intuetur illam, permanebit con-

fidem," probably followed a copy, which had ἀπιστῶν. The true reading seems to be that which is followed by our version, ὁ ἐπακούων αὐτῆς, κρυβῇ ἔδη· ἢ ὁ προσέχων αὐτῇ· καλασκηνώσει πεποιθώς, which is a strong expression. See chap. xiv. 24, 25, 26, 27. where the like security is promised, and described.

Ver. 16. *If a man commit himself unto her, he shall inherit her, and his generation shall hold her in possession.*] Various are the readings of this place, the truest seems to be, ἐὰν ἐμπιστεύσῃ, κληρονομήσει αὐτὴν, ἢ ἐν καλασχέσει ἔσονται αἱ γενεαὶ αὐτοῦ. The sense is, If a man asks of God wisdom, with faith and trust in him, he will give her to him, and his posterity. Or if a man is faithful and sincere in his enquiry for her, and constant and persevering in his search after her, he shall find and obtain her, and leave her as an inheritance to his posterity: "Sa posterité la possedera," says Calmet; and the Oriental versions make the possession to be perpetual, "In omnes mundi Generationes." Bossuet expounds, that a man's posterity shall be established by her, "Ipsa ejus soboles consistet firmius." Some have forced the words to another sense, That a faithful enquirer shall inherit her, and her fruits, αἱ γενεαὶ αὐτῆς, as some copies have it, or the advantages which attend upon, and go along with her, shall be in his possession. But I think though γενήματα αὐτῆς would give this sense, the present reading will not admit it.

Ver. 17. *For at first she will walk with him by crooked ways.*] i. e. The way that leads to wisdom is rough at first setting out, and has several difficulties and turnings to perplex and discourage the traveller. The ancient philosophers have well represented this by the emblem of two roads; that which leads to virtue, which is another word for wisdom; and happiness at the end of it, is described at the entrance as rough and unpleasant; the other, which terminates in a precipice, or destruction, and is the way of wickedness, is wide beaten, and easy. See Tab. Ceb. Our Saviour represents the good and evil courses of mankind under the same image of two roads, the one strait and difficult, leading to life, the other opening wide to ruin and destruction, Matth. vii. 13, 14. If we understand this of science, Quintilian's observation will hold true, "Liberaliora studia incipientibus aspera, progredientibus onerosa, proficientibus jucunda, perficientibus beata."

Ibid. *She will bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.*] Wisdom will prove the discipline that addresses her, before she is familiar with, or communicates herself to him, and particularly at the beginning, or at his first approach, when he attempts to woo, or gain her, she appears distant to him, and will make trial of his constancy by hardships and sufferings, and the sincerity of his love to her by his readiness to execute her commands. And thus Abraham, Jacob, and Moses, and all the worthies mentioned Wisd. chap. x. were proved by sufferings, for her sake, and at length saved through wisdom. The design of the author here is to encourage young candidates at their first setting out; and he compares the procedure of wisdom in this particular to a wary man, proving the integrity of a new acquaintance, before he ventures to take him into his bosom, or make him his confident, —or to a coy mistress, who at first scarce admits her lover into her company, delights to disappoint, teaze, and cross him, and often seemingly slights him, on purpose to try his temper, and the sincerity of his passion, and how much he is ready to do, and undergo for her sake.

Ver. 19. *But if he go wrong, she will forsake him, and give him over to his own ruin.*] παραδώσει αὐτὸν εἰς χεῖρας πλώσεως αὐτοῦ. Our translation here does not reach the spirit of the Greek. To deliver into the hands of ruin, is a Hebraism, not much unlike that phrase in Scripture, "The hand of adversity, the hand of hell, and of the grave." So God is said sometimes to give men over into the hands of their own counsel, which is in effect giving them, εἰς χεῖρας πλώσεως. The author still continues the metaphor of two roads, that of virtue is called the strait, comfortable, and delightful way; the other crooked, wrong, deceitful, and dangerous.

Ver. 20. *Observe the opportunity, and beware of evil.*] συνίδησον καιρόν. Here a new subject begins. We may understand this, either as a maxim of prudence only, Be careful to do every thing in its proper time and seasons; or it may mean in a moral sense, Observe the time, i. e. be apprized of the badness of the times, and the wickedness of the age, that you be not led away by evil examples, or sinful customs; like that of St Paul, "See that ye walk circumspectly, because the days are evil." This sense seems confirmed by the context; and because when the times are bad, and vice fashionable, there is danger through a false modesty, which often hinders men from doing what a good conscience requires of them, for fear of diso-

bliging, or being thought singular; it therefore follows very properly, "Be not ashamed, when it concerneth thy soul."

Ibid. *Be not ashamed, when it concerneth thy soul...*] The Vulgate adds, *dicere verum*, not improperly. If by ψυχὴ we understand *life*, the sense may be, "Be not afraid to speak the truth even at the hazard of life," see ver. 28. Grotius expounds it, "Do not affect an indifference or unconcern for life, or brave death rashly; but when thy life is in danger, use thy own and friends interest to preserve it;" but this seems harsh and forced. If ψυχὴ be taken strictly, to mean the *soul*, as our translators rightly understand it, the meaning then is, that we must not at any time be ashamed of what is right, nor omit any duty through a faulty modesty, whereby our conscience may be offended, and our salvation endangered. We must not only be ready to confess and bear testimony to the truth ourselves, but also dare to reprove any falsehood or vice in others. St Chrysostom accordingly applies it to admonishing an offending brother. Hom. xlvii. in S. Julian. There is also another instance of faulty shame, wherein our souls are immediately concerned, which is, when we are ashamed, and loth to examine our own consciences, to accuse and condemn ourselves, to confess and bewail our sins, and to entreat for the pardon of them.

Ver. 21. *There is a shame that bringeth sin, and there is a shame which is glory and grace.*] As he that should die of hunger through a foolish shame of asking for necessary food, would be justly thought guilty of his own death, so he that complies with evil company, or sinful customs, out of a vicious modesty of offending, or contradicting others, who, when sinners entice him, sheepishly complies even against his own sentiments and conscience, or, to please them, owns and adopts vices he has never been guilty of, such a criminal compliance in a man is a sin against his own soul. There is also a shame which bringeth sin, when a man is laughed out of his modesty, when he is discouraged from doing any good action, or going on in the way of godliness, through others raillery or profane jokes, which a soul steadily fixed, is resolute enough to despise and withstand. Thus David, "The proud have had me exceedingly in derision, yet have I not shrinked from thy law," Psal. cxix. This was the great commendation of Noah, that he went on in building the ark, and doing what God had appointed him, notwithstanding the sneers of an infidel multitude about him; see St Chrysostom, in cap. vi. Gen. Hom. xxiii. who produces this example to illustrate this passage before us. An instance of a commendable shame, and which brings credit and glory to a man is, when he blushes to do any base or unworthy action, when he is ashamed of a past mis-spent life, and shews by his great penitence and contrition, that he is determined not to offend in the like instances for the future; and thus St Bernard comments upon this place. Our author resumes this subject, chap. xli. and xlii. and gives instances himself, when shame is faulty or commendable. See Prov. xxvi. 11. where there is the like division, and the words in the ὁ, are exactly the same as here, ἔστι αἰσχύνη ἐπάγουσα ἁμαρτίαν, καὶ ἔστι αἰσχύνη δόξα καὶ χάρις.

Ver. 22. *Accept no person against thy soul.*] Those that understand ψυχὴ of life, make the meaning to be, When it concerns your life, reputation, or true interest, defend yourself against all opposers, without respect of persons. But the sense seems rather to be, Pay no man so great a compliment as to commit a sin to please him; nor let any man persuade thee, or his authority induce thee, to do any thing against thy duty and conscience; but should even a friend solicit thee to an infamous and wicked action, to engage in a bad cause, to bear a false testimony, to lie in wait for the innocent, &c. prefer the great virtues of truth and justice, and a regard for your own character, before every other consideration.

Ver. 23. *Refrain not to speak when there is occasion to do good.*] i. e. When you have an opportunity of doing good, either to religion if it is attacked, or to thy injured neighbour, or if thou hast hopes to reclaim the guilty. St Chrysostom extends this brotherly reproof to all that are inconsiderate or faulty in one's family, or neighbourhood; he expresses himself very strongly, καὶ τὴν γυναῖκα διορθῶν, καὶ τοὺς οἰκέτας, καὶ τοὺς γείτονας, καὶ τὸν φίλον, καὶ τὸν ἐχθρὸν αὐτόν· in ch. ix. Gen. Hom. 29. And in another place, his concern for a lapsed brother, and his warmth to reclaim him are truly noble, ἀδελφὸν εἴπε βούλομαι σῶσαι, κ. τ. λ. "Dic salvum volo facere fratrem, pereuntem animam cerno, neque cognatione junctos possum contemnere; reprehendat qui velit, accuset qui velit; imo vero nemo reprehendet, omnes laudabunt, quod apud nos tanta sit vis Charitatis." Hom. xlvii. in Julian. We are also obliged to break silence,

when we may save an innocent man's life or property by speaking seasonably, and when it may do service, ἐν καιρῷ σωτηρίας; though the versions render this, "in tempore salutis," yet undoubtedly it is a Hebraism, and should be rendered, "in tempore salubri," i. e. on a proper and fit occasion, the perfection of speech being in the well timing of it. "A word spoken in season, how good is it?" as Solomon observes.

Ibid. *And hide not thy wisdom in her beauty.*] μὴ κρύψῃς τὴν σοφίαν σου εἰς καλλονήν. This whole sentence is wanting in the Roman edition, and Alex. MS. Syr. and Arab. omit the words, εἰς καλλονήν only, which make the difficulty. The Vulgate turns them to an easy sense, "Nec abscondas sapientiam tuam in decore suo:" i. e. Hide not the beauty of thy wisdom, when it ought to be displayed, and may do service. Grotius takes it in the same sense, but supposes an ellipses here. Possibly the true reading of the Greek may be, μὴ κρύψῃς τὴν σοφίαν σου ὡς καλλονήν. i. e. Hide not thy wisdom as beauty, which is carefully guarded from the sun and weather. The author may be supposed here to attack another sort of false modesty, which hinders a man from exerting the skill and learning he is possessed of, even upon occasions when it is really wanted, and will be useful to others, and for his own reputation and honour to display; for though ostentation should be avoided, yet the good of the church or state, a regard for truth, one's own preservation, or the defence of injured innocence, are alway's reasons sufficient, to engage even the most reserved and timorous to speak and act.

Ver. 25. *Be abashed of the error of thine ignorance.*] i. e. Ingenuously own those mistakes and falsehoods, and even sins, for so the Oriental versions extend it, which thy ignorance, prejudice, or passions, have led thee into, and do not obstinately defend them, or encrease their guilt through any lie or equivocation. A pertinacious maintaining of an error, is the effect of an immoderate self-esteem, as well as a token of ignorance, and is attended with this bad consequence, that it disqualifies men from the means, and even the very endeavours of improvement. It is a wise observation of Cicero, "Multi ad scientiam pervenissent, nissi se jam pervenisse credidissent." To own a mistake, and failing, either in matter of science or morality, is the way to amend; and it will ever be remembered to the honour of St Austin, that he ingeniously acknowledges his errors in many points of doctrine and practice, in his books of Retractations and Confessions.

Ver. 25. *Be not ashamed to confess thy sins, and force not the course of the river.*] The sense of this whole verse, as it stands in the present Greek copies, seems to be, When your conscience is pricked with a sense of your sins, and would vent and ease itself by a confession of them, do not, through a faulty shame, suppress them, nor offer violence to it by stifling its motions, and turning it out of its good course. According to Grotius the meaning is, Acknowledge your sins when you are admonished of them, and do not offer to justify or defend wicked actions, which it would be fruitless in you to attempt. "Force not the course of the river," probably is only a proverb for a vain endeavour. The Syr. and Arab. wholly omit this sentence, and instead of it, render, "Contend not with a fool," which perhaps may be a paraphrase of the proverb, Strive not against the stream, for the one attempt is as fruitless as the other, according to that of Solomon, "If a wise man contend with a fool, whether he rage, or laugh, there is no rest." The Vulgate puts this sentence at the end of the next verse, where indeed it would be better placed, "Noli resistere contra faciem potentis, nec coneris contra ictum fluvii," which sentences are well connected; for a man has little prospect of success, who contends with one very powerful. And thus all the ancient versions expound, μὴ λάβῃς πρόσωπον δυνάστου. St Jerom's Bible changes the comparison, and renders, "Ne coneris contra ictum fulminis," which places the folly of engaging with a mighty man in a much stronger light. St Austin reads in like manner, "In speculo." It is the way to draw upon ourselves some mischief, which is an instance of wisdom. "Frustra niti, & nihil aliud laborando, quam odium quærere, extremæ est dementiæ." Sallust.

Ver. 28. *Strive for the truth unto death, and the Lord shall fight for thee.*] Daniel, the Maccabees, and the saints, martyrs, and confessors under their several trials, are laudable instances of adhering firmly and resolutely to the truth. Calmet observes, that the author adds this by way of restriction of the former sentence, lest the power and authority of the mighty should induce or force us to any sinful compliance against our conscience; for there are certain cases, in which we ought with a becoming temper and deference to oppose them, as when they

openly attack religion, or break in upon justice, or truth; for this precept may without violence be extended so far, as to mean the being zealous for the Lord of Hosts, not seeing or hearing with patience, much less with approbation, his honour or ordinances exposed or ridiculed; the shewing a proper dislike and resentment upon such an occasion, even beyond any insult that may be offered to ourselves. St Chrysostom reasons finely upon this subject, τὰ μὲν εἰς ἡμᾶς ἁμαρτήματα παραπέμπωμεν, κ. τ. λ. "Si quid in nos peccatum fuerit, remittamus; quando autem ad Deum pertingit, tunc pœnas exigamus." And then he piously laments, "Sed nescio qui fit, ut peccata quæ ad Deum pertingunt, prorsus inulta esse sinimus; si quis autem parum quid in nos peccaverit, ejus graves sumus ultores," In cap. viii. Gen. Hom. xxvi.

Ver. 30. *Be not as a lion in thy house, nor frantic among thy servants.*] ἢ φαντασιοκοπῶν ἐν τοῖς οἰκέταις σου, i. e. Be not imperious or tyrannical towards thy servants, or inferiors, nor affect to appear terrible to them; avoid flying out into intemperate sallies of anger, beating or threatening them even upon slight occasions, "Ne scutica dignum horibili sectere flagella." A learned critic understands φαντασιοκοπῶν ἐν οἰκέταις, of one that prideth himself in a numerous and magnificent train of servants; and this he thinks suits best with the foregoing sentence, "Be not as a lion in thy house;" the pride of the lion, and his stately gait, being as observable, as his terribleness. Grotius prefers φαντασιοσκοπῶν, which he explains of a master, who is jealous and suspicious of his servants, and takes and resents things which exist only in imagination, as if they were real facts and grievances. The Vulgate and Oriental versions understand it in the sense of our translators; the Arab. in particular, is very full and strong, "Ne sis morosus, clamosus domi tuæ; tetricus, asper in operibus tuis." The Port Royal Comment. applies this advice, not only to masters of families, but spiritual governors, who are hence warned to govern those who are under their charge, with a spirit of love and meekness, as being part of God's family, and of the household of faith.

Ver. 31. *Let not thine hand be stretched out to receive, and shut when thou shouldst repay.*] Or, as the margin has it, "When thou shouldst give;" and thus St Cyril expounds, quoting this passage, ἕτοιμος εἰς τὸ ἐργάζεσθαι. Be not fonder of receiving gifts, which betrays an avaritious temper, than of giving to others from a motive of generosity and charity, as it is more blessed to give than to receive. The former lays a man under fresh obligations, the latter procures him new friends. Or, according to the Port Royal Comment, "Let not your hand be always open towards God, always ready to receive from him such favours and graces as you have need of; and shut, or backward to return to him any proof of your acknowledgment and thankfulness for mercies already conferred upon you."

CHAP. V.

Ver. 2. *FOLLOW not thine own mind, and thy strength to walk in the ways of thy heart, and say not, Who shall controul me for my works? for the Lord will surely avenge thy pride.*] As in the first verse an immoderate trust in riches, especially in such as are unjustly gotten, is condemned; in which sense the Vulgate takes it, because riches especially so procured, are uncertain in their continuance, not having God's blessing attending them, see Luke xii. 19. James i. 11. So here pride, and an imagined self-sufficiency upon account of them; the pretending to an independence, and a reliance upon our own power, are forbidden, as dangerous and displeasing to God. Imitate not, says this wise writer, the wicked boasters, nor the tongue which speaketh proud things; nor yet the haughty Pharaoh, in saying, "Who is the Lord that I should obey his voice?" for the Lord will punish such presumption, as he revenged the pride of that prince by a signal overthrow. Neither exalt thyself upon the greatness of your good fortune, or the success of your enterprizes; but remember who gave thee the power to get wealth, honour, or victory. Sennacherib boasted, that he had subdued all the nations and their gods, but the true God shewed him his weakness by the prodigious slaughter of his army, Isa. xxxvi. 37. The like may be observed of Nebuchadnezzar, "For the kingdom departed from him, because he set himself up for a god, and prided himself in the strength of his works, Dan. iv. 31.

Ver. 4. *Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.*] This is not justly translated, for the long-suffering of God seems rather a reason to encourage the sinner's hopes of an escape, rather than to imply any certainty of his punishment: It rather meant, and should be rendered, Though the Lord is long-suffering, he will not absolutely spare and acquit thee, but will punish thee at last. The Tigurin version gives the full sense, "Dominus patiens quidem est, sed impune te non dimittet,"

and the Vulgate, though more concisely, by *Patiens redditor*. We have an instance of the like inaccuracy, Wisd. i. 6. See note on that place. Many copies omit the last clause, "He will in no wise let thee go," as the Roman, Alexandr. and Drusius in his edition. And if we omit this clause, the whole may then be considered as a continuation of the sinner's plea, and as a farther motive for going on still in his wickedness; and so the Syriac and Arabic represent it; for the two principal things which encourage men in sin, are a delay of God's vengeance, and a fond presumption upon his long-suffering and mercy. Supported with such broken reeds, wicked men flatter themselves, and say, What ground or reason is there for the threatening of preachers against such and such actions? God is not so hasty as they would make him, nor yet so ready to strike as they represent him. I have hitherto found him favourable, I have escaped unpunished, though I have delighted in wickedness, and practised all uncleanness with greediness. But take heed, says the wise man, of such false reasonings and conclusions; God's forbearance is no sufficient reason to overlook his justice, he often spareth a wicked person, or nation, not because he will not smite, but because he meditates a sorer payment, and a more dreadful vengeance. He suspends his judgments till the wickedness of the Amorites is full, and when iniquity is at the height, he unbares his arm, and destroys them at once in his justice. St Chrysostom finely exposes this kind of false reasoning, εἰ δὲ λέγεις, οἶδα μὲν ὅτι ἄξιος εἰμὶ κολάσεως, κ. τ. λ. "Si dicas scire quidem te quod pœnæ sis dignus, interim tamen quod non statim in te animadvertatur, nihil pendas; timere potius, & tremere te ob hoc oportet. Quod enim nondum dederis pœnas, id non tibi accidit ut nullas, sed ut graviores luas pœnas." Homil. de Peccat. & Confess.

Ver. 5. *Concerning propitiation, be not without fear to add sin to sin.*] περὶ ἐξιλασμῷ μὴ ἄφοβος γίνου. Do not presume too much upon pardon, and thereby be induced to sin the more frequently, in expectation of it, which seems the sense of the Arab. version, "De venia ne præsumas, ne adaugeas peccata tua;" or, do not go on in a course of wickedness, because thou hast hitherto escaped through the mercy of God; which the Syr. seems to favour, "Super data venia ne confidas, ne peccata peccatis accumules:" Or, as a learned prelate explains it, after forgiveness be not bold or confident to sin afresh; like that precept in the gospel, "Behold thou art made whole, sin no more, lest a worse thing come unto thee." Bishop Taylor's Un. Necess. The wise man does not here discountenance a well-grounded assurance of pardon, which religion even encourages us to hope for and expect, and has appointed sacraments, and other means of reconciliation, and bids men rely upon God's promises, grace, and mercy, for their acceptance; he only condemns an over security, a criminal excess in our confidence, which may betray us into presumption. *Lastly*, If περὶ ἐξιλασμῷ be understood of the act by which God is appeased, viz. the offering, the expiation, by whatever means it is made, as ἐξίλασμος, ἐξίλασμα, and ἐξίλασις, are generally, I believe taken; then ἁμαρτία which follows, may signify, a *sin-offering*. See Lev. iv. 21. Rom. viii. 3. and so the original word in the Hebrew, and *Piaculum* in Latin, signify both the crime and expiation of it. But the sense either way comes to the same thing; a caution to be fearful of provoking God by many sin-offerings, or propitiations for sin, means no more, than to be afraid of provoking him by repeating the acts of sin. Some copies read, περὶ ἐξιλασμῷ μὴ ἄφοβος γίνου ἐν πλεονασμῷ· προσθεῖναι ἁμαρτίας ἐφ' ἁμαρτίαις. "De propitiatione ne esto securus in abundantia, ad addendum peccata super peccata." The meaning of which additional phrase either is, that we should not be too confident, or so abundantly secure, ἐν πλεονασμῷ ἄφοβος, that our sins shall be forgiven, as to take a handle from thence to commit them with the greater liberty. Or the sense may be, that we ought not to be so secure, or trust ἐν πλεονασμῷ, in abundance, or riches, as to imagine, that by them we shall have our sins redeemed, and taken away; and so under the notion of being able to purchase forgiveness, be tempted to sin the more freely. If πλεονασμὸς may be taken in this last sense, as some commentators, and Latin versions take it; this passage, which the Romanists have abused to their purpose of indulgencies, will be found to conclude directly against that doctrine.

Ver. 8. *Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.*] μὴ ἔπειχε ἐπὶ χρήμασιν ἀδίκοις. Almost all the editions have οὐδὲν ὠφελήσεις, but the reading followed by our translators, οὐδὲν ὠφελήσει σε, seems preferable. Solomon confirms the truth of the observation, when he says, "Treasures of wickedness profit nothing," Prov. x. 2. When the author here asserts, that riches unjustly gotten, will profit nothing in the day of calamity, he either means, that they will neither prevent nor

alleviate any illness; or that they will be of no service to a man at the time of his death, because he must then quit all his large possessions, nor will the sovereign Judge have any regard to, or consideration of the power, dignity, or estate, of such offenders, as have enriched themselves by repeated acts of injustice; but naked shall they descend into the grave, and naked shall they rise from thence, to appear at the great tribunal: according to that of the Psalmist, "Be not thou afraid, though one be made rich, or if the glory of his house be encreased, for he shall carry nothing away with him when he dieth, neither shall his pomp follow him," Psal. xlix. 16, 17. Or else the meaning may be, that riches gotten by deceit, shall add to a man's torment, and be the fuel to increase it, which is finely exemplified in the parable of the rich man, Luke xvi. 19. But may we not understand χρήματα ἄδικα in the sense of the mammon of unrighteousness, Μαμωνᾶ τῆς ἀδικίας, Luke xvi. 9. so called by our blessed Saviour, not only because riches are often the effect of fraud, and the fruits of unrighteousness, but because they often lead men into sin, by filling their owners with pride, and put them upon doing some violent or unjust action; or they may be so called on account of their deceitfulness, in contradistinction to spiritual good things which are true, and more durable. See August. in Psal. xlviii. or because they are more generally the portion of the wicked; or lastly, because men are apt to set too immoderate a value on them, and sacrifice to them as their God: the Psalmist has expressed all, or most of these senses, Psal. lxii. 10. "O trust not in wrong and robbery, give not yourselves unto vanity, if riches increase, set not your heart upon them."

Ver. 9. *Winnow not with every wind.*] This is a proverbial expression. Platus has one very like it, "Ubi ventus est, velum verte." The advice seems nearly the same with that of Ephes. iv. 14. "Not to be tossed to and fro, and carried about with every wind of doctrine;" see also Heb. xiii. 9. Plutarch expresses himself in like manner, μὴ παντὶ λόγῳ πλάγιον, ὥσπερ πνεύματι, παραδιδὺς ἑαυτόν. Calmet understands this of one, who is inconstant in his sentiments, and wavering in his conduct, who judges not for himself, but is apt to receive all impressions. One who is so complaisant, as to say and do every thing to ingratiate himself; and as Theophrastus describes such sort of men, will, if a dispute arise, espouse both sides, to give no offence, Ηθικ. Χαρ. περὶ ἀρέσκ. Whereas a prudent and wise man will seriously and impartially weigh on which side the truth lies, and continue stedfastly and firmly attached to it; and not imitate those double dealers, who having no steady principles of their own, are just what other people would have them. According to that of the poet, "Negat quis? nego. Ait quis? aio." Ter.

Ibid. *Go not into every way.*] Truth is uniform, and but one; to fall in with every opinion is the way to miss of it. Seneca has a thought like this, "Qui quò destinarit, pervenire vult, unam sequi viam, non per multas vagari debet. Non ire istud, sed errare est."

Ver. 10. *Be stedfast in thy understanding.*] i. e. Search narrowly into the truth, and resolutely maintain what thou knowest to be true; and to avoid the inconvenience of winnowing with every wind, and changing your opinion upon almost every occasion, have a well informed judgment, and a stedfastness and constancy of mind, to act according to it. A man of this character will not be too easy or credulous; but when any new opinion or doctrine offers itself, or is proposed by others, will strictly examine the grounds thereof, and if upon a due and serious weighing of it, he finds reason to approve it, as a solid truth, will gladly acquiesce in it, and not be soon shaken in mind. There is a passage in Seneca, much to the same purpose, "Cogitationes vagas, ac veluti somno similes, non recipies, quibus si animus tuus se oblectaverit, tristes remanebis. Sed cogitatio tua stabilis & certa sit. Sermo quoque tuus not sit inanis." The Vulgate renders, "Esto firmus in via Domini," following perhaps a copy which read, ἴσθι ἐστηριγμένος ἐν ὁδοῖς Θεῶ, a corruption I presume of σῦ. But the sense however of it is good, and the advice useful.

Ibid. *And let thy word be the same.*] εἰς ἔστω σοῦ ὁ λόγος, "Let thy word be one," i. e. let thy speech or discourse be of a piece, consistent with itself, according to Grotius; or let thy words be according to the inward sentiment of thy mind, and alter not out of fear or affection. According to Calmet, the sense is, Let thy sentiments continue the same, and do not shuffle or equivocate in thy words or actions, that men may know how to depend upon thee, and have, or continue an esteem and regard for you, for there is no safety or dependance upon a double tongue, ver. 9.

Ver. 11. *Be swift to hear.*] This is agreeable to the apostle's advice, "Be swift to hear, slow to speak," Jam. i. 19. i. e. be swift to

hear, not every sort of communication, but such as "is profitable to the use of edifying," Ephes. iv. 29. Accordingly Junius renders, "Esto celer ad bene audiendum;" and St Jerom's bible more strongly and explicitly, "Esto mansuetus ad audiendum verbum Dei, ut intelligas," to which agrees the Geneva version. The sentence that follows, viz. let thy life be sincere, i. e. without artifice or hypocrisy, is scarce in any of the Greek copies, it is omitted also in the Vulgate and Oriental versions. The Complut. indeed has it, from whence our translators, and Dr Grabe took it; but it seems improperly placed here, for it disturbs the sense, and spoils the connection.

Ibid. *With patience give answer.*] St James expresses the same by βραδὺς εἰς τὸ λαλῆσαι, i. 19. See also Prov. xxix. 20. in the LXX version. It is a sign of great weakness for a man to answer hastily and unadvisedly, and without having any regard to time, place, or persons, or perhaps even truth itself. Some Greek copies therefore very properly read, φθέγξῃ ἀπόκρισιν ὀρθὴν, i. e. give a true and right answer. The Vulgate is very full, "Cum sapientia proferas responsum verum."

Ver. 12. *If thou hast understanding, answer thy neighbour; if not, lay thine hand upon thy mouth...*] "Digito compesce labellum," as the Latin phrase is. Isocrates has a maxim very like this, δύο ποιῶ καιρὼς τῦ λέγειν ἢ περὶ ὧν οἶσθα σαφῶς, ἢ περὶ ὧν ἀναγκαῖον εἰπεῖν, ἐν δὲ τοῖς ἄλλοις ἄμεινον σιγᾶν, ἢ λέγειν, i. e. observe two rules with respect to speech, to speak only of such things as thou understandest, or of such as you are under a necessity to speak to; in all other cases it is better to be silent; which is intimated by the phrase of laying the hand upon the mouth. There is the like expression, Job xxi. 5. xxix. 9. Accordingly among the Egyptians, Harpocrates the god of silence, is pictured with his finger on his mouth, to recommend σιγὴ εὔκαιρος, a well timed silence, or the true government of the tongue. The Vulgate inserts a reason for such a caution in speech, "Ne capiaris in verbo indisciplinato, & confundaris.

Ver. 13. *Honour and shame is in talk.*] Solomon has more fully expressed this, when he says, "Life and death are in the power of the tongue," Prov. xviii. 21. Nothing is more serviceable, and at the same time more mischievous than the tongue; it advances men to honour, or exposes them to shame, according to the good or ill use that men make of the blessing of speech. It is the seat of persuasion in some, and a world of iniquity in others; it shines in, and recommends the orator, eloquent in a good cause, and disgraces the libertine labouring in a bad one. When employed to bless and praise God, it is the best member we have; when abused to blaspheme its Maker, and curse men, it is set on fire of hell, and will sink men into it. It is therefore of the last importance to know how to govern the tongue, for without a discreet conduct of it, a man can neither be useful in social life, nor esteemed religious before God.

Ibid. *The tongue of man is his fall...*] This is rather too laxly expressed; the Vulgate very properly adds, "Lingua imprudentis subversio est ipsius." Euripides has a sentiment very like this, ἀχαλινων σωμάτων τὸ τέλος δυσυχία.

Ver. 14. *Be not called a whisperer, and lie not in wait with thy tongue.*] Whispering is the speaking ill of our neighbour privately, and doing him an ill turn by a secret and sly insinuation to his prejudice. This sort of slander is a poisoned arrow that flieth in the dark, that wounds covertly, when a man is not aware of it, and is very properly called by this writer, lying in wait with the tongue. Καταλαλιὰ and ὕβρις, backbiting and railing differ from this vice only in degree. Solomon has admirably described the character of the whisperer, Prov. xxvi. 20, 22. "Where no wood is, there the fire goeth out, so where there is no tale-bearer, [in the Heb. *whisperer*,] strife ceaseth.—The words of a tale-bearer are as wounds, and go down into the innermost parts of the belly." Such insidious persons are with reason compared to the serpent, which bites without giving any warning; one feels the sting without knowing from what quarter the mischief came. Solomon uses this comparison, Ecclesiast. x. 11. "Surely the serpent will bite without enchantment, and a babler is no better," according to our translation; but the Hebrew words truly rendered, are much closer to the purpose: "A serpent will bite without any warning," Vulg. *in silentio*, without the least noise or intimation, and a babler, Vulg. *qui occulte detrahit*, is no better.

Ibid. *For a foul shame is upon the thief, and an evil condemnation upon the double tongue...*] The Vulgate renders, "Denotatio pessima super bilinguem," and Junius, "Bilingui pessima condemnatio," as if it were worse to be a whisperer than a thief. And indeed there is some reason to think so; for the thief, or cheat, aims only at money, and is generally so scandalous and notorious, that one may either avoid him, or by

chance take him; but the base and secret whisperer one cannot possibly guard against, nor even know who, or where he is. The thief too is often forced upon robbery, and stealing through want and necessity, and in such a case can plead a sort of an excuse, Prov. vi. 30. but the whisperer does as great, if not a greater injury to his neighbour, without any advantage to himself. And whoever considers the great value which Solomon sets upon a good name, making it preferable even to great riches, Prov. xxii. 1. cannot think the taking away a man's property to be the greater crime. See Rom. i. 29, 30. where whisperers and backbiters are ranked amongst the vilest of persons, and such as are worthy of death.

Ver. 15. *Be not ignorant of any thing in a great matter, or small.*] If this be understood strictly, such a perfection as this is not possible in our weak state, and short continuance here; the meaning rather is, Endeavour to get as much knowledge and insight into affairs as you can, whether they be matters of speculation, or practice. The Vulg. seems to understand the words in a judicial sense, "Justifica pusillum & magnum similiter," as if the meaning was, that in any suit or controversy, the same fair and impartial judgment should be pronounced in the cause of a poor, as well as a much richer, or more powerful person, according to that charge of Moses, Deut. i. 17. There is also another sense of this passage, Fall not into any sins of ignorance or inadvertancy, commit not any sin either great or small, but have such a guard over yourself, as not to be surprised into them by any great or little occasion. And thus the Syriac understands it, "Multum, vel parum ne delinquas." And so ἀγνοεῖν is often used by the Hellenists for "Errare, peccare, imprudenter agere," and as equivalent to ἁμαρτάνειν; and so it is often to be understood in the ὁ, see Numb. xii. 11, &c. 1 Esdr. viii. 77. and by this writer himself it seems to be so used, chap. xxiii. 3. xxviii. 7. The learned Hooker's remark upon this passage is, "That we should be diligent observers of circumstances, the little regard whereof is the nurse of vulgar folly; and Solomon's great attention thereto was what made him so eminent above others; for he gave good heed, and pierced every thing to the very bottom, and by that means gained more knowledge, and became the author of many parables." Eccl. Pol. p. 189.

CHAP. VI.

INSTEAD of a friend, become not an enemy.] The whole of this verse has been thought by many to belong to the fifth chapter, because the conclusion of that chapter seems abrupt, consisting only of one period or sentence, contrary to the general method of this writer. 2. This chapter, it is observable, begins in the Greek copies with a conjunction, ἢ ἀντὶ φίλου μὴ γίνου ἐχθρός, which implies some connection with what went before. 3. Some copies, particularly the Latin ones, do actually so connect them; and according to Rabanus, this sixth chapter does not begin till the 5th verse in the common editions. *Lastly*, The context, according to others, seems to require it, being probably a continuation of the same subject: For the words, "Instead of a friend, become not an enemy," may very well refer to the sin of whispering, or backbiting, which is the more aggravated, as they who are guilty of it, pretend friendship for another, that they may traduce him more effectually, and under that mask undermine him more successfully, καινὸς διαβολῆς τρόπος, κ. τ. λ. A new way of accusation, says Polybius, to hurt a man by affecting to praise him, and by sweet speech to introduce the poison that is to follow. An artful device this! that while a man would pass for a friend by the praises he lavishes on another, and the regard professed for his good qualities, he may slily insinuate something to his disadvantage, and by an open declaration in his favour, may the more easily be believed when he secretly spreads his faults, and starts some ill-natured exception. Like the man in Horace, who was glad to hear of his friend Capitolinus, whom he knew so well, and had received such favours from; but, to undo all, and cast some slur upon him, could add by way of an invidious reflection,

Sed tamen admiror, quo pacto judicium illud
Fugerit.

Ibid. *For thereby thou shalt inherit an ill name, shame, and reproach.*] Our version follows a copy which read, Ὄνομα γὰρ πονηρὸν, αἰσχύνην, καὶ ὄνειδος κληρονομήσεις. Hæschelius has, κληρονομήσει in the third person, and so the Vulgate, "Improperium & contumeliam malus hæreditabit," understanding by ὄνομα πονηρὸν, not an ill name, but a wicked person. And so indeed ὄνομα is sometimes used. See Acts i. 15. Rev. iii. 4. xi. 13. and שֵׁם the Hebrew noun, is taken in like manner, Num. iii. 40, 43. xxvi. 53, 55. and other places.

Ver. 2. *Extol not thyself in the counsel of thine own heart, that thy soul be not torn in pieces as a bull* [straying alone.] ἵνα μὴ διαρπαγῇ ὡς ταῦρος ἡ ψυχή σου. There are many difficulties in this passage: 1. It may be enquired whether ψυχή

ψυχή be rightly rendered *thy soul*. The Vulgate has, "Ne virtus tua elidatur," to which agrees the Oriental versions; but what follows in the Syriac, "Ne quasi Taurus robur tuum quærat," is so flat and inexpressive, that I suspect some mistake in the writing or translating the Syriac word, and possibly the true rendering should be, "Ne quasi Taurus robur tuum quatiat, folia tua excutiat," &c. 2. It is not altogether certain, that διαρπάζω signifies to *tear in pieces*, either in the ι, or apocryphal books, but rather *to spoil* or *plunder*, though *diripio* signifies both. 3. The words *straying alone*, have nothing in the Greek to answer them in any edition. And though the translators sometimes inclose thus [ ] what they found in some particular copies, yet this, I believe, is in none. It seems to have crept into the text through some mistake, or from a marginal note, or to be added by the translators themselves (for they venture on greater liberties in making additions in the apocryphal writings) for illustration sake, and to throw some light upon the obscurity of the passage. 4. The words as now inserted, may be applied differently. I would suppose the translators rather meant them of the soul, and its danger through conceit, and wandering by itself; for why a bull should be in more danger to be torn in pieces by straying alone, than amidst the herd, where a contest often does arise: or why a bull should be pitched upon at all, rather than some weaker animal, to be torn in pieces, whose nature is such, especially in its rage, as to rend, tear, and over-turn all before him, is not so clear. To avoid this difficulty therefore some have fancifully understood this passage of Mount Taurus, because there happened by good luck to be a mountain of that name; and since trees, leaves, and fruit, are mentioned in the next verse, they must undoubtedly belong to, and grow upon it. Drusius's conjecture, that the grand-father might write תור, meaning a *turtle*, ὡς τρυγών, and the grandson take it in the Chaldee sense, as equivalent to a bull, is ingenious enough; and Psal. lxxiv. 19. may seem to give some colour to it; but this conjecture is countenanced by no MS printed edition, or ancient version. If ταῦρος be indeed the true reading, understanding it of the animal, possibly it may refer to bulls being torn in pieces by lions, which we may presume to have happened often, if not in Jerusalem, at least in other places: A bull being pitched upon for the simile, rather than a weaker creature, as being more likely to trust in his own strength, which answers to a man's extolling himself in the counsel of his own heart. Upon the whole, I can conceive no good sense arising from our version, and yet I apprehend a natural one from the Greek, *viz.* Lift not up thyself in the desires or lusts of thine own heart, lest thy soul be distracted, hampered, or pulled contrary ways, like a bull in toils. It is a proverbial saying, and not an uncommon one, that a man who is governed by his own unruly passions and lusts is like a wild bull in a net: And to this, the Arabic seems to accord, "Libidines animæ tuæ ne sequaris, ne te in miseriam impeliant, viresque tuas debilitent, quasi Taurus cui Pabulum objicitur." Here I suspect a mistake in that version, for in what sense can *Pabulum* stand here; or what light does it afford to the comparison? But if the original word be rendered by *tragula*, *plaga*, *indago*, or some such term, then the above interpretation will be complete, and the simile much improved. Nor is Badwell's interpretation of the mind being hurried away by its own passions and desires, like a wild and lustful bull, to be despised; but there may be some doubt whether διαρπάζω be so used; at least Epictetus who gives the like advice, μὴ συναρπαζέτω σε ἡ φαντασία, uses a different preposition. Grotius renders the words of our author, "Ne forte animus tuus (præfractus & contumax) diripiat te, ut Taurus;" and so the Geneva version, "Lest thy soul rend thee as a bull." If διαρπάσῃ be the true reading here, and has the authority of some Greek copy, probably σε followed it originally, and was absorbed afterwards in the preceding σῃ, or σε being understood here, σῃ might be changed into γῃ to make sense. Some have thought the passage before us an imitation of Psalm vii. 2. But if our author alludes to this, why should it not have been a closer imitation, and preserved ὡς λέων, instead of substituting ὡς ταῦρος? It was scarce worth while, as Bochart observes to allude to that place, only to pervert the sense of it. But there may possibly be some help found out to restore the true reading and sense. For are not the words *as a bull*, at least disjointed, and out of their true place? The Vulgate certainly countenances this conjecture, and so does Jerom's Bible, placing these words at the end of the first sentence, "Non te extollas in cogitatione animæ tuæ, velut Taurus," *i. e.* extol not thyself in the counsel of thine own heart, as a bull that is incontroulable, and headstrong. The simile is

very just in this light, and properly enough applied to a heady, obstinate, and over-bearing temper; and if other editions concurred to support it, would at once remove most, if not all the difficulties. See chap. v. 2, 3. If none of these solutions be satisfactory, I shall only observe farther, that the whole sentence which occasions all the perplexity, is entirely omitted in Ald. and the Basil editions.

Ver. 3. *Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.*] Grotius contends that the reading here should be in the third person, καταφάγεται, ἀπολέσει, &c. and he is countenanced herein by the Syriac version. Leaves, are a figure for the promising prospect of success; it is a beautiful metaphor, taken from the management of trees, whose leaves if pulled off, either kill or starve the fruit. See Hales's Veget. Stat. p. 323, 4, 5. So the Psalmist, "His leaf shall not wither, and whatsoever he doth, [Heb. *putteth forth*] it shall prosper." By losing thy fruit is meant, Thou shalt defeat thine own ends, blast thine own hopes, and fail of the success thou aimest at. The becoming a dry tree, which is the next particular, is the natural consequence of the loss both of fruit and leaves, *i. e.* thou shalt be good for nothing. A proper description of the man, who is ruled and carried away by his own lusts; or thus, be not proud of any excellency, natural, or moral, for by such a behaviour thou wilt take away from the merit of what would otherwise recommend thee; thy good qualities will lose all their grace, and be no longer an advantage, or ornament to thee; for modesty should both conceal and perfect thy goodness, as leaves both shade and meliorate the fruit. Self-opiniatry is to merit what the worm was to Jonah's gourd; it decays and ruins the root, and thereby destroys what was most beautiful and promising.

Ver. 5. *A fair speaking tongue will encrease kind greetings.*] Isocrates has well expressed this, τῷ μὲν τρόπῳ γίνου φιλοπροσήγορος, κ. τ. λ. "Be polite in your manner and address, and courteous and affable in your words; it is an instance of politeness, civilly to salute those one meets with, and of affability to speak to them in an agreeable and engaging manner." Ad Dæmon. Cicero has the like observation, "Difficile dictu est, quantopere conciliet animos hominum comitas, affabilitasque Sermonis." De Offic. This may also be applied to friendship, which the context warrants; for a person of a sweet and obliging temper will always promise most to be a real friend. There are a thousand endearments and compliances in the exercise of friendship, that make good nature as necessary as rigid virtue and honesty. "Strict virtue in friendship, says a learned writer, is like the exact rules of mathematics in musical compositions, which indeed are necessary to make harmony true and regular; but then there must be something of air and delicacy in it too, to sweeten and recommend it, or else it will be but flat and heavy." Norris's Theory of Love, p. 129.

Ver. 6. *Be in peace with many, nevertheless have but one counsellor of a thousand.*] i. e. Be kind and courteous to all, but intimate only with a few; there are several degrees in friendship. One ought to live upon good terms with all the world, and to endeavour to have all persons in it, as far as may be our friends, at least to be careful not to have them our enemies, according to that of St Paul, "If it be possible, live peaceably with all men," Rom. xii. 18. There are other friends and acquaintance who are still nearer to us, with whom we live and converse in a more familiar and free manner; and yet even among those, there is scarce any, to whom one can safely open and unbosom himself without reserve, as we cannot be sure of their prudence, honour, integrity, and sincere attachment to us. It would be imprudence therefore to disclose and lay open the secrets and recesses of our hearts, before all sorts of friends, as all are not fit to be entrusted with affairs of consequence and importance. The moralists are upon no subject more copious, than this of friendship, their sentiments agree with those of our author. "Marriage, says the learned writer above, which is the strictest of friendships, admits but of one, and inferior friendships admits not of many more; for besides that the tide of love, by reason of the contractedness of our faculties, cannot bear very high, when divided among several channels, it is great odds but among many, we be deceived in some, and then we must be put upon the inconvenience of retracting our choice, which in nothing is so uncomely and inconvenient as in friendship." Ibid. p. 130. Lucian mentions, that among the Scythians a number of friends was as scandalous as a number of wives. In Toxar. And though this may seem overstraining the point, yet has it a good moral, and intimates the sense of our author. Isocrates too has a pertinent observation on the occasion, ἡδέως μὲν ἔχε πρὸς ἅπαντας, κ. τ. λ. "Live friendly with, and behave

civilly to all; but be intimate with a few of worth and merit; by this means you will not have many enemies, and only valuable friends." ad Dæmon.

Ver. 7. *If thou wouldst get a friend prove him first, and be not hasty to credit him.*] i. e. Have him for some time, according to the Oriental versions, upon trial. The margin furnishes another sense, Get him in the time of trouble, ἐν πειρασμῷ, and so Junius renders, "Si comparaturus es amicum, in afflictione compara eum." We do not now use the word *credit*, in the sense it is here taken; the meaning is, "Be not hasty to trust him." Arab. "Ne cito fidas ei," or to trust thyself to, or with him. And so the Complut. reads, μὴ ταχὺ ἐμπιστεύσῃς σεαυτὸν αὐτῷ. And so the Syriac, "Ne temere te concredas illi;" to which agrees Jerom's Bible, and that of Junius; and so πιστεύω is used, John ii. 24. ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς. That precept of Solon, φίλους μὴ ταχὺ κλῶ, ὃς δ' ἂν κλήσῃ, μὴ ἀποδοκιμάζε, apud Lært. is not very unlike this.

Ver. 9. *There is a friend, who being turned to enmity and strife, will discover thy reproach.*] ἔστι φίλος μεταβαλόμενος εἰς ἔχθραν, καὶ μάχην ὀνειδισμῶν σου ἀποκαλύψει. Μάχη ὀνειδισμῶ is an unusual expression, and wants an authority to confirm it, except it may receive some countenance from 1 Sam. xxv. 39. according to the ὁ. But I think μάχην joined with ἔχθραν, as our translators seem to understand it, a more proper construction; only it may still be asked by what ὀνειδισμῶ is governed. Probably this is a mistake. Hæschelius from some authentic copy, as I presume, and not by mere conjecture, reads ὀνειδισμόν σου; and why might not some other ancient copy formerly have ὀνειδισμούς, for it is used in the plural, to signify *shame* or *shameful* things? as Isa. xlvii. 3. φανήσονται οἱ ὀνειδισμοί σου, and the ς might easily be absorbed in that which follows. The Vulgate seems to have read ὀνειδισμούς, rendering, *Convitia denudabit.* The sense of the passage is, a quondam friend changed into an enemy, will reveal all the faults which he knows, has heard, or observed, during his acquaintance; and the more intimate and longer the friendship has been, the more is the breach and rupture to be dreaded, the more noise will it also make, and the more fierce and implacable will be the hatred; according to that wise observation of Pliny, "Arctissima necessitudo, si quando contingat dirimi, in summam vertitur simultatem; & ex arctissimis fœderibus, si semel rumpantur, maxima nascuntur dissidia," L. xxxvii. c. 4. This, and the two following verses, are wanting in the Oriental versions.

Ver. 13. *Separate thyself from thine enemies, and take heed of thy friends.*] i. e. Avoid suspected or declared enemies, and be aware of pretended and false friends, in whom you can place no certain confidence, such as are described, ver. 8, 9, 10. Companions only of the table, flatterers, and occasional attendants upon great fortune or power, who will discover a coldness and indifference, and perhaps openly or secretly do you some ill turn, when you are reduced to misfortunes. Count therefore none real friends but such as you have proved, and found faithful in adversity. Phocylides describes the τραπεζοκόρυς κόλακας, almost in the same terms, whose maxims very often agree with those of our author. King Antigonus's wish or prayer, as recorded by Plutarch, is agreeable to the advice of this wise writer, and proceeded from a like sentiment, "The gods keep me from pretended friends, against open and avowed enemies I can guard and provide myself." Clemens Alexand. has the like observation, ἐχθρὸν ἄνδρα ῥᾷον φυλάξασθαι, ἢ φίλον. Strom. L. 6.

Ver. 16. *A faithful friend is the medicine of life, and they that fear the Lord shall find him.*] Friendship is the very life and soul of a man, as necessary to his subsistence and well-being as medicines are to preserve health. Nay other medicines are profitable only to the sick, and superfluous to those that are in health, but friendship is necessary to both. The Latins have well intimated this, by terming friendship *necessitudo*, and friends *necessarii*. For all is feeble and tottering without this firm support, all flat and insipid, till friendship seasons and gives a relish to all enjoyments. For what pleasure is there in life, except one has a friend to whom he can unbosom himself, on whom he can rely; who will divide his griefs, and double his joys? What felicity is not ungrateful, if we have none to share with us in it? and what calamity is not lessened by the sympathy and condoling of a friend? See Ambr. de Offic. l. 3. but a right and true friendship must be founded upon virtue, and so all the moralists have determined it.

Ver. 17. *Whoso feareth the Lord shall direct his friendship aright, for as he is so shall his neighbour be.*] To be blessed with a sincere and valuable friend, is a particular gift of God, a reward of a man's piety and virtue. Such was Jonathan to David, which is the most perfect

instance and pattern of friendship recorded in story; the Scripture describes it in the fullest and most sensible manner, when it says that the soul of Jonathan was knit with the soul of David, 1 Sam. xviii. 1. A good man will direct his friendship in so wise and useful a manner, as either to choose those that are like himself, or by proper means to make them such, "Amicitia similes invenit, aut facit." Between good men friendship is as it were natural; there is a correspondence of manners, a like disposition to do good, which directs them to fix upon each other; and a friendship so founded, without self-interested views, cannot but be lasting. Tully accordingly observes, that the most excellent and perfect friendship is that which is formed and subsists in a society of virtuous and well-disposed persons; there is the most complete union and harmony arising from such a resemblance and similitude of manners; and the greatest things are to be expected from a fraternity of such, whose joint aim and endeavour is to promote the common good. When hearts and affections are so uniformly and commendably joined, each rejoices, and takes as much pleasure in his friend as in himself, and so becomes as it were one with him, "Unus fit ex pluribus," and thereby completes Pythagoras's description of friendship, Cic. Lib. i. De Offic.

Ver. 18. *Gather instruction from thy youth up, so shalt thou find wisdom till thine old age.*] The first impressions, those which are made in the time of youth are of great force and of long continuance; they not only help to prevent or curb the impetuosity of dangerous passions, but have an influence upon the whole life. This is exactly agreeable to the adage of Bias, ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε σοφίαν, i. e. furnish yourself with wisdom, as with a *viaticum*, which may continue with you from youth till old age, Ap. Laert. L. i. Here a new subject begins, in which the author, the young candidate for wisdom, not to be discouraged at the hardships which at first attend the undertaking, not to complain of the roughness and unpleasantness, or length of the way, nor despair of at length attaining the desired end, notwithstanding the many labours and difficulties that necessarily will occur, but to imitate rather the faithful and diligent husbandman, who sows in hope, and spares no pains, in expectation of a future plentiful harvest. St James uses the same comparison, and well expresses the sense of the next verse, "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain; be ye also patient and establish your hearts," ch. v. 7. And so St Paul, "The husbandman that laboureth first, πρῶτον κοπιῶντα, must (afterwards) partake of the fruits," 2 Tim. ii. 6. For so I would render the words, and not, as our version has it, "The husbandman that laboureth must be first partaker of the fruits" which is preposterous and absurd. This is agreeable to the marginal reading, and Beza and Junius both confirm it, who have, "Agricolam oportet, prius laborando fructus percipere."

Ver. 21. *She will lie upon him as a mighty stone of trial.*] This by the prophet Zechariah, ch. xii. 3. is called a burdensome stone; and St Jerom, upon the place, observes, that the expression is taken from an exercise kept up in Palestine in his time, where young men used to make trial of their strength by lifting great stones as high as they could; and adds, that he saw one of these mighty stones of trial himself at Athens. In this exercise, if men attempted to lift a stone too ponderous for their strength, they were in danger of its falling upon them, and crushing them to death. In this sense, some understand Matt. xxi. 44. "On whomsoever this stone shall fall, it will grind him to powder." To this *stone of trial* our author here compares wisdom, which many endeavour at, and have a fancy to be engaged with, but few have resolution and constancy enough for it; but after a slight attempt, and faint wishes, they give it over presently, ὡς χρωτὶ ἀποῤῥῖψαι, as despairing of managing so superior a weight, and desist from the trial, to their own shame or hurt. To some, the very sight of it is sufficient to deter them, and they go away without making any attempt at all to exert themselves. Some understand by the *stone of trial* a touch-stone, by which the goodness of metals is proved and tried. And this the Vulgate, the Geneva, and Coverdale's version seems to follow. But the first sense seems preferable.

Ver. 22. *For wisdom is according to her name, and she is not manifest unto many.*] The original text of this work, whether it were Hebrew or Syriac, not being extant any where, one is at a loss now to know to what particular word he refers in this place. Had he given the original word first, and then the meaning of it, the allusion would have been plainer and better understood. It is probable, the translator derives the Greek word σοφία from an eastern root, and that the elder Jesus writing in Hebrew, his translator, who was skilled in that and the Greek tongue, endeavours to preserve in this version an allusion to some Hebrew word, which signified *covered*

or *hid.* If there was then in the Hebrew tongue a word like σοφία, signifying wisdom, used also for secrecy and concealment, which was its primary sense, the name might then metaphorically be translated to wisdom, for some relation it had to things hidden and covered. Possibly there was a Syriac, or Chaldee noun formed סתו (whence σοφία) from אטש Dan. i. 20. Magus, Sapiens, which by Aphæresis would be in Greek, σοφὸς. It is well known that the wise men in the earlier ages used to communicate their knowledge by dark parables, and figurative expressions. Hence the learned have contended, that they were then called Assaphim, or Σοφοι, a name which the emperors of Persia retain to this very day, see Bishop Chandler's Def. of Vindic. of Christ, p. 61. Vol. I. I cannot agree with those who would derive the later meaning of σοφία from the Greek, and would have it so called from Ζόφος, *caligo*, since our author confessedly wrote in the Jerusalem tongue, and has elsewhere made the like allusions to words, see ch. xliii. 8. xlvi. 1. The Scripture too has instances of the same nature; thus the name of Elymas, Acts xiii. 8. which in the Hebrew is derived from a root, which signifies *hidden*; by interpretation is the ὁ μάγος among the Persians, answering to σοφὸς, or the wise man among the Greeks. The contrary character we have likewise in the word *Nabal.* Nabal, says Abigail, is his name, and folly is in him; as his name is, so is he, 1 Sam. xxv. 25. Nabal in the original signifying a fool; and though these etymologies were not altogether exact, yet it was sufficient that they were probable and known, and warranted among those to whom they were spoken: so that we are not to be surprised, that this writer should derive σοφία here from a Hebrew root, which signifies *hidden.* As to the truth of the observation itself, that wisdom is concealed, he intimates it, ch. i. 3. and xxiv. 4. where he elegantly describes the throne of wisdom to be in a cloudy pillar. And the sacred penmen, particularly Solomon, use a term for wisdom no less expressive, viz. Chachma, which means and implies obscurity, both in the Hebrew and other eastern languages. Job confirms it in the following words, which are parallel to those of our author, "Whence then cometh wisdom, and where is the place of understanding, seeing it is hid from the eyes of all living," xxviii. 20. The philosopher therefore spake not amiss, when he asserted, that truth, which is another word for wisdom, lay hid and concealed in the bottom of a great deep.

Ver. 24. *Put thy feet into her fetters, and thy neck into her chain.*] The wise man represents wisdom here as a sovereign queen of such great worth, that her service, and even her chains are honourable, see Prov. i. 7, 8, 9. Calmet says, he alludes to an ancient superstitious custom of the Babylonians, see Herod, L. i. Baruch. vi. 42. and of the Egyptians, see Tab. Isiac. or Germans, who put chains about them, or round them, and in that manner presented themselves before their deities, to testify their close and inviolable attachment to them, "Dum lucum Diis sacrum ingrederentur, vinculis se obligant, ut se Diis obstrictos profiterentur." Tacit. De Moribus German. And perhaps the next verse may have some such allusion too, see Bar. vi. 26. Isai. xlvi. 7. Or the meaning may be, that by her thou shalt be advanced to great honour and dignity. See note on ver. 29.

Ver. 28. *For at the last thou shalt find her rest, and that shall be turned to thy joy.*] The rendering of our translation is harsh and inaccurate; the Geneva version is clearer and preferable, for at the last thou shalt find rest in her, &c. And Coverdale's is to the same effect, following probably the Vulgate, "In novissimis invenies requiem in ea," i. e. in the end of your pursuit, or as others understand it, at your last hour thou shalt find comfort and refreshment in, and by her, for so ἀνάπαυσις signifies in various places of this book. The Syriac takes it in this latter sense, "Tandem requiem atque delicias invenies, & in extremis tuis gaudebis." St Jerom has not expressed this amiss, "Vincula Domini sunt voluntaria, & vertuntur in amplexus, quique his fuerit, colligatus, dicit, Læva ejus sub capite meo, & dextera illius amplexabitur me." We have an instance of the truth of this observation in Joseph, whose advancement on account of his singular wisdom, was so glorious, notwithstanding his former hardships and imprisonment, that Pharaoh arrayed him in vestures of fine linen, and put a gold chain about his neck, and they cried before him, Bow the knee, Gen. xli. 42.

Ver. 29. *Then shall her fetters be a strong defence for thee, and her chains a robe of glory,* &c.] i. e. By her thou shalt be advanced to great dignity and glory, for so chains are sometimes understood, in a good and more honourable sense, as equivalent to a collar, or chain of gold, see Dan. v. 7. and 1 Esdr. iii. 5, 6. which

comes nearer to this place, where the reward to him that excelled before the king in wise sentences of speeches, is to be honoured with a garment of purple to drink in, and to sleep upon gold, to have a head-tire of fine linen, and a chain about his neck. Our author seems to allude to Prov. iv. 8, 9. where Solomon says of wisdom, by way of encouragement to the study of it, "Exalt her, and she shall promote thee, she shall bring thee to honour, when thou dost embrace her; she shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee; when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble." The accomplishments and advantages of wisdom, are finely and magnificently described in this, and the two following verses, under the insignia and ornaments of the Jewish people in general, and the high priest's vestments in particular. That wisdom will not only be a resplendent ornament, but also be δήλωσις ἡ ἀλήθεια, light and perfection, a faithful oracle to direct a man right, will remind him of his duty, and distinguish him from others more effectually than the κλῶσμα ὑακίνθινον, mentioned ver. 30. i. e. the fringes and lace upon the borders of the garments could. See Num. xv. 38.

Ver. 34. *Stand in the multitude of the elders, and cleave unto him that is wise.*] The Roman, and some other Greek copies read with an interrogation, ἡ τίς σοφὸς; αὐτῷ προσκολλήθηθι, "Is there a wise man? cleave unto him." The sense is, that to attain wisdom, men should seek the company of the wise, and attend upon their lectures and instructions; or by standing, may be meant the reverence to be observed towards them, that as a mark of great deference and respect, we should stand in their presence. By elders, we are not barely to understand such as are aged, though reverence to them is required, but such whom time and experience have taught wisdom and knowledge, and are so called from their prudence and abilities. And so the Vulgate, "In multitudine Presbyterorum prudentium sta," and thus Senatus and γερουσία are usually taken. According to Philo, it was the custom of the Jews every time they went to the synagogue, that the youngest should place themselves at the feet of the aged, and in profound silence give attention to what was delivered; that one of the most learned stood up, and either read the sacred books, or some excellent instructions of morality, how to behave themselves wisely through the several stages and callings of life. De Septen.

Ver. 36. *If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.*] ὄρθριζε πρὸς αὐτόν. This is agreeable to the advice before given to seek wisdom early, ch. iv. 12. It also signifies to seek diligently. See particularly Jerem. xxv. 3. where God says, ἐλάλησα ὀρθιζων, which Theodoret expounds by ἐπιμελῶς· ὀρθρίζειν is applied to such as carefully attend upon any person, or solicit with more than ordinary diligence any business. See Prov. xi. 27. xiii. 24. Psal. lxiii. 1. Isa. xxvi. 9. Hosea vi. 1. Ecclus. xxxii. 11. xxxix. 5.

Ver. 37. *He shall establish thine heart, and give thee wisdom at thine own desire.*] ἐπιθυμία τῆς σοφίας σου δοθήσεταί σοι. So the Roman, and some other editions; but the more correct ones omit σου which only perplexes the sense. The literal rendering is, The desire of wisdom shall be given thee; and thus the Vulgate, "Concupiscentia sapientiæ dabitur tibi," which is a Hebraism, and equivalent to "concupita sapientiæ." The sense is, The wisdom which thou desirest shall be bestowed upon thee; and so the Tigurin version, "Et quam desideres, sapientia tibi dabitur;" and the Syriac is to the same purpose, "Ipse vias tuas diriget, & quicquid optaveris, te docebit;" or, in the words of the Psalmist, "He will inform thee, and teach thee in the way wherein thou shalt go, and guide thee with his eye," Psal. xxxii. 9. I shall only observe farther, that our author in the latter part of this chapter, sets down five means or helps for the attainment of wisdom: 1. A willing mind. 2. Care and diligence. 3. Hearing useful and profitable things read, and attending upon the expositions of such teachers, as can best explain the great truths and mysteries of wisdom, or religion. 4. Meditating upon them seriously, and drawing useful reflections from them. 5. To crown all, begging God's blessing and assistance, to go along with, and prosper our own endeavours.

CHAP. VII.

Ver. 3. *SOW not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.*] The Scripture often uses this comparison in speaking of sin. See Hosea x. 13. And the prophet uses the like expression in the foregoing verse of righteousness, "Sow to yourselves righteousness, and reap in mercy."

Job has the same observation in the like terms, "They that plow iniquity and sow wickedness, reap the same," ch. iv. 8. But the rendering of the ὁ is more express, εἶδον τοὺς ἀφρονοῦντας τὰ ἄτοπα, οἱ δὲ σπείροντες αὐτοὶ ἐδύνας θερίσουσιν ἑαυτούς. And thus Solomon, "He that soweth iniquity shall reap vanity," Prov. xxii. 8. which the ὁ give more properly and fully, ὁ σπείρων φαῦλα θερίσει κακά, πλην δὲ ἔργων αὐτῶ συντελέσει. And St Paul, "Whatsoever a man soweth, that shall he also reap; he that soweth to his flesh, shall of the flesh reap corruption," Gal. vi. 7, 8.

Ver. 4. *Seek not of the Lord pre-eminence, neither of the king the seat of honour.*] The design of the wise man in this, and the two following verses, seems to be, to check the ambitious spirit of such aspiring persons as are full of themselves, are fond of titles, and forward to thrust themselves into places of power and authority, and perhaps are not able to fill them with sufficiency. Like the sons of Zebedee, they have the vanity to ask to sit the one on the right hand, the other on the left in the kingdom, whose forwardness our Saviour reproved, Matt. xx. 22. It is observable, that those who are most pushing for pre-eminence, and the seat of honour, are generally such as are least qualified for it. It is the most promising circumstance in a man's favour, and the surest sign of merit, when he is chosen into an office of importance, or raised to some dignity against his own will and inclination, or however without his seeking or applying for it.—Such a one we may be sure is devoid of ambition, and contents himself rather with deserving, than seeking preferment. This is well shadowed in Jotham's parable, Judg. ix. 15. wherein the bramble is represented, as more ambitious than either the olive, fig-tree, or vine, and presently accepts of that power and sovereignty, which the rest had the modesty to decline. This is applicable to preferments in the church, as well as state. And accordingly Mess. du Port Royal and Rabanus extend it even to the episcopate, to which high dignity humility is no little recommendation: Such a self-denying and modest temper, as St Cyprian commends in Cornelius, "Episcopatum nec voluit, nec postulavit; sed quietus & modestus, & quales esse consueverunt, qui ad hunc locum divinitus eliguntur; non vim fecit, ut episcopus fieret; sed ipse vim passus est, ut episcopatum coactus acciperet," l. iv. epist. 2. ad Anton.

Ver. 5. *Justify not thyself before the Lord, and boast not of thy wisdom before the king.*] The former part seems to be an imitation of Prov. xxi. 2. at least the Vulgate so understands it, adding the latter part of that verse, *(Quoniam agnitor cordis ipse est,)* to this passage; and indeed the addition contains a substantial reason against spiritual pride, because a man, however plausible or sanctified he may appear in the sight of others, cannot hope, or think to impose upon God, who knows the imperfection of our best services, and that no flesh should glory in his presence. As merit cannot be pleaded before God, so neither must it be pretended to before the king, whether it consists in the excellency of either body or mind. Our author only instances in wisdom, by which he condemns an affectation of shewing it before great personages, and an ambition to be distinguished by it in their presence, and, above all, an attempt either to equal or outshine them. As princes, and those that are about them, would be thought as considerable for their parts and capacity, as they are elevated above others in point of rank and dignity, they have a sort of jealousy, a kind of secret dislike against such as make a figure, and appear any way to rival them. If persons beneath them have a train of followers, and much court and deference is paid to them, and great things are said in their commendation; even merit, when so distinguished, becomes frequently disagreeable to the great and an object of their hatred. David did not draw upon himself the indignation of Saul, till his great valour appeared, was confessed, and extolled; nor could envy bear that depreciating song, "Saul has slain his thousands, and David his ten thousands." Alexander betrayed a sort of impatience, when the victories of Antipater, or any of his generals, were mentioned to him with applause and commendation; not but that he was always glad that his enemies were vanquished, but then he was jealous and grieved, that it was done by another hand than his own, "Vinci quidem hostes volebat, sed Antipatrum vicisse indignabatur, fusæ demptum gloriæ existimans, quicquid cessisset alienæ." Q. Curt. L. vi. Demosthenes mentions the like temper in his father Philip; and how envy and discontent work in the great, we may see in a much lower instance mentioned by Xenophon, That the young Assyrian Prince killed Gobrias's son, merely because he had outdone him in dexte-

rity, and being a better marksman had slain a lion, and a bear, which the prince's javelin had missed. Κυροπαιδ. l. 4.

Ver. 6. *Seek not to be a judge, being not able to take away iniquity.*] i. e. To break through or withstand all the secret artifices of iniquity, to pervert you; for great are the dangers and temptations to which a judge's office exposes him, either from the attempts of designing men, or the importunity and solicitations of friends. But an upright and uncorrupt judge will guard against all these, as likewise against all bribery, injustice, fear, favour, and even compassion, and tenderness itself, and will make every consideration give way to justice and truth. And he who enters upon that important office, without a mind resolutely determined to resist all allurements that may any ways blind his eyes, and prove stumbling-blocks in the way of his uprightness, ought not to accept, much less seek and apply for so weighty a trust; for they who thrust themselves into the tribunal, and through ambition, covetousness, or any prevailing interest, betray its sacred oracles, and make truth itself venal, are accountable to God and the public, for every instance of negligence, corruption, and want of judgment. The judicious Hooker applies this direction to the high stations and functions in the church, "For with respect to these it always behoveth men to take good heed, lest an affection for the dignity, without a due regard for the difficulty, should sophisticate that true and sincere judgment, which they ought to have of their own abilities, an inattention to which has, to many forward minds, been the occasion of repentance instead of contentment." Eccl. Pol. l. v. p. 346.

Ibid. *Lest at any time thou fear the person of the mighty, and lay a stumbling block in the way of thy uprightness.*] i. e. Should commit an offence against thy uprightness, by being awed through the power, or swayed by the authority of the great. For this reason, among the Jews, the judges of less authority and character were to give their opinion first, lest they should be biassed by the judgment of those of greater. And this seems to be the meaning of that precept, Exod. xxiii. 2. "Thou shalt not decline after many, to wrest judgment;" and the charge to Joshua is, who had the care of God's people after the death of Moses, "Be strong, and of a good courage, be not afraid, neither be thou dismayed," chap. i. 9. Good-nature and tenderness, which are commendable qualities in a private person, often become criminal in a magistrate; his silence, easiness, or indifference, is, as it were, a consent to the crimes of others, and he commits an evil as often as he does not hinder or punish one. A judge, says Plato, ought to be both wise and resolute; wise, so as to judge for himself, and not be influenced by others in giving his determination; and resolute, to pronounce his sentence without fears, and execute it without concern or partiality, L. ii. De Leg. Mess. of Port Royal apply this passage to the governors of the church, in whom courage is an essential qualification, "They ought to be instant in season, and out of season, to reprove and rebuke with all authority, such as oppose the truth," or occasion its being spoken against, through an evil conduct. Athanasius, Chrysostom, and other primitive lights of the church, were as remarkable for their resolution and courage on such occasions, as for their charity and meekness on others. And the prayer of St Peter and John, is, "Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word," Acts iv. 29. If the heart be wanting, all other qualifications lose their influence; even the finest understanding without this, will make but slow progress in the work of the Lord.

Ver. 7. *Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.*] The words *(and then)* inserted without authority, by our translators, perplex the sense. The meaning, according to Calmet, is, provoke not the multitude, or people, by rough language, or a haughty and imperious behaviour, or by an odious and disagreeable law, or a hard and oppressive sentence, which may stir them up to mutiny or rebellion; nor run into the other extreme, by an abject flattery, or mean compliance, which will make them insolent and assuming; but preserve a medium between pride, which irritates, and abjectedness, which occasions scorn and contempt. Nothing is more difficult than so to temper severity and complaisance, as to preserve the love and affection of the people, and at the same time not to relax discipline, or lose authority; which Tacitus remarks as a particular happiness in Agricola, "Nec illi, quod est rarissimum, aut facilitas auctoritatem, aut severitas amorem diminuit." In Vit. Agric. Rehoboam is a signal instance of the danger of offending the multitude: By following the advice of the young men, he answers the Israelites roughly; and by threatening to chastise them with scorpions, he endeavours to

frighten them into obedience. Nor was he less imprudent in sending Adoniram, as his ambassador to them, who had the principal care of those tributes of which they complained, the consequence of which was, that they stoned him; and the king himself was obliged to provide for his own safety by flight, 1 Kings xii. 11, 18. Vatablus understands the passage of mixing in popular tumults and quarrels. And so the Syriac seems to take it, "Ne reum te reddas inter turbam Civitatis, & in judicia ejus ne te præcipites." And Coverdale's and the Geneva versions favour this sense, "Cast not thyself among the people." Grotius expounds it of offending with the multitude, and stooping so low as to imitate their vices. Mess. of Port Royal, according to their custom, apply this to the pastors of the church, who should be careful of their charge, and not by an indiscreet behaviour offend, or an evil one, mislead their flock, and so forfeit their character, and cast themselves down among them.

Ver. 8. *Bind not one sin upon another, for in one thou shalt not be unpunished.*] The literal rendering of the Greek is, "Bind not sin twice, either by repeating the same sin, or committing different sins, one after another." According to the Geneva version, "Bind not two sins together," we may understand complicated sins, such as are usually attended with, and draw on the commission of others; or if this be applied to judges, and persons in a public character, the advice to them is, that they should be particularly circumspect as to their conduct, because, besides their own, they are answerable for the sins of others, whom their examples, or influence, may have induced to offend. The wise man here imitates the phrase of the sacred penmen, who often compare a continued course of sin, to a chain composed of many links. See Prov. v. 22. Isai. v. 18. Aug. Conf. L. viii. c. 5.

Ver. 9. *Say not, God will look upon the multitude of my oblations*, &c.] As God is all-sufficient, the earth and the fulness thereof belonging unto him, he has no need of a multitude of oblations; it is the heart which he chiefly regards, and looks upon the number or richness of the presents which a man brings, only in proportion as the person himself is agreeable to him. As God requires us to serve him in spirit and in truth, we must not content ourselves with such outward marks of piety only, nor place any such merit in them, as to imagine that they can purchase pardon, or procure acceptance. Superstition indeed hath fondly dreamt, that even the Deity may be won by gifts; and therefore Porphyry hath well defined one species of it to be, ὑπόληψις τῦ δεκάζειν δύνασθαι τὸ θεῖον. L. ii. Περὶ ἀποχ. An apprehension that the Deity may be bribed, which he observes was the cause of all those bloody sacrifices among the heathen, who imagined, by virtue of them, to be released from their sins. Plato makes one species of atheism to be a persuasion, that even wicked and unjust men will be accepted for their gifts; but he wisely observes, that God is not to be dealt with, ὡς τοκιστὴς, as a greedy usurer in this manner. De Leg. L. x. Simplic. in Epict. c. 38. Ecclus. xxxiv. 19. This irreligious temper, in supposing by gifts or money to purchase heaven, Lucian well exposes in his treatise De Sacrificiis; nor is Juvenal less facetious, with a superstitious Egyptian, in the following lines:

Illius lacrymæ mentitaque munera præstent,
Ut veniam culpæ non abnuat, ansere magno
Scilicet & tenui popano corruptus Osiris. Sat. vi.

Ver. 10. *Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.*] Be not discouraged in thy prayers, nor fall into despair about the success of them, if they are not immediately answered, or in the manner thou wouldst have them; if God defers giving what you ask of him, he sees perhaps that it is not proper or expedient for you to have it; or imagine that you have some way asked or done amiss, and comfort yourself, that he will at length reward your patience and trust in him. To your prayers add alms, as the most effectual means to redeem past transgressions. The words are also capable of this further sense, according to Calmet, Be not afraid of asking too much of God, who is infinitely rich, and has gifts of immense value to bestow; but covet earnestly the best gifts, and do not ask trifles of him, which are beneath his majesty to be acquainted with, or grant. Imitate Solomon herein, who asked not long life, honour, or riches, which in the opinion of men are of great worth; but only true wisdom, a gift worthy of God to bestow, and of such a prince to ask.

Ver. 11. *Laugh no man to scorn in the bitterness of his soul.*] i. e. Insult not any poor or unfortunate person, for he that insults such a one, affronts God that made him so; according to that of Solomon, "Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities, shall not be unpunished," Prov. xvii. 5. If a man falls into disgrace, or comes to misfortunes through his own fault, or

mismanagement, even then one should spare reproaches, and consider that he has probably suffered enough for his folly and imprudence, without our increasing his confusion, or adding to the load of his misery; but as to such as lie under natural infirmities either of body or mind, who perhaps are born blind, or deficient in understanding, or such as are reduced to poverty, through some sad accident, and not through any real fault or negligence of their own; to sport with such unhappy objects, to pronounce their calamities judgments, and to suppose, or represent them or their parents as sinners above all others, whom we ought rather to pity and to comfort, is not only an instance of rash censure, but of great cruelty. True humanity and a generous compassion, rather sympathizes with the afflicted, and weeps with those that weep, especially such as providence has visited in so severe a manner, for its own wise ends. We have an instance of this unkind behaviour, and rude insult in Shimei cursing David, when he fled in great anguish and grief from the face of his son Absalom, 2 Sam. xvi. And in that scornful taunt of the Babylonians to the Israelites in their heaviness, "Sing us one of the songs of Sion," Psal. cxxxvii. Isocrates has just the same sentiment with our author, and assigns the like strong reason against upbraiding others in their distress, μηδένι, συμφορὰν ὀνειδίσῃς, κοινὴ γὰρ ἡ τύχη, ᾧ τὸ μηλλειν ἀσφαλὲς. Ad Dæmon.

Ver. 12. *Devise not a lie against thy brother.*] μὴ ἀρεξίᾳ ψεῦδος. See the like expression, ver. 3. Calmet thinks the original word was, *charasch*, which signifies to invent, as well as to plow. There is the like advice, Prov. iii. 29. where the Hebrew word is the same, which makes it probable that the author here alludes to that passage. The *ε* have well rendered the place, μὴ τεκλήσῃ ἐπὶ σὸν φίλον κακὰ, πορισκῶντα ᾗ πεποιθότα ἐπὶ σοὶ, which our version gives but imperfectly. The sense is, Do not invent any false accusation, or raise any calumny, evil suspicion, or slander against thy friend or brother; an injury of this sort done to so near a relation, and one that puts his confidence in thee, will aggravate the guilt; or, if we understand this of lying, strictly so called, the phrase then denotes the secret and clandestine manner of it. It is a Hebraism, which signifies to work under ground, that, as the husbandman toils in ploughing up the ground, to raise an increase from it, so a wicked man labours in his mind, and turneth over his heart, to invent a lie, which he may do mischief with.

Ibid. *Neither do the like to thy friend.*] μηδὲ φίλῳ τὸ ὅμοιον ποίει. This differs very little from the former clause, and all the ancient versions explain it as meaning the same thing. Our learned Fuller only gives a different sense to this passage, "Do not secretly forge a lie, nor, while you are devising or propagating it, act the false friend, by behaving outwardly as a friend would do, that you may spread the falsehood more securely, and do mischief more successfully." Miscel. Sac. p. 37.

Ver. 13. *Use not to make any manner of lie.*] In the foregoing verse the wise man cautions against calumniating a friend or a brother by false accusations, and lest any should infer from thence a liberty to traduce and abuse others not so related: and that lying is sometimes allowable, he very properly adds, "Use not any manner of lie," i. e. speak truth upon all occasions, in affairs of little as well as of greater moment. Some ancient philosophers, indeed, and even some fathers have thought, that an occasional lie was innocent in some certain cases, as when told, for instance, to avoid a greater evil, as poisons are given to expel poison. St Austin absolutely maintains the contrary in a set treatise on the subject; it is likewise forbidden in the law without exception, and by our Saviour in the Gospel.

Ibid. *For the custom thereof is not good.*] It will by degrees lead you to other bad acts, as perjury and false swearing. Thus Cicero, "Qui mentiri solet, pejerare solet: quem ego, ut mentiatur, inducere possum; ut pejeret, exorare facile potero." Pro Rosc.

Ver. 14. *Use not many words in a multitude of elders.*] If by *elders*, we understand *ancient men*, there is exactly the same advice, ch. xxxii. 9. "When ancient men are in place, use not many words," for before such, reserve and silence is always commendable, especially in the younger sort: But if by *elders*, we mean *senators*, and persons of a public character, "Senatus potentum," as the Oriental versions have it; the advice then is to speak gravely, weightily ἐν ὀλίγοις πολλὰ, much in a little; not to affect a shew of learning, or sport with turns of fancy, not to wander from the matter in debate, or tire the audience by a tedious harangue, which is wasting the time of such a solemn assembly, where only matters of the greatest consequence are attended to, and come under their cognizance.

Ibid. *Make not much babbling when thou prayest.*] Use not vain repetitions, by asking the

same things in thy prayers. The Scripture represents the worshippers of Baal as much addicted to this, who cried from morning until evening, "O Baal, hear us;" and it is the character of the heathen in general, that they thought to be heard for their much speaking. Such repetitions our Saviour condemns, but he does not thereby forbid us to pray often; but that we should not be always making the same requests through distrust or infidelity, as if God would not otherwise attend to our prayers, or they would be ineffectual without them; see Eccles. v. 2. St Chrysostom understands this passage of frequent relapses into sin, and asking forgiveness often for the same faults, as if the advice was, Repent sincerely of your sins, that thou mayst not be obliged to mention them often in your confession to God; and walk so circumspectly, as not to be every day asking pardon for repeated transgressions. In Psal. lxxxiv.

Ver. 15. *Hate not laborious work, neither husbandry which the Most High hath ordained.*] The words, Gen. iii. 19. "In the sweat of thy brow thou shalt eat bread, until thou return unto the ground," are not only a curse, but they seem to carry in them the force of a precept, enjoining Adam, and all his posterity, to take pains for their livelihood, and to employ themselves diligently in their several generations for their own support, and the profit of others, who may stand in need of their help. It plainly appears to be a precept of divine institution, and not merely a curse, because Adam, before he had deserved a curse, was yet enjoined this task, to dress and keep the garden, and not merely to enjoy the pleasures of it. And though its fertility was such as perhaps not to need any husbandry; yet God, by thus employing Adam, intended that he should be a law and an example to his posterity. And as Adam lived himself, so we may presume he bred up his children in like manner; his two first-born, though heirs apparent to all the world, had yet their peculiar employments, the one in tillage, the other in pasturage, Gen. iv. 2. According to the learned Bochart, the improvement of soil was at first by the direction and instruction of the Most High himself; and Cain, a tiller of the ground, had the rudiments of husbandry communicated to him by inspiration. Hieroz. p. 1. L. ii. Anciently the greatest men, esteemed nothing more honourable and worthy their study, than the art of husbandry; this was the occupation of the patriarchs of the Old Testament, and of the first founders of kingdoms and states. Among the Jews, Persians, Greeks, and Romans, kings, consuls, dictators, generals, were not ashamed of this employment. Not to mention Cato, Varo, Virgil, Pliny, and other great names, who tempered the severity of their studies with the pleasing toils of agriculture: Some of the first note among the Romans in the military art, and of the greatest service to the commonwealth; such as Camillus, Regulus, Fabius, Cincinnatus, were fetched from the plough; as Gideon was among the Israelites from the threshing-floor; and Elisha was called to the high office of a prophet, as he was driving one of the twelve ploughs his father had going in the field.

Ver. 16. *Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.*] i. e. Join not thyself to, nor be ranked with the congregation of wicked and ungodly men; but be assured, that God will take speedy vengeance of all such as know not him; or possibly it may mean, Do not comfort thyself with the great number of sinners that are concerned jointly with thee, or that are to be found at large in the world, as if a society in wickedness was any alleviation of thy fault, or was any safeguard or security to thee. The Alex. MS agrees with the copy which our translators follow, and so does the Vulgate. Most other Greek copies transpose part of this and the following verse thus, μὴ προσλογίζου σεαυτὸν ἐν πλήθει ἁμαρτωλῶν· ταπείνωσον σφόδρα τὴν ψυχήν σου. Μνήσθητι ὅτι ὀργὴ οὐ χρονιεῖ· ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ· which Coverdale's version follows. The Syr. and Arab. in rendering ver. 17. take no notice of the vengeance of the ungodly, nor the punishment here assigned them; the reason there given for humility is general, and affects every man, "Quoniam postremus omnium hominum finis ad vermes & corruptionem tendit."

Ver. 17. *The vengeance of the ungodly is fire and worms.*] Some understand this passage of the dead bodies of criminals, that were denied burial, and consumed by worms, but more commonly by fire, lest they should infect the city by their stench; but it seems as if a greater and more intense punishment than that in the Valley of Hinnom, was here to be understood. It has been variously controverted among learned men, what this fire and worm is; whether they be real and material, or are only to be understood in a metaphorical sense; whether under the name of *fire*, any thing more is

meant than sharp burning pain, and by *worms*, than remorse of conscience, and the despair of sinners in another life. The fathers are greatly divided in their sentiments on this point, and the same father often differs from himself, particularly St Jerom and St Austin. Those who maintain the former opinion support it. 1. By some texts of Scripture taken according to the latter, particularly Isa. lxvi. 24. Mark ix. 43, 44, 45, 46, 48. 2. They quote Judith xvi. 17. where we read, "That the Almighty will take vengeance of the wicked in the day of judgment, by putting fire and worms into their flesh, and they shall feel them, and weep for ever, καυσᾶσθαι ἐν αἰσθήσει ἕως αἰῶνος; or, if we read καύσουσθαι, with a late learned editor of Justin Martyr, (which conjecture is confirmed by the Syriac rendering of the place) the sense will conclude much stronger for a material fire. 3. They urge the Vulgate translation of the passage before us, "Quoniam vindicta carnis impii, ignis & vermis," which explicitness denotes, say they, according to St Austin, not only that the wicked shall be punished, but that the seat of the punishment shall be their flesh, and in it they shall suffer both by fire and worms. *Lastly*, They say, that the concurrent sense of the Latin church is for a real fire; on the other side it is answered, that the texts of Scripture above, are to be understood metaphorically, and refer to the punishment in the valley of Hinnom, the figure and picture of hell. 2. That the quotation from Judith is apocryphal, and may likewise have the same reference. 3. As to the Vulgate rendering of this place, it is arguing only from a single translation, we meet with no mention of the flesh in any Greek copy, nor in the Syriac or Arabic versions. 4. The testimony of the Greek church is as strong for the contrary opinion; but I see no reason why both these may not be admitted, and reconciled in the following manner; viz. That corporal sensible pain, such as that of fire and worms, shall torment the bodies of the wicked, and stings of self-condemnation, and the horror of despair shall wound and gnaw their conscience. Take the expression either way, sufficient unto the sinner is the evil thereof, and dreadful is his portion.

Ver. 18. *Change not a friend for any good by no means.*] μὴ ἀλλάξῃς φίλον ἕνεκεν ἀδιαφόρου. This is inaccurately rendered, ἀδιάφορος, signifying rather, *indifferent* and *ordinary*, than *precious* or *valuable;* and so the Tigurin version has it, "Ne permutes amicum re vulgari." But the place is probably corrupt, and the true reading is, διαφόρου, and so one MS actually does read. Grabe has so restored it from conjecture; and Casaubon makes the same emendation. See Notes on Theoph. Char. p. 89. where the definition of sordidness is, φειδωλία τῶ διαφόρου ὑπὲρ τὸν καιρόν. We have διάφορον in the sense of *riches*, 2 Mac. i. 35. iii. 6. iv. 8. and the Oriental versions expound it by *Pecunia* in this very place. It should also be so corrected, ch. xxvii. 1. xlii. 7. Euripides expresses himself upon the subject like this writer,

"Οστις ᾧ πιστὸν ἡ σθένος μᾶλλον φίλων,
Ἀγαθῶν κεκλῆσθαι βέλτιστ', κακῶς φρονεῖ.

And Plato speaks to the same purpose, βουλοίμην φίλον ἀγαθὸν μᾶλλον ἢ τὸ Δαρείου χρυσίον κλήσασθαι. This writer's sentiments upon friendship are much to be admired; he sets the like value upon it, ch. vi. 14, 15.

Ver. 19. *Forego not a wise and good woman, for her grace is above gold.*] μὴ ἀστόχει γυναικὸς σοφῆς ἢ ἀγαθῆς, i. e. Miss not of a good and valuable woman, but let such a one be thy principal aim and mark to choose for a wife, and take care not to err or mistake in a matter of such importance. The metaphor is taken from shooting at a mark; see the like expression, ch. viii. 9. A woman of such qualities as are here discribed, viz. discretion and goodness, is a gift that cometh of the Lord, and ought to be esteemed beyond all riches, and preferred before what the world calls a *great fortune*. She is such a peculiar blessing, that this author says, "She shall be given in the portion of them that fear the Lord," ch. xxxvi. 3. The Vulgate understands this of not divorcing a person of such accomplishments; but this advice seems useless, with regard to one so well qualified to make a man happy, and is given more fully, ver. 26.

Ver. 20. *Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.*] δίδου ψυχὴν αὐτῆ, i. e. Who wastes and impairs his life, his health, and strength in thy service, exposed to a variety of dangers, and particularly to heat and cold, and the inclemency of the seasons, Gen. xxxi. 40. Some of them following such laborious occupations, as insensibly ruin their health, and others such as render them continually liable to hurts and accidents. The author seems to make a difference between a servant and a mercenary, the work imposed upon the latter being generally more intense and severe, but he requires diligence in both, not merely an eye-ser-

vice, and orders a proportionable recompence and return to be made to them. Not to entreat them evil by menaces or blows, nor to exercise any act of inhumanity or injustice towards them; not merely to consider what strictly and rigidly, but what may fairly and equitably be done to them. Seneca seems well to have settled this, "Servis imperare moderatè laus est; & in mancipio cogitandum, non quantum illud impune pati possit, sed quantum permittat æqui bonique natura, quæ parcere etiam Captivis, & pretio partis jubet." Lib. i. de Clem. ch. xviii.

Ver. 21. *Let thy soul love a good servant, and defraud him not of liberty....*] The author is not here speaking of a slave taken in war, or bought with money at a market, but of a native Jew, who serves a Jewish master; the law appointed that such a one should have his liberty in the Sabbatical year, Exod. xxi. 2. Deut. xv. 12. The sense of the passage is, Refuse him not his liberty at the stated and appointed time, and as he has risked his health and life in thy service, treat him not as a slave, but with the tenderness of a friend or brother. Some of the Heathen moralists have expressed the same favourable regard for good servants. Thus Seneca, "Servi sunt? imo homines. Servi sunt? imo contubernales. Servi sunt? imo humiles amici. Servi sunt? imo conservi, si cogitaveris tantundem in utrosque licere fortunæ, Epist. 47. Euripides says, the name of a servant carries something of a disgrace in it; but a good servant, in all respects, is not inferior to a free man.

Ἐν τοῖς δούλοισιν αἰσχύνην φέρει,
Τέκνον, τὸ δ' ἄλλα πάνθ' ὅσ' ἐλευθέρων
Οὐδὲν κακίων δοῦλος, ὅστις ἐσθλὸς ᾖ.

We have a remarkable instance of regard shewed to a good servant by the centurion, Luke vii. 1, &c. but St Paul's tenderness for Onesimus cannot be paralleled, whom he vouchsafes to call "his own bowels, not a servant, but above a servant, a brother beloved, both in the flesh and in the Lord," Ep. Phil. ver. 12, 16. See also Apost. Constit. Lib. iv. chap. 12. Ecclus. xxxiii. 30, 31.

Ver. 24. *Hast thou daughters, have a care of their body, and shew not thyself cheerful towards them.*] i. e. Be not too indulgent or over fond of them, nor ready to grant them every liberty they may wish to have, for liberty often terminates in some bad consequence. Too much indulgence was the ruin of Dinah; her curiosity to visit the daughters of the land at a festival time, and to partake of their amusements and sports, was the occasion of her defilement, Gen. xxxiv. Juvenal advises to keep young men out of the way of all company that may corrupt their morals; but this caution is much more necessary with respect to women, whose sex being so delicate, their modesty should be principally attended to and secured, and the carriage of all about them be more circumspect and reserved before them. Cato the Censor carried his resentment very high for a salute only given in the presence of his daughter. In Vit. Cat. The wise Solon's saying, Θυγατρὶ μὴ προσμειδιάσῃς, ἵνα μὴ ὕστερον δακρύσῃς, is very like that of our author. And Phocyllides, to prevent any accident abroad by company to young virgins, well advises,

Παρθενικὴν ᾗ φύλασσε πολυκλείστοις θαλάμοισι,
Μηδέ μιν ἄχρι γάμων πρὸ δόμων ἐφθῆναι ἐάσῃς.
Ver. 208.

As to the care necessary to be observed towards children in general, expressed in ver. 23. the like particulars are insisted on in the Apostolical Constitutions, Ἐκδιδάσκετε ὑμῶν τὰ τέκνα τὸν λόγον Κυρίου, σύφετε δὲ αὐτὰ παιδαῖς ἢ δαρμοῖς, ἢ ποιεῖτε ὑποδακλικά· ἀπὸ βρέφους διδάσκοντες αὐτὰ ἱερὰ γράμματα, κ. τ. λ. L. iv. ch. 11; and at the conclusion the same direction is given about fixing them in marriage soon and wisely. The education of daughters among the Jews was formerly very strict and severe, they seldom let them be seen abroad, and for this reason a daughter is called in Hebrew *Alma*, i. e. one concealed or shut up.

Ver. 25. *Marry thy daughter, and so shalt thou have performed a weighty matter, but give to her a man of understanding.*] The Jews had a high opinion of the married state, and matched their children early, which they did to fix their inclinations, but were very cautious about the moral qualifications of their intended son-in-law. And, indeed, in marrying daughters, regard ought chiefly to be had to those which are likeliest to promote their best and truest interest. For happiness is not possible to be attained in the conjugal state without true worth and virtue in the associate, which are not always the attendants of high birth, wealth, or honour. Parents, therefore, in settling their children, should not make avarice or ambition the motives of their choice and conduct; but rather virtue, sobriety, and discretion; which afford a much more reasonable prospect of happiness in that state. These accomplishments, the Emperor M. Antoninus preferred in the disposal of his daughter Lucilla; for he gave her, as the writer of his life observes, "Non satis quidem nobili, sed

egregiæ tamen virtutis viro; quippe qui generum non pro opibus aut prosapiæ dignitate, sed ex merito, & virtute æstimandum censuit." And the like is recorded of Themistocles, "Malle se virum pecunia, quam pecuniam viro indigentem." If we take understanding here in a larger sense, as meaning religion, as in these didactical books it is sometimes used, the direction, then, may also be extended to forbid unequal marriages; the marriages of believers with infidels, and of the religious with the loose and the profane; as when Jehosaphat matched his son with Ahab's daughter, 2 Chron. xxi. 6. For it is a law of marriage that should never be broken, that it "be in the Lord," i. e. with his liking, and in his fear. That exception which Abraham took against the daughters of the country, and his express commandment for a wife to be taken to his son out of the faithful, teaches us plainly to prefer religion, and the true fear of God, to honour, wealth, nobility, and all other considerations, in all marriages that we shall make, either for ourselves, our friends, our children, or such as are under our guardianship and charge. See Gen. xxviii. Deut. vii. 3. 2 Kings viii. 18.

Ver. 26. *Hast thou a wife after thy mind, forsake her not, but give not thyself over to a light woman.*] Our translators seem to have understood this passage of unfaithfulness to the marriage-bed, and leaving a valuable and agreeable woman for stolen embraces: But ἐκβάλλειν (which probably is a forensic term), seems to relate rather to casting out by divorce; which is confirmed by μισουμένη, which follows, and is properly rendered by the Vulgate *odibili*, and in the margin, a *hateful woman*, one that is disagreeable in her person, or odious for her bad qualities. According to the law of Moses, one might put away a wife not beloved, provided there was a legal cause for so doing; but divorce, though tolerated among the Jews, was never approved or commended by the wisest of that nation, unless some urgent cause made it necessary. This wise author accordingly advises, to prevent coming to such an extremity, not to marry a person whom one cannot love, or has such forbidding qualities as to create disgust. To take a woman so unpromising, is paving the way for a divorce; or, which is as bad, condemning a man's self to live with an odious and disagreeable partner for the term of life, but to choose rather one that is agreeable and amiable, who will sweeten life; from whom, as there can be no occasion, so there ought to be no inclination to part.

Ver. 27, 28. *Honour thy father with thy whole heart, and forget not the sorrows of thy mother: remember that thou wast begot of them, and how canst thou recompence them the things that they have done for thee?*] The advice of Tobit to his son, is very like that here given, "My son, despise not thy mother, but honour her all the days of thy life, and do not grieve her; remember she saw many dangers for thee, when thou wast in her womb." St Ambrose has some sentiments upon the occasion, which one cannot sufficiently admire; after having enumerated what the mother undergoes for the child, as sickness and loathing during the time of gestation; the strict regimen she is obliged to submit to; the great confinement and self-denial in many other instances, and the danger and difficulty of childbirth; the certain great pain, and often death itself attending the birth, and the constant fears for the child's life and safety, immediately adds, "Si paveris matrem, non reddidisti ei cruciatus quos pro te passa est, non obsequia quibus te gestavit, non alimenta quæ tibi tribuit, vero pietatis affectu immulgens labris ubera: non famem, quam pro te ipsa toleravit, ne quid quod tibi noxium esset comederet, ne quid quod lacti noceret hauriret: tibi illa jejunavit, tibi manducavit, tibi illa cibum quem voluit non accepit, tibi quem noluit, cibum sumpsit, tibi vigilavit, tibi flevit. Illi debes quod habes, cui debes quod es." Com. in Luc. xviii. See note on ch. iii. 8. By Plato, parents are styled, θεοὶ ἐπίγειοι; and Philo gives the reason why they are so called, as being a sort of visible gods, imitating the invisible in bestowing life; he has the same observation with our author upon the occasion, οὐδὲ τοῖς γονεῦσιν ἴσας ἀποδῦναι χάριτας ἐνδέχεται, ἀντιγενῆσαι γὰρ οὐ δύνῃ τούτοις. Allegor. L. ii. Aristotle mentions three sorts of persons to whom we can never make a suitable return, viz. the gods, our parents, and our instructors, L. ix. Ethic.

Ver. 31. *Fear the Lord, and honour the priest, and give him his portion as it is commanded thee; the first fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first fruits of the holy things.*] There is the like advice, ver. 29. τὸν ἱερέα σὺν θαύμαζε, where θαυμάζειν is to be taken in the sense of τιμᾶν. It is so used, Lev. xix. 15. Deut. xxviii. 50. 2 Kings v. 1. 2 Chron. xix. 7. Job xiii. 10. xxxii. 22. Jude xvi. Δοξάζειν, the term here used, is sometimes taken in a larger sense,

than to respect or honour, and probably here means *maintenance*. The duty of maintenance is expressed in various terms by this writer, as, not forsaking his ministers, (see the like command, Deut. xii. 19.) honouring his priests, and giving them their portion; and to ascertain what belongs to them, he enumerates five particulars, mentioned also in the law. 1. ἀπαρχὴ, or the first-fruits of the land and trees, as corn, wine, oil, figs, &c. Deut. xxvi. 2. To which some add, the first-fruits of animals. These were also called πρωτοτόκια. 2. The offering περὶ πλημμελείας, or such portion of the victim, or trespass-offering, as usually belonged to the priest, which indeed was the whole of it, except the kidneys, and the rump, and the fat upon the inwards, which were burnt upon the altar, Levit. vii. 2, 3, 4, 5. It may not be improper here to distinguish between a trespass-offering, and a sin-offering. Trespass-offerings were for sins of less note and importance, sins of ignorance or omission, through forgetfulness; as the not observing the legal washings and purifications, &c. Sin-offerings were for greater offences, for voluntary crimes, and wilful violations of the law. 3. The gift of the shoulders in the peace-offerings, Exod. xxix. 27, 28. Lev. vii. 34. i. e. the wave-breast, and the heave-shoulder. 4. The sacrifice of sanctification, called *mincha*, which was of things without life, as flower, cakes, wafers, &c. The Greek sometimes preserves the Hebrew name, *manaan*, see Ezek. xlvi. 5, 7, 11. and often uses θυσία simply for it. Lev. ii. 13. vi. 14, 15. Ezek. xlv. 15. Amos v. 25. Sometimes it is called προσφορὰ, Psal. xl. 7. Heb. x. 5, 8, 10. And by this writer θυσία ἁγιασμῦ, as being the most holy of the offerings of the Lord made by fire; and according to the Heb. is holiness of holinesses. See Lev. ii. 3, 10. vi. 17. The remnant of this was Aaron's and his sons, and was in part for their maintenance. 5. The first-fruits of holy things; this differs from ἀπαρχὴ before mentioned; it seems to be the tythe of the tythes, *Sanctitatum decima*, which the Levites themselves paid the priests, Neh. x. 48. Num. xviii. 28. 2 Chron. xxxi. 6. They are called *holy things*, because all the tythe, whether of the land, or of the fruit of the trees, being the Lord's, it was holy unto him. Levit. xxvii. 30. Ecclus. xxxv. 8, 9.

Ver. 32. *And stretch thine hand unto the poor.*] That nothing may be wanting to recommend thy service, join works of charity and mercy; invite the Levite, and the poor to partake with you, as the law appoints, Deut. xiv. 26, 29. xvi. 11. xxvi. 11. In this general sense many understand this place; but I presume from the context, that it relates to the poor man's tythe on the third year, which year is termed a *year of tythes*, Deut. xxvi. 12. which the husbandman carried not to Jerusalem, but spent it at home within his own gates, upon the Levite, the fatherless, the widows, and the poor, Deut. xiv. 18. as it was paid to the poor every third year, reckoning from the Sabbatical year, on which the land rested, it was called πτωχοδεκάτη, or the poor man's tythe, and in Tobit i. 8. the third tythe, where the several sorts are enumerated, and well distinguished. I have the pleasure to find Grotius agreeing with me in this sense of the place, which the other expositors seem not to have attended to.

Ibid. *That thy blessing may be perfected.*] Some render, "That thy liberality may be complete, which is the sense of the margin; others, "that thou mayest be completely blessed," 2 Cor. ix. 10. The Vulgate has, "Ut perficiatur propitiatio, & benedictio tua," that thy atonement may be perfected, Ecclus. xxxi. 11. xxxv. 11. The Arab. "Ut mendici pro te precatio exaudiatur," i. e. that the poor man's blessing may rest upon thee, and his prayer be heard in thy behalf. Grotius by εὐλογία understands *riches*, in which sense it is used, Jud. i. 15. 1 Sam. xxx. 26. Ecclus. xxxiv. 17. According to him the meaning is, Thy riches will be sanctified hereby, and blessed by God that gave them, 1 Tim. iv. 5. or made holy and acceptable to him, by thus applying them; to which Coverdale's version agrees, "Reach thyne hande unto the poore, that God may bless thee with plenteousness."

Ver. 33. *A gift hath grace in the sight of every man living, and for the dead detain it not.*] Having spoken of provision and maintenance for the Levite, charity to the poor, and kind actions to be done to the living, the wise man proceeds to shew his regard and concern for the dead. The sense of the place is, Be liberal and charitable towards all, and let even the dead have a share of thy goodness. The Geneva version of it is clearer, "Liberality pleaseth all men living, and from the dead restrain it not." Pay thy last offices, by decently interring them, respecting their memories, and comforting their disconsolate relations, by giving the usual funeral entertainment to them, and the poor. That this was the custom among the Jews, see Jer. x. 7. and particularly Tob. iv. 17. where Tobit gives exactly the same advice, for having enjoined his son to give his bread to the hungry,

and garments to them that were naked, and alms according to his abundance; it immediately follows: "Pour out thy bread on the burial of the just." The primitive Christians, many of whose customs, it is well known, were derived from the Jews, expressed in the same manner their pious regard to the saints and martyrs, by pouring wine upon their tombs, and celebrating the sepulchral feast over them. St Austin mentions this to have been the practice of his mother Monica in particular, and that it was at length dropt, "Ne ulla occasio se ingurgitandi daretur ebriosis, & quia illa quasi parentalia superstitioni Gentilium essent simillima," lest they should administer to intemperance, and because they savoured of Pagan superstition, Confess. L. vi. ch. 2. It is surprizing, that both these texts should be abused by Bellarmine, and the Popish writers, in favour of masses and prayers for the dead; whereas they undoubtedly relate to the sepulchral feasts usually given for the comfort of the disconsolate relations and friends of some good man deceased; and respected such as mourned and wept, rather than those who had no sense, and could not be benefited by such posthumous expressions of kindness.

Ver. 35. *Be not slow to visit the sick, for that shall make thee to be beloved.*] This is not rightly translated, the Greek is, ἐκ τῶν τοιούτων, *i. e.* By these and such like offices of humanity and charity, as are just mentioned, thou wilt gain the hearts and affections of others, especially such as you have laid under an obligation by your kindness. To visit the sick, does not mean the bare seeing of them, which may be matter of curiosity only, but enquiring into the nature of their disease, discoursing them about patience and submission, binding up their wounds; and, if our own circumstances will permit, giving them medicines. Greg. Nazianz. Orat. 27. De Cura Paup. St Chrysostom finely observes, That if we have nothing, by reason of our own indigence and poverty that we can assist the sick with, we must give him our company at least, and the comforts of our coversation, imparting to him our best wishes, and the benefit of our prayers; so shall we hear at the last great day, "I was sick, and ye visited me." This advice more nearly concerns God's ministers, whose attendance upon a sick bed is the more necessary, as, besides ordinary help, they can administer spiritual relief to the disturbed conscience, and be the happy means perhaps of saving a soul from death, and everlasting ruin. And nothing makes a pastor more beloved than his attendance at such a season, when the powers of darkness tempt men to despair, especially by those who have a sense of their spiritual danger, and would hallow their last moments by the best preparation their time or condition will admit.

Ver. 36. *Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.*] Our translators seem to have understood this, as a piece of advice never to undertake any thing but for some good end; to have that mark principally in view, and to direct all our actions and affairs accordingly: But I do not think this to be the only meaning of the place, or that it is a maxim of mere prudence only. The Greek is, ἐν πᾶσιν τοῖς λόγοις σου μιμνήσκου τὰ ἔσχατά σου, *i. e.* in all thy words and actions (for *debar*, the original word, as I presume, signifies both,) remember thy latter end, and frequently meditate on death; and so the Arab. "Memor esto mortis in omnibus operibus tuis," or more fully, reflect on the "Quatuor novissima," the four last and most important things, as they are called, *viz.* death and judgment, heaven and hell: If we had always these in our eye, and attended to them with that seriousness which matters of such moment require, we should be the more careful not to offend, at least not to sin wilfully. If we considered every action as perhaps the last of our lives, and ourselves as upon the brink of appearing before the great tribunal of God, how powerful, and how happy a restraint should we live under? But so long as we stifle the disagreeable thoughts of death, and consider eternity as at a vast distance, we are not much affected with so wide a prospect, nor induced to prepare ourselves for our great change. St Jerom points out the vanity of men's hopes, and the greatness of human folly, when he says, "Quotidie morimur, quotidie commutamur, & tamen æternos nos esse credimus." Ad Heliodor.

CHAP. VIII.

STRIVE not with a mighty man; lest thou fall into his hands. Ver. 2. *Be not at variance with a rich man lest he overweigh thee.*] As in the former chapter the author laid down several positive precepts, how we ought to act with respect to different persons, and cases therein mentioned, so here he gives several negative ones how we ought not to act. And the first, is not to fight or contend bodily with an adversary superior in strength, for fear of coming to some mischief, by falling into his hands, and suffering through them. This may likewise be understood in a forensic sense, not to go to law

with, or commence any judicial process against a very rich man, lest he preponderate, or get the balance on his side, by his interest, power, and great fortune, and prove too much for thee, and incline the judges to give the cause against you. Literally the Greek is, Lest he overbalance thy weight; the metaphor is well known and beautiful. The Vulgate accordingly renders, "Ne litigis cum homine potente, ne incidas in manus illius, ne contendas cum viro locuplete, ne forte contra constituat litem tibi." Calmet too understands the place in this latter sense: The following lines exactly agree with our author,

Ἄφρων ὃς κ' ἐθέλει πρὸς κρέσσονος ἀμφιφερίζειν,
Κἠπὶ τὰ τείρεται, πρὸς ἀίσχιστ' ἄλγεα πάσχει. *Vet. Poeta.*

i. e. It is a folly to contend with one mightier than one's self, for you are sure to be vanquished, and, besides the disgrace, to be exposed to injuries, and evil treatment.

Ver. 3. *Strive not with a man that is full of tongue, and heap not wood upon his fire.*] It is a great instance of prudence to know how to be properly silent before one that loves to talk, and not to give occasion to him by question, or opposition, to be more troublesome. Such a loquacious person is aptly compared here to a fire, which always burns the fiercer in proportion as you put on fuel. To continue discourse with him, is to furnish fresh matter for more impertinence; and to differ from him, or attack him in any matter of dispute, is to make him more fierce and outragious. The best way to impose silence upon him, and to be easy one's self, is to let him alone, and take no notice of him; and then, like the fire which is not stirred, the flame will of course go out. And if such a one be also of an evil tongue, as the margin understands it, civil words, and obliging things, will produce the quite contrary behaviour from him, and besides being verbose and noisy, he will be abusive and scurrilous, or privately asperse and blacken thy character. The author may with great reason be supposed to allude to Prov. xxvi. 20, 21. where Solomon has the like comparison upon the same subject, "Where no wood is, there the fire goeth out, so where there is no talebearer, the strife ceaseth; as coals are to burning coals, and wood to fire, so is a contentious man to kindle strife."

Ver. 4. *Jest not with a rude man, lest thy ancestors be disgraced.*] Vulg. "Non communices homini indocto;" and so Coverdale's version, "Kepe no company wyth the unlerned, lest he geve thy kynred an evil reporte," i. e. Have no acquaintance, friendship, or intimacy, ἀπαιδεύτῳ, with a raw, undisciplined, uninstructed person, lest it bring a reflection upon yourself and family, as if your own education had been bad or neglected, by your choice of such a companion. All acquaintance with the unlearned and uninstructed is not here forbidden, for there is an ignorance that is not faulty, such as has humility and ingenuity enough to acknowledge its low state, and inclination and readiness to attend to means, to alter and improve it; but such are here condemned, and their company to be avoided, whose ignorance is wilful, and who obstinately persist in it; who consider knowledge as a burden, and truth as their enemy, and hate to be set right and informed, lest their ignorance and weakness should be discovered. As we are sure by telling such the truth, and kindly admonishing them of their mistake, to have them for our enemy, it is better to have no converse or society with them, lest by our honest freedom, either to instruct or reform them, they should think themselves affronted, and turn their spleen and malice against our family and relations, and report something to their disgrace and prejudice, which may affect and wound us through their sides. But the sense followed in our version seems preferable, and more agreeable to the Greek, μὴ παίζῃς ἀπαιδεύτῳ, i. e. Joke not with a man that is rude, and wants good breeding; for if he knows any family misfortune, which persons of politeness would be tender of mentioning, he will be sure to expose it, and make their failings and infirmities to be the subject of his coarse raillery.

Ver. 5. *Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.*] As it is a sign of humility and grace to turn from sin, so it is an instance of great degeneracy, to reproach or ridicule any one for becoming better. A good man will not revile a sinner, even while he continues such, nor insult over his fall, but rather shew a generous pity and concern for him, and endeavour to restore such a one in the spirit of meekness. Instead of superciliously upbraiding an offending brother, he considers his fall as an instance of human frailty, and it serves to remind him how liable he himself is to miscarry every moment. To convince him that he stands in as much need of God's help to continue him in a state of grace, as the sinner does of his mercy to restore him to it; and that if God should proceed against him with rigour, and strict justice, he deserves nothing but punishment. He is there-

fore tender of the returning prodigal; he goes out to meet him, he embraces him with joy, and as he finds him thoroughly sensible, and ashamed of his past folly, he encourages him to perseverance, quickens, and invigorates his resolutions, infuses pleasing hope, by opening unto him the riches of the goodness and mercy of God.

Ver. 6. *Dishonour not a man in his old age, for even some of us wax old.*] Coverdale's version seems preferable, "for we wax old also," i. e. Shall come, if we live, to the same state, and may as reasonably expect the like scorn ourselves, when the infirmities, which are inseparable from that stage of life, shall overtake us. And so the Arab. "Ne derideas senem decrepitum; scito nos, si vixerimus, grandævos ac senes futuros." "Consider also, (as the Geneva version has it,) that they were as we which are not old," were once in their prime and vigour, though now the objects of ridicule, and that we are hastening to the same period, to partake of what they suffer. Are not all men desirous of long life, and is it not looked upon as a particular favour of heaven, when extended to any great term? How then can old age be dishonourable, which is not an evil in itself, and all covet to arrive at? If to be cut off in the midst of our days is a misfortune or punishment, to live to be full of days, especially if time has been well improved, must surely be a good, and a blessing. According to Gellius, age was so honourable among the Romans, that neither birth nor fortune were more respected: That a kind of veneration was paid to persons advanced in years, as to so many gods, and fathers. "Apud antiquissimos Romanorum, neque generi, neque pecuniæ præstantior honos tribui, quam ætati solitus; majoresque natu a minoribus colebantur ad Deum prope & Parentum vicem, atque in omni loco, inque omni specie honoris, priores potioresque habiti." Noct. Attic. L. ii. c. 15.

Ver. 7. *Rejoice not over thy greatest enemy being dead.*] One should not rejoice at any accident, or ill fortune, that happens to an enemy, even in his life time; charity enjoins this, but humanity commands rather a concern for him when he is dead, and it is out of his power to injure us any more; it is both decent and just to spare his ashes, and not to insult his memory. Hatred is always odious, but should never be immortal, and pursue a man into the other world. Our author probably alludes to Prov. xxiv. 17. "Rejoice not when thy enemy falleth, and let not thine heart be glad when he stumbleth." Job comforts himself, "that he had never rejoiced at the destruction of him that hated him, nor lift up himself when evil found him," οὐκ εἶπεν ἡ καρδία μου, Εὖγε, ch. xxxi. 29. Many of the Greek copies omit τῷ ἐχθρῷ σου, and read in general, "Rejoice not over a dead person;" and so the Oriental versions, "Ne lætaris de morte ullius." According to that of Homer,

Οὐχ ὅσιον φθιμένοισι ἐπ' ἀνδράσι νῦν χαλέπτειν. Od. χ.

Ibid. *Remember that we die all.*] i. e. Must all die; and so the Oriental versions, "Memento nos omnes morituros." As death is the common lot of all men, any of us may die as well as our enemy whom we triumph over; and we should be very unwilling, could we possibly foresee or know it, that others should rejoice at our death. And this I take to be the meaning of the additional clause in the Vulgate, "Et in gaudium nolumus venire." The expression here is very particular and observable, it is not said that we shall all die in the future, but that we die all in the present tense, πάντες τελευτῶμεν, intimating probably the shortness of life, that death is always present with us, that in the midst of life we are in death, and may be said, without a metaphor, to die daily. St Austin has not expressed this amiss, when he says, "Vita hæc non est vita dicenda, sed mors, in qua momentis singulis morimur, per varios mutabilitatis defectus diversis generibus mortium." Meditat. ch. xxi.

Ver. 8. *Despise not the discourse of the wise, but acquaint thyself with their proverbs, for of them thou shalt learn instruction, and how to serve great men with ease.*] In all doubts and difficulties consult wise and experienced persons, and submit patiently to hear, and be informed by them. Nor let a vain conceit of your own abilities produce a contempt of their well-grounded maxims and aphorisms; for you may be assured they were not taken up and uttered at random, but were the result of a long and judicious observation, and will be found of the greatest use in life. Plato well remarks, that he that would be a learned, or wise man, must be φιλομαθὴς, φιλήκοος, ζητητικὸς, willing to learn, attentive to others, and of an inquisitive disposition. De Rep. And for these qualities he highly commends Socrates, in Theætet. This advice is repeated in many parts of this book. As to the skill here recommended, of knowing how to please great men, and acting in their service with credit and approbation, which Horace says is no mean accomplishment, Epist. L. I. nobody

is so proper to advise how to behave in this respect, and to deliver maxims of just conduct, as a person long used to courts; a nice discernment of what passes there, joined to the great experience which he has had in the world, must give him in this respect, a knowledge, which is not to be fetched from books, nor acquired in the schools. The court is, as it were, a new world, to those especially who know little of it, and have seen it only at a distance; and therefore the direction and countenance of those who have conversed long in it, and who have the art of pleasing and recommending themselves to the great, must be of more service than the most refined speculations, or any rules of general conduct laid down by others.

Ver. 10. *Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.*] There is the like metaphor upon the same occasion, chap. xxviii. 11. The Vulgate renders, "Non incendas carbones peccatorum," and then adds, by way of explanation, *Arguens eos*, confining the sense to the seasonable reproof of a sinner. For though brotherly reproof is a most necessary duty, yet much prudence and caution must be used in giving it. The most favourable opportunities must be watched, when our reproof is likely to have the most weight; we must do it with temper, and take care not to inflame the party reproved by any indiscretion, which will serve only to draw on ourselves his abuse or resentment, without answering the end proposed. Sometimes reproof is altogether useless, as when a person is incorrigible, and upon good grounds we foresee that it will be to no purpose, or that it may provoke him to fresh offences. In such a case we may spare ourselves both the pains and hazard, it is only casting pearls before swine, who in requital will turn again, and rend us. God approves of zeal in his service, but it must be regulated by prudence, and the best things cease to be so, when they are done out of season. St Jerom very wisely remarks, that neither king Hezekiah, nor his people, gave any answer or reproof to the repeated blasphemies of Rabsaces, for fear of provoking him, and giving him a fresh occasion to utter more and greater, "Ideo jusserat blasphemanti Assyrio non responderi, ne eum ad majores blasphemias provocarent." Com. in Loc. For the same reason it is neither adviseable, nor always safe, to reprove a person almost in the very instant of sinning, in the hurry of his passion and folly, when he cannot attend to cool reflection, or friendly admonition, nor to do it in too plain and direct terms. When Nathan was sent to reprove David for his crime with Bathsheba, he took a most prudent method to prevent that prince's resentment, which a sudden and direct charge might have occasioned; he first artfully proposes a parable to him, and brings him, by that stratagem, to condemn his own guilt in the person of another, before he says to him explicitly, *Thou art the man.* And when by this artifice he had properly prepared him, he then enlarges upon the heinousness of his offence, and imparts to him his message from the Lord. The Oriental versions understand the words of keeping company with sinners, and suffering by their evil communication, as if the sense was nearly the same with Prov. vi. 27, 29. "Can a man take fire in his bosom, and not be burnt; so he that goeth in unto wicked persons, shall not be innocent."

Ver. 11. *Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.*] This is not accurately translated; the words *in anger* are added by the translators, and seem to perplex the sense. The meaning is, oppose not to his face, nor rise up to speak to, or before a perverse, captious, quarrelsome man, lest, through some artifice or evil design, he entrap thee in thy words. Instead of regarding and profiting by your advice or discourse, he will watch with an insidious intent all you say, will strive to entangle you by your talk, and draw some consequences from it to your hurt and disadvantage. Of this stamp were the Scribes and Pharisees, whose end in urging the blessed Jesus to speak of many things, was "to catch something out of his mouth, that they might accuse him," Luke xi. 53, 54. Grotius and Calmet from the term ἐξαναστῆς, understand it of rising up to speak in form in a popular assembly, or senate; that one should be cautious not to engage with, or reply to a warm speaker, one of great interest and power, but impatient of contradiction, for fear of drawing on us his resentment, either by personal reflections, or exhibiting some charge against us; or the sense may be, Contend not with a scurrilous abusive man, ὑβριστὴς; and so the Tigurin version, "Ne inveharis in contumeliosum;" for he will take occasion from your words to be mischievous and troublesome. Some few copies have, ἵνα μὴ ἐγκαθίσῃ ὡς ἔνεδρον τῷ σώματί σου instead of τῷ σώματί σου, which is the common reading, and followed in our version. And then the sense will be, Beware of such a scurrilous person, lest he sit upon thy skirts.

Ver. 12. *Lend not unto him that is mightier than thyself, for if thou lendest him, count it but lost.*] ὡς ἀπολωλεκὼς γίνῃ, which is well rendered by Junius, "Perinde esto quasi perdideris," nor will you only be in danger of losing your debt, but of drawing on you a new and powerful enemy. "Les Grands," says Calmet, "se tiennent choquez, lorsque l'on repete ce qu'ils doivent." Great men often take it in their head to be affronted, when they are asked for what they owe; and if you are necessitated to attempt to recover your own by a course of law, it is often in their power to disappoint their creditors in their attempt, through their interest, or by insisting on their privilege. Lend not therefore more than what thou canst afford, or art willing to lose, for thou hast but little prospect of receiving thine own again with usury.

Ver. 13. *Be not surety above thy power, for if thou be surety, take care to pay it.*] Arab. "Persuasum tibi sit quod sis soluturus," expect and be persuaded that it will fall to your share to pay it. Look upon yourself as the debtor, and consider how most effectually to disengage yourself. Use all diligence and application to make the party principally concerned discharge his own debt; quicken his indolence, lest at the time appointed he should not be ready, or able to make the payment; for you may be assured the creditors will come upon his security, if he himself neglects to satisfy them. Solomon gives the like advice in many parts of the book of Proverbs, ch. vi. 1. xi. 15, 17, 18. xx. 16. xxii. 26, 27. The last comes nearest this place, and expresses in the strongest manner the danger of such an engagement, "Be not thou one of them that strike hands, nor of them that are sureties for debts; if thou hast nothing to pay, they will take thy very bed from under thee." The ancient sages have always looked upon this as a necessary piece of advice to be pursued in life, and are unanimous in their cautions on this head. Ἔγγυα, παρὰ δ' Ἄτη, was a maxim of such consequence, as to be thought worthy to be wrote on the temple of Delphi. To be bound at all is an instance of weakness; but to be bound above one's power, or for one that is mightier than thyself, *potentiori*, as the Oriental versions here have it, is the very height of folly.

Ver. 14. *Go not to law with a judge, for they will judge for him according to his honour.*] The Vulgate renders, "Non judices contra Judicem, quoniam secundum quod rectum est, judicat," i. e. do not re-judge a cause which the judge has determined, or presume to condemn his sentence and decree; his great experience in judicial matters should make private persons, who are not so proper judges of the merits of a cause, and are too apt to be partial in their own, or friend's favour, acquiesce in the verdict given, and modestly to presume that the judge had weighty reasons for the decision which he made. But the sense of our version comes nearer the Greek, μὴ δικάζου κατὰ κρίσιν, κατὰ γὰρ τὴν δόξαν αὐτῆς κρινοῦσιν αὐτῷ, i. e. Do not contend at law, or have any suit with a judge; for, according to Calmet, "Les autres Juges soutiendront leurs Collegues, ou leurs confreres, & lui donneront gain de cause, ou confirmeront son jugement;" the other judges will support and countenance their collegue and brother, and give the cause for him, or confirm his decree; they will judge and determine, κατὰ τὴν δόξαν αὐτῆς, either according to his dignity, or, as the margin has it, according to the opinion which he has given.

Ver. 19. *Open not thy heart to every man, lest he requite thee with a shrewd turn.*] i. e. We should be cautious and sparing in our intimacies, and of disclosing our affairs to every accidental acquaintance, out of prudence and tenderness to our own interest. Our charity indeed should be universal, and extend to all mankind; but it is by no means convenient our friendship and familiarity should do so likewise. We often find that a person very little known to us, recommended to us, perhaps, by some accident, and whom upon too slender an acquaintance, we have unwarily unbosomed ourselves to, when better known, has lost the good opinion we had of him before, and betrayed the confidence we reposed in him to our great prejudice. The Vulgate renders, "Ne forte inferat tibi gratiam falsam, & convitietur tibi." Not unlike that of Solomon, Prov. xxv. 9, 10. according to the Vulg. "Secretum extraneo non reveles, ne forte insultet tibi cum audierit, & exprobrare non cesset," i. e. Do not suffer yourself to be repaid with ingratitude and ill usage, by the treacherous person you have opened your heart to, and enstrusted with your secrets. Sacred story informs us how dear it cost Samson for discovering to the faithless Dalilah the secret of his strength; and profane gives us this remarkable instance of Pompey's great fidelity and secrecy. "That being sent ambassador by the Senate, he unfortunately fell into the hands of king Gentius. That prince tried to get from him the secret of his embassy; but Pompey instead of answering,

put his finger into the flame of a candle, and let it burn there without crying out. The action struck the king, and made him instantly conclude, that nothing could force from such a man a secret, which regarded his country." Valer. Max. L. iii. c. 3.

CHAP. IX.

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.] "Wife of one's bosom," is a familiar expression among the Hebrews, Deut. xiii. 6. xxviii. 54. Micah vii. 5. There are some certain affairs wherein too much circumspection is dangerous; one often suggests and teaches an evil, by an ill-judged endeavour to prevent it: "Quidam fallere docuerunt, dum timent falli, & illius peccati suspicando occasionemp præbuerunt." Distrust often puts persons upon wicked actions, which they would never otherwise have thought of. Of this sort is the unjust suspicion of a husband, which has often raised an unclean spirit in the wife out of mere spite and revenge, to resolve to give him reason for his suspicions, and to enjoy the pleasure of the crime, since she must undergo the ignominy. A woman of honour is affronted when she is but suspected of being capable of falsehood, and if she is one of spirit, will not fail to resent it, and often in the very manner which the jealous person so much dreaded. A good woman, says a polite writer, wants no bars, and a bad one will not be confined by them; watching only serves to make her the more abandoned. Theophrastus, as I find him quoted by St Jerom, L. i. cont. Jovin. has the like remark, "Quid prodest etiam diligens custodia, cum uxor servari impudica non potest, pudica non debeat, infidæ enim custos castitatis est necessitas." Such outward restraints rather provoke than do good. A generous confidence in the honour and conduct of the wife, and faithfulness and constancy on the part of the husband, are the best and most lasting security.

Ver. 2. *Give not thy soul unto a woman to set her foot upon thy substance.*] ἐπιβῆναι αὐτὴν ἐπὶ τὴν ὑπόστασίν σου, i. e. Give not thyself up into the power of a woman, lest she get the ascendent over thee, and become imperious. The Vulgate has, "Non des mulieri potestatem animæ tuæ, ut ingrediatur in virtutem tuam, & confundaris" i. e. Do not so doat on a woman, as to part with thy just authority, lest she enter upon thy privilege, and assume that power that belongs to thee, and thou be ashamed. Cato observes of the sex, "Extemplo simul ut pares esse cœperint, superiores erunt." Liv. L. xxxiv. and laments, that when, in all other places, husbands had the rule and authority over their wives; at Rome, the mistress of the world, wives ruled their husbands, "Omnes homines uxoribus dominantur, nos omnibus hominibus, nobis uxores." But more seems meant here than merely submitting to a woman, or parting with that original prerogative which God gave mankind over the sex, Gen. iii. 16. There is this farther and better meaning, Give not thyself up to strange women to follow thy lust, which will destroy thy strength, impair thy understanding, blast thy reputation, and exhaust thy substance, or treasure, for so ἰσχὺς is frequently taken in this book. The sense is the same in this last acceptation with Prov. xxxi. 3. Luke xv. 30. The artifices of women of this stamp and character, and the mischievous consequences of keeping such loose company are well described Prov. vii. 10. xxiii. 27.

Ver. 4. *Use not much the company of a woman that is a singer, lest thou be taken with her attempts.*] μετὰ ψαλλούσης μὴ ἐνδελέχιζε. Thus Ovid,

Pro facie multis vox sua læna fuit.

The margin has, "With one that playeth upon instruments;" the Vulgate, with St Cyprian, renders, "Cum saltatrice ne assiduus sis," following a copy which read, μετὰ ἀλλούσης, which probably may be the better reading; for Calmet observes, that the eastern dances were less modest than the modern, less decency observed, and more freedoms taken; Herodias's dancing shews the power of that entertainment over an enamoured mind, and her bloody request the abuse of that power. The advice here given is to avoid all occasions, opportunities, and temptations to impurity, not to indulge a wanton eye, or an itching ear, or run into danger by conversing with pleasing, but yet insnaring objects.

Ver. 5. *Gaze not on a maid.*] παρθένον μὴ καταμάνθανε. The verb means to look with attention and earnestness, with a sort of wonder and amaze, see Gen. xxiv. 21. Ecclus. xxv. 21. xxxviii. 28. xli. 21. Susan. xxxii. Matt. vi. 28. It expresses in one word what the apocryphal Esdras describes by a long periphrasis, 1 Esd. iv. 19. Mess. of Port Royal observe, that this writer lays great stress upon a prudent reservedness towards women, as he enjoins it in so many particulars, and so remarkably diversifies his discourse about it, "Not to sit, eat, or look

upon them, but according to the strictest rules of decency, even though they may be as fair in character, as in person; as such interviews are always attended with danger, open or secret. The world indeed esteems gazing, as both innocent and inoffensive, and that it is a faulty preciseness to confine modesty so strictly; but experience confirms the necessity of the advice, and that the remedy is no other, or greater, than what the evil requires. We are not more holy than David was, and have not received more grace from heaven, that we should have that command over us which he wanted. And what was it that ruined him, but the view of a beautiful woman, who yet was at a great distance from him? Let us be afraid of a stumbling block, which the saints would not have fallen by, if they had been as watchful as they ought, and let their fall be a warning to others that are more weak. There is not a greater delusion, than for men to imagine that they can live in the midst of flames, and not be burnt; such a persuasion is a sign, that they think the danger trifling, but it is impossible to avoid the greater irregularities, but by guarding against the less, which are the avenues and inlets to them. Discretion is as it were the barrier of chastity, these two virtues support each other, and he that neglects one, cannot long keep the other." Com. in Loc.

Ibid. *Lest thou fall by those things which are precious in her.*] ἐν τοῖς ἐπιλημίοις αὐτῆς, *i. e.* Lest you are involved in her punishment, according to some expositors; or, as St Austin strongly expresses it, "Ne, cum pereunte deceptrice, & ipse perire cogaris," Meditat. ch. xxi. The Oriental versions understand it of falling into fornication, and paying the legal penalty, Deut. xxii. 29. Grotius thinks ψιμυθίοις to be the true reading, *i. e.* Gaze not curiously upon her, lest thou be ensnared by the fineness of her complexion. But I would rather read, μὴ πῶλε σκανδαλισθῇς ἐν ταῖς ἐπιθυμίαις αὐτῆς, according to Drusius's copy, *i. e.* Lest thou fall by lusting after her, and then the sense will exactly correspond with the advice of Solomon, Prov. vi. 25.—What necessity there is of guarding the eye, the unhappy examples of persons, who have fallen through the lust of it, sufficiently evince. Had the Jews forbore to look on the daughters of Midian, they had prevented the plague which consumed the chosen men in Israel; and not to mention David, had the elders, instead of admiring the beauty of Susanna, looked another way, they had prevented their ignominious execution.

Ver. 6. *Give not thy soul unto harlots, that thou lose not thine inheritance.*] The mischiefs arising from these is prettily couched under the fable of the Sirens, who are therefore by the poets feigned to occasion shipwreck to the mariners, because being infamous and loose prostitutes, by their artifices they drew in people, and brought them to poverty, Serv. on Æneid. v. The Vulgate renders, "Ne perdas te, & hæreditatem tuam," which includes that of Solomon, Prov. vii. 22, 23. where he describes, in the most moving manner, the sad state of one led astray by them. The advice is very reasonable in the following verse, not to frequent suspected places, or wander about in quest of women of such infamous character, and is agreeable also to that of the wise man, "Let thine eyes look right on, and thine eyelids straight before thee. Ponder the path of thy feet, so shall all thy ways be ordered aright," Prov. iv. 25, 26. It was a wise appointment of some of the ancients, to order the temple of Venus to be built out of the city, where temptations of this sort are more frequent and inviting, that no breach of decency, or offence to modesty, might be observed by the younger sort. Strad. Prolus. p. 153.

Ver. 8. *Turn away thine eye from a beautiful woman,—for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.*] One cannot conceive any thing stronger to express the power of beauty, than what is mentioned concerning Holofernes's passion for Judith, "That her beauty took his mind prisoner," ch. xvi. 9. and his fate shews the danger of being a slave to it. In the contest at Darius's feast, the advocate for beauty finely urges, πολλοὶ ἀπενοήθησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας, καὶ δοῦλοι ἐγένοντο δι' αὐτάς· πολλοὶ ἀπώλοντο καὶ ἐσφάλησαν, καὶ ἥμαρτοσαν δι' αὐτάς, 1 Esd. iv. 26, 27. Alexander the Great was sensible of its power, when he denied himself the pleasure of gazing upon Darius's daughters, his pretty prisoners, alledging, with a resolution agreeable to his character, That he who had conquered so many men, should not suffer himself to be overcome and captivated by women, "Non committam ut cum viros vicerim, a mulieribus vincar." Masæus gives much the same account of the original of love, with our author,

Κάλλος γὰρ περίπυστον ἀμαιμάκετοιο γυναικὸς
Ὀξύτερον μιερπτὸν πέλει πτερόεντος ἰοῦς.

Ὀφθαλμὸς δ' ἀδὴς ἐστιν· ἀπ' ὀφθαλμοῖο βολάων
Ἕλκος ὀλισθαίνει, ἢ ἐπὶ φρένας ἀνδρὸς ὀδύνη.
Her. & Lean. ver. 93.

The Vulgate understands this passage of our author, of a woman finely drest, and set off with all the ornaments that art and fancy can bestow, "Averte faciem tuam a muliere compta." The primitive fathers, and ancient sages are on no subject more copious, than in condemning a gaudy excess of apparel, or superfluous ornaments lavished upon the person. They looked upon all affectation of this sort, not only as an instance of vanity, and a low taste, but as a sign of a loose turn of mind. St Cyprian accordingly remarks, "Ornamentorum ac vestium insignia, & lenocinia fucorum, non nisi prostitutis & impudicis fœminis congruunt, & nullarum fere pretiosior cultus est, quam quarum pudor vilis est." De Hab. Virg.

Ver. 9. *Nor sit down with her in thine arms.*] This sentence is wholly omitted in many Greek copies, particularly in the Vatican, and is not countenanced by any of the ancient versions. Such editions as retain it read very differently. Our translators follow the Complutensian, which has μὴ κλιθῇς ἐπ' ἀγκαλῶν μετ' αὐτῆς, and is but imperfectly rendered by them; it means rather to lie in her embraces, "In amplexibus alienæ uxoris dormire," according to Grotius. And thus the Tigurin version, "Nec inter ulnas ejus recumbas;" and Junius is to the same effect. Theocritas has, ἐπ' ἀγκοίνησιν ἐκλίνθη, in an impure sense. But the true reading seems to be μὴ κλιθῇς ἐπ' ἀγκῶνα μετ' αὐτῆς. Lie not upon the same couch or bed with her at meals, alluding probably to the ancient posture at entertainments, Clem. Alex. whose authority Dr Grabe follows, reads in this manner, and explains it manifestly in this sense, Pædag. l. ii. c. 7. and thus the Vulgate also renders, "Nec accumbas cum ea super cubitum." It may be proper here to inquire, in what the indecency consisted in sitting thus at table with a married woman. Calmet observes, that at the ancient entertainments the husband sat at the head of the table, and the wife beneath him, in such a manner that her head touched or rested upon his bosom; so that, with respect to any other man placed there, her situation would be too close and familiar. *Secondly*, It was reckoned a sort of indecency for a man of great gravity to sit at table near a woman that was not his spouse. *Thirdly*, It was esteemed an instance of forwardness in a married woman to be present at an entertainment with strangers of the other sex, her husband not being present.

Ibid. *Spend not thy money with her at the wine.*] The Vulgate seems to understand this of something more than mere treating, "Non altercèris cum illa in vino," is a prohibition not to challenge or urge a woman to drink; a contest which it is beneath a man to offer to engage in, and unseemly in a woman to accept. It is improper also, as drinking is an incentive to lust, revelling, and wantonness going so often together, that the names are almost synonimous, see Prov. xxiii. 21. where μέθυσος, ἢ πορνόκοπος are joined together by the ὁ.

Ibid. *Lest thine heart incline unto her, and so, through thy desire, thou fall into destruction.*] τῷ πνεύματί σου, i. e. through thy inordinate desire or lust, thou be brought into misery and ruin. This is a Hebraism, that language expressing any affection of the mind by Ruach. Clem. Alex. reads, τῷ αἵματί σου, Pæd. L. ii. ch. 7. to which agrees the Vulgate, "Ne sanguine tuo labaris in perditionem;" and the Syriac is more express, "Ne sanguine noxio ruas in infernum;" which may either mean the loss of life in some amorous or drunken quarrel, or the punishment of death by the law for the sin of adultery, Lev. xx. 10.; or that they shall utterly perish in their own corruption, and receive hereafter the reward of their unrighteousness, 2 Pet. ii. 12, 13. Or, lastly, may not the words be understood in some such impure sense as that of Juvenal? "Accipiat sane mercedem sanguinis," Sat. i.

Ver. 10. *Forsake not an old friend, for the new is not comparable to him; a new friend is as new wine, when it is old thou shalt drink it with pleasure.*] Friendship, the more ancient it is, the more valuable it is, as wine is meliorated and improved by a proper age. Aristotle makes use of the same comparison upon the subject of friendship, comparing new and old friends to wine of different ages: "A new friend, says he, is at first like new wine, sweet, but withal unpleasant; but when it has age it mellows, and is in its perfection." Which is the common opinion of mankind, and represented as such, Luke v. 39. "No man having drank old wine, straightway desires new, for, he says, the old is better." Cicero determines the point in his Book of Friendship, pursuing the same metaphor, "Existit hoc loco quædam quæstio subdifficilis, num aliquando amici novi, digni amicitia, veteribus sint anteponendi, ut equus vetu-

lis teneros anteponere solemus. indigna homine dubitatio; non enim amicitiarum debent esse, sicut aliarum rerum satietates. Veterrimæ quæque, ut ea vina, quæ vetustatem ferunt, debent esse suavissimæ." See Plut. Sympos. L. iii.

Ver. 11. *Envy not the glory of a sinner, for thou knowest not what shall be his end.*] The Vulgate renders, "Non zeles gloriam, & opes peccatoris," i. e. Envy not his outward pomp, and seeming good fortune, for the state of a wicked man is rather to be pitied than envied; though the particular way and manner in which he shall be destroyed may be a secret to thee, and thou knowest not what or how soon his overthrow shall be, yet be assured that misfortunes and ruin attend him. It is a certain truth, confirmed by the repeated voice of Scripture, that sinners shall come to a fearful end. The sentiments of the Psalmist upon the like subject agree exactly with this writer, "Fret not thyself because of the ungodly, neither be thou envious against the evil doers; for they shall soon be cut down as the grass, and withered as the green herb," Psal. xxxvii. 1, 2. The Port Royal Comment has a fine reflection upon this place, "Man is too weak to guard against that which flatters his vanity, he is always fond of glory and greatness himself, and admires and envies it in others; but it is faith alone which discovers the nothingness of all that appears great below, and grace which enables him to despise and resist the temptation. It is for this reason that the wise man so often reminds us not to suffer ourselves to be dazzled with the power or glory of sinners, nor to envy their outward flourishing condition, but to assure ourselves, that their elevation portends their ruin, as it occasions a forgetfulness of God and his judgments, and serves only to draw down his wrath more heavily."

Ver. 12. *Delight not in the thing that the ungodly have pleasure in.*] μὴ ἐυδοκήσῃς ἐυδοκίαις ἀσεβῶν. The Vulgate renders, "Non placeat tibi injuria injustorum," following a copy probably, which read, μὴ ἐυδοκήσῃς ἀδικίαις ἀσεβῶν. After the advice in the former verse, not to envy the glory of sinners, it follows very properly, not to delight in their customs or pleasures, as we are too easily induced to approve of the ways, and imitate the conduct of such, whose condition we admire, and whose greatness we envy. Besides the common exposition of the words, which at first offers itself, of not approving or joining in the amusements, follies, and vices of the abandoned and profligate, the sense may be, do not value or pride yourself in having the approbation, or good word of sinners, whose praise is an injury, and their approbation a disgrace. And thus the Port Royal Comment, "Ne vous rejoüissez point d'avoir l'Approbation des Mechans."

Ibid. *But remember that they will not go unpunished to their graves.*] μνήσθηθι, ὅτι οὐκ ἐκδικηθήσεται δικαιωθῶσι. Drusius understands the words as our translators do, but the sense of them literally translated may either be, That they shall not be just, or esteemed such to their death; and however they may have flattered themselves or received the false praises of others, men shall at length change their opinion of them, and be convinced of their mistake in so esteeming them, and even themselves shall find that of the wise man to be true, "that there is a way which seemeth right unto a man, but the end thereof are the ways of death," Prov. xiv. 12. And this seems to be the meaning of the Geneva version, "Remember they shall not be found just unto their grave;" or they shall never be justified, shall always continue wicked, and shall never repent so truly and effectually, as to be converted and accepted, which is Coverdale's sense: Or lastly, that they shall be so far from being justified or acquitted, that misfortunes shall overtake them in this life, and after death, God will punish them with larger vials of his wrath. See note on chap. xviii. 22, where the senses of δικαιῶσθαι are enumerated more particularly.

Ver. 13. *Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death.*] The advice here is to avoid the court of princes, especially of tyrants, who often abuse their power and sport with the lives of their subjects. Their tempers are variable and uncertain, and to be in disgrace with them, is both frequent and dangerous: To keep at a distance therefore is most prudent, so shalt thou be safe and out of any apprehension of death from them. Our version is a literal translation of the Greek, ἵνα μὴ ὑποπτεύσῃς φόβον θανάτου, and thereby obscure; nor is the Vulgate much clearer, "Et non suspicaberis timorem mortis." The meaning is, that by keeping altogether away from the presence of such imperious and tyrannical persons, as have it in their power, and may have it in their inclination to ruin us, or by being so wise and circumspect in our conduct, if we do approach them, as to give no offence, that may expose us to their censure and displeasure; we shall not only be out of the reach, but out of the fear of

danger, and need have no doubt or suspicion of any. Coverdale's version is preferable here, "So needest thou not to be afraid of death;" which is agreeable to the Oriental ones, "Procul absiste ab eo potestatem habet necis, et terrores mortis ne reformides." The philosopher seems happy in his comparison, who resembled the court to a fire, which at a distance, gives a comfortable and refreshing heat, but scorches when you come too near. The images of walking in the midst of snares, and upon the battlements of a tower, are not less lively and expressive. The Vulgate changes the last simile, and renders from what authority I know not, "Super dolentium arma ambulabis," following a copy which probably had ἐπὶ ἀλγούντων πολεμικὰ ὁπλίσεις. The sense of which I presume is, Thou shalt walk amidst the arms of enraged enemies, disposed to give no quarter to those that fall into their hands.

Ver. 14. *As near as thou canst, guess at thy neighbours.*] Our translation seems here not full enough; for mere guessing is not a sufficient foundation of security in the choice of friends. The original word στόχασαι expresses a great deal more. It is a metaphor taken from shooting, and the whole sentence κατὰ τὴν ἰσχύν σου στόχασαι, means to take good aim, to look stedfastly upon the mark, and to apply all ones strength and dexterity to hit it; and the direction couched under it is, that, to form a right judgment of our neighbour, we must make all necessary enquiry concerning him, and try him in all possible instances; we must consider his general character, and particular qualifications, whether in all respects, such as temper, faithfulness, honour, discretion, virtue, &c. he is a proper person to make a friend or confident of, and one whom we are satisfied we can safely trust and communicate our most secret affairs to, and be assisted in them by his wisdom and experience.

Ver. 16. *And let just men eat and drink with thee.*] This advice somewhat resembles that of our Saviour, Luke xiv. 12. not to call our rich neighbours to our feast, such as are recommended to us merely by their state and fortune, but in the choice of our acquaintance, and the disposal of our good things, to have regard chiefly to merit, and especially men's moral qualifications. To prefer a man of strict sobriety, to an intemperate and noisy companion; and one of piety and virtue, to an abandoned and profligate rake. And we have the reason in the former verse for the preference here given, because when thy table is furnished with deserving and edifying guests, "thy talk will be with the wise, and all thy communication in the law of the Most High;" and indeed the Vulgate so transposes the verses. We may also apply this direction to charity in particular, which is very much recommended, and rises in its value by the prudent choice of the most worthy objects. Among such as we intend to do acts of kindness and benevolence to, we should prefer those whom we know to be of the number of the faithful; and among these, such as have more eminently distinguished themselves, and merely because they have so. Thus Tobit, when he saw abundance of meat prepared, said to his son, "Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord," chap. ii. 1, 2. And our Saviour promises a reward to them that receive a prophet, or a just man, or shall give only a cup of cold water to a disciple of his, as such. When Elijah was sustained by the hospitable widow, the merit of her piety chiefly consisted in this, that she knew she was feeding a man of God, and it was the very motive of her doing it, "Fructu pascitur Elias a vidua, sciente, quod hominem Dei pasceret, & propter hoc pasceret." Aug. Confess. L. xiii. ch. 26.

Ver. 17. *For the hand of the artificer the work shall be commended, and the wise ruler of the people for his speech.*] Every business and occupation has its marks and characters by which it is distinguished, and in which each artist seeks to excel; as sculpture, by representing nature in relievo; painting, by imitating it in colours; statuary, by a bold expresssion of life, and a familiar and agreeable attitude; that which should distinguish a prince, is wisdom in his discourse, prudence in his resolves, and justice in his laws and administrations. Nothing should come from his mouth, but should have some resemblance of an oracle; according to that of Solomon, "A divine sentence is in the lips of the king, μαντεῖον ἐπὶ χείλεσι βασιλέως, and his mouth transgresseth not in judgment," Prov. xvi. 10. Jansenius is of opinion, that a new chapter begins here; and indeed it appears, that this is not mere conjecture, for some copies do begin the xth chapter at this verse.

Ver. 18. *A man of an ill tongue is dangerous in his city, and he that is rash in his talk shall be hated.*] i. e. The slanderer or spreader of false and evil reports, is a terror to the neighbour-

hood where he lives, and very justly too, for by sowing discord and jealousy, and fomenting differences, he sets all around him at variance. Calmet applies ἀνὴρ γλωσσώδης to the satyrist, who spares no body, provided he can shew his witty talent, or make himself merry at the expence of others. No body cares to lie under the lash of his satires, and even those who commend him most, are afraid of him. Clemens Alex. instead of ἐν πόλει αὐτῦ, which is the common reading, has ἀνὴρ γλωσσώδης φοβερὸς ἐν ἀπωλείᾳ αὐτῦ. Pædag. L. ii. ch. 7. which is a good comment upon the latter part of the verse; i. e. the talkative, abusive person often brings upon himself not only hatred and disgrace, but punishment likewise, and sometimes such a punishment as is terrible to himself and the beholders; which he illustrates by the correction which Thersites underwent for his insolent way of talking.

CHAP. X.

A *WISE judge will instruct his people, and the government of a prudent man is well ordered.*] Will be well ordered, ἡγεμονία συνετῦ τελεσθήσεται. This is the reading in all the editions. The Vulgate reders, "Principatus sensati stabilis erit," from a copy probably which had στηριγθήσεται, to which agrees the Syriac, "Princeps sapiens stabiliet Civitatem suam." Calmet follows one which read, τελεσθήσεται ἔσαι, "Le Government de l'Homme sensé sera etendue, son regne sera long & heureux," i. e. God shall bless the reign of a prudent prince, and make it of long continuance, and vast extent. According to that of Solomon, Prov. xxix. 14. "The king that faithfully judgeth, his throne shall be established for ever."

Ver. 2. *As the judge of the people is himself, so are his officers, and what manner of man the ruler of the city is, such are all they that dwell therein.* Ver. 3. *An unwise king destroyeth his people, but through the prudence of them which are in authority, the city shall be inhabited.*] Good kings, such as Josiah, Hezekiah, David, &c. who have themselves a true sense of religion, and a regard for the honour of God, will be zealous in promoting the right worship of him, and encouraging it in others; but such an evil one, as Jeroboam, who introduces wrong modes of worship, will occasion the Lord's people to transgress in the like instances of idolatry. We may make the like observation with respect to the Roman emperors, whether we instance in Augustus, Trajan, or Vespasian, the delight and guardians of their people; or in those monsters, Caligula, Nero, and Heliogabalus, the pests and scourges of them. Cicero has the like reflection with our author, "Ut cupiditatibus principum & vitiis infici solet tota Civitas, sic emendari & corrigi continentia," &c. Through the vices of princes, the whole city commonly is infected, as on the contrary, by their goodness and regularity, it is amended and improved: So that the vices of princes are not so much to be lamented, though this is no small evil, as that their subjects are drawn thereby to an imitation of them. One may observe in the history of all times, that such as the rulers were, such by degrees was the city itself; and every change of manners in the prince, produces the same in the conduct of the people. And then he beautifully observes, "Quo perniciosùs de Republica merentur vitiosi Principes, quòd non solùm vitia concipiunt ipsi, sed ea infundunt in civitatem, plusque exemplo, quam peccato, nocent." De Leg. L. 3. St Chrysostom applies what is here said of rulers in general, to such as are vested with spiritual authority. To shew how their failings influence others, he illustrates the case by comparing their miscarriages with injuries happening to the natural body. If a hand, or foot, or any common member is hurt by some accident, the whole welfare of the body is not thereby affected, nor its general use obstructed; but if, through some casualty, the eyes are blinded, or the head dangerously wounded, the whole body suffers in the calamity of so principal a part, and wants its necessary guide and direction. Eclog. de Peccat. & Confess.

Ver. 4. *The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.*] God, as he is the sovereign Lord of the world, disposes of the kingdoms of the earth according to his pleasure; he pulleth down one, and setteth up another, Psal. lxxv. 7. Dan. ii. 21. as shall best suit with the designs of his providence. He rejected Saul from being king over Israel, for not executing his commandments, and promoted David to the kingdom, though chosen out of the people, as the fittest, and most profitable. And thus God in due time raised up Cyrus, who was prophesied of above a hundred years before his birth, to be a special instrument of his providence in restoring the Jews from their captivity, and to fulfil all his will; or, according to some learned men, the Messiah in particular may be here

meant, the expectation of whom was matter of consolation to the Israelites in all their dispersions and calamities: For that there was an expectation of some great blessing or deliverance still to come, in the days of this writer, appears from many passages in this book; and the faith and hope of such righteous ones among the Israelites, as waited for the salvation of God seems well expressed in these words. See bishop Sherlock on Prophecy, Disc. 6.

Ver. 5. *And upon the person of the Scribe shall he lay his honour.*] The title of Scribe belongs not merely to a copier of the law, but to those likewise who were learned in explaining it, and answering the difficulties arising concerning the sense of it. Γραμματεὺς here used, signifies in general, a wise and learned man, and so it is rendered, ch. xxxviii. 24. The Jews had their Σοφοὶ, Γραμματεῖς, and Συζήηται. Σοφοὶ were wise moralists in general, Γραμματεῖς were those that were skilled in the knowledge of the law, and interpreted it to the people, according to the literal sense; Συζήηται were mystical and allegorical interpreters of Scripture. We meet with them all together, 1 Cor. i. 20. The sense according to Calmet is, That God puts upon the person or face of the wise man, part of the glory with which he is encompassed, a portion of that light which shone upon the face of Moses, Exod. xxxiv. 33. or, that God gives to the wise all the light which they have occasion for to fulfil their duty; that it is he which crowns their skill, and gives success and honour to them; that the dignity which a learned man through his merit arrives at, is from the Lord, who bestowed the wisdom, and blessed the endeavours, by which he became so eminent and useful; or, if by *Scribes*, we understand magistrates or public officers of state, whom we read of often under the kings of Judah, both in times of war and peace; the meaning then is, that God has made persons of such a public character, in some sort the representatives of his power upon earth; that they are in this respect the images of God, and in proportion to their dignity claim reverence and honour. The Oriental versions understand the place in a moral sense, "Dabit colentibus se gloriam suam," i. e. "Those who honour God, he will honour." The Port Royal Comment applies it to the clergy, to whom, when God calls them to the important charge of the pastoral office, he gives the spirit of wisdom and understanding at their desire, and the other requisites to discharge so weighty a trust. Or lastly, if we understand it of the high-priest in particular, it may refer to the majesty of God upon the diadem of his head, Wisd. xviii. 24.

Ver. 6. *Bear not hatred to thy neighbour, for every wrong, and do nothing at all by injurious practices.*] The advice is like that of Pythagoras, in his golden verses,

Μήθ' ἔχθαιρε φίλον σὸν ἁμαρτάδος εἵνεκα μικρῆς.

The Vulgate renders, "Omnis injuriæ proximi ne memineris;" following a copy probably which had μιμήσης instead of μνησάσης. It seems to be a repetition and enforcement of Levit. xix. 18. and forbids the treasuring up in our minds revenge, for every private injury received, and meditating an opportunity of returning the like. Calmet observes, that the duty of forgiveness is expressed here almost in as clear and full a manner, as in the gospel itself. The best remedy against injuries received is to forget them. "Injuriarum remedium est oblivio." Aug. Epist. 54. And Cicero records it to the honour of Cæsar, "Quod nihil oblivisci soleret, nisi injurias." Orat. pro Ligar. Or perhaps the true rendering and meaning may be, Express not ill will to thy neighbour by any act of injustice, or by doing him any wrong, and act nothing in a proud and haughty way; which sense of the whole verse is greatly confirmed by the context, and the Oriental versions.

Ver. 7. *Pride is hateful before God and man; and by both doth one commit iniquity.*] ϗ ἐξ ἀμφοτέρων πλημμελήσει ἄδικα. So Vat. Drusius, Hæschelius and Grabe, contrary to the reading of the Alex. MS. Why he preferred this, or how he understood it, we should probably have known, had he lived to publish his notes. If with Badwell and Drusius, we refer both to what goes before, the sense will be, that by pride and injustice, (for no other vices are mentioned,) one commits iniquity. Grotius by conjecture reads, ϗ εἰς ἀμφοτέρους πλημμελεῖ ἀδικία, injustice offends against both, viz. God and man; or, which comes to the same, by injustice, a man offends against both. This exposition is more agreeable to the context, and is confirmed by the Oriental versions. Syr. "Odio est apud Deum & homines superbia, & apud utrumque (Noldius renders the particle ܥܡ which the Syriac here uses often by *Coram*) rapina & oppressio;" and the Arab. "execrandus est fastus apud Deum & homines, & apud utrumque Violentia & Tyrannis." The Tigurin is to the same effect, "Utrique facinus injustum aversantur." Calmet says, the sense may be, that injustice is beyond them both, i. e. more odious to God and

man, than either hatred or pride, and supposes the Hebrew originally so to have read.

Ver. 8. *Because of unrighteous dealings, injuries and riches, got by deceit, the kingdom is translated from one people to another.*] *i. e.* Because of injustice, and contumelious (or proud) behaviour, διὰ ἀδικίας ϗ ὕβρεις, and wealth, the foundation of both, a kingdom undergoes different changes, and is translated into the hands of different rulers. Our translators follow a copy, which read χρήματα δόλια, but most editions, as the oriental versions likewise, have only χρήματα singly. The pride and luxury of a nation which enervate, public injuries which irritate, and riches which create envy, are temptations to their neighbours to invade such a dissolute people, and are no improbable causes of their weakness, and final overthrow. Besides the infinite power of God, who is the sovereign arbiter and disposer of kingdoms, and overturns them often for the punishment of either prince or people, one may plainly discover a natural cause of the fall of states and empires, which is no other, than national iniquity, or the ambition, violence, and injustice of the great. When a public spirit is lost and destroyed, and liberty itself is no longer valued as a blessing; when ambitious and aspiring tempers, seek only their own benefit, and are regardless of the public welfare, one may pronounce that that kingdom cannot long stand, but must at length sink under the weight of its burthens and oppressions. This observation is justified in the translations and fate of the four famous monarchies, luxury within themselves, and violence offered to others, self-interestedness, and a disregard to the principal things, both civil and sacred, were the occasion of their overthrow. As to the Roman empire in particular, Cato's account of that people's gradual degeneracy and fall, is worth transcribing, and is a close comment upon the passage before us, "Nolite existimare majores nostros armis Remp. ex parva magnam fecisse. Alia fuere quæ illos magnos fecerunt, quæ nobis nulla sunt. Domi industria, foris justum imperium, animus in consulendo liber, neque libidini neque delicto obnoxius. Pro his nos habemus Luxuriam atque Avaritiam, publice Egestatem, privatim Opulentiam, inter bonos & malos nullum discrimen, omnia virtutis præmia ambitio possidet; neque mirum, ubi vos separatim sibi quisque consilia capitis, ubi domi voluptatibus, hic pecuniæ aut gratiæ servitis. Hinc impetus fit in vacuam Remp." Aug. de Civit. Dei, L. v. ch. 13. Solomon assigns the like reason of the decay of states, and quick succession of princes, "for the transgression of a land, many are the princes thereof," Prov. xxviii. 2. Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μεθίσταται διὰ ἀδικίας ϗ ὕβρεις ϗ χρήματα, is the reading in all the editions of this place; but I cannot conceal my suspicion, that it is both corrupt and faultily pointed; I propose it therefore as a conjecture, whether the true reading might not have been ver. 8. Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μεθίσταται διὰ ἀδικίας ϗ ὕβρεις. ver. 9. Διὰ χρήματα τί ὑπερηφανεύεται γῆ ϗ σποδὸς; φιλαργύρου μέν γε οὐδὲν ἀνομώτερον. My reasons to support this conjecture are these; 1. In ver. 7. two vices are only mentioned, pride and injustice, as the cause of the fall of empires, and therefore it seems wrong to insert a new particular in the verse following, which is a continuation of the same subject. 2. That, according to the common reading, there seems to be no sense or connection in ver. 9. whether τί ὑπερηφανεύεται γῆ ϗ σποδὸς precedes φιλαργύρου, κ. τ. λ. as it does in some editions, or follows after it, as it does in others. 3. If διὰ χρήματα be carried forward, and joined to τί ὑπερηφανεύεται, the context is quite consistent and uniform, and a good reason is subjoined against pride upon account of riches, viz. that the φιλάργυρος, or person fond of wealth, who is resolved to get it at any rate, often sets his own soul to sale. I have the pleasure to find that Mess. of Port Royal confirm this conjecture in their comment on that place.

Ver. 9. *Why is earth and ashes proud? There is not a more wicked thing than a covetous man, for such a one setteth his own soul to sale, because while he liveth, he casteth away his bowels.*] That this verse is mangled and imperfect, appears from the different reading of it in most of the printed editions, and from all the ancient versions, none of which agree in placing the sentences, or representing the sense of the whole alike. The Syr. and Arab. say nothing of the covetous man, or his behaviour, nor are the intermediate sentences in the Vat. or Alex. MS. Dr Grabe indeed by a transposition, Ecclus. ch. x. makes them his 9th verse, but from what authority he either transposes, or inserts them, does not appear; the Vulgate has the whole, but in a different order. Our translation follows the Complut. an edition of great authority as to this book. See Grabe's Proleg. ch. iii. § 1. yet here differs somewhat from the Vulgate. This great uncertainty, and the incoherence of the text itself, have induced many to think of a transposition, particularly Jansenius, and Mess. of Port Royal; and among the sacred critics, Bad-

well and Castalio, which is also followed in the Geneva version. They have generally supposed it designed to fix this fine reflection, Why is earth and ashes proud, at the beginning of the 11th verse, where it is followed by one no less beautiful, and well adapted to it, and which gives a convincing reason, why man, subject to so many infirmities and diseases, of short continuance here, and whose final condition is in the dust, ought not to be proud. The consideration, that he is a composition only of animated clay, and by death resolvable into it again, when he shall be a filthy loathsome object, and inherit creeping things, θηρία, i. e. poisonous insects, and worms, is alone sufficient to mortify all pride even in the best, or greatest of the species. But I do not warrant this transposition, though the sense is improved and well connected by it, without some authority from MSS or printed copies to justify it. I shall only observe with St Chrysostom, that the prophets, to abate human pride, represent the present state of man, his highest enjoyments of life, and the final period of it, under the most diminutive terms, and the meanest resemblances and comparisons. Hom. 27. De incompreh. Dei Nat.

Ibid. *Because while he liveth, he casteth away his bowels.*] The reading of this passage is very different. Our translators follow a copy which had, ὅτι ἐν ζωῇ αὐτοῦ ἔῤῥιψε τὰ ἐνδόσθια αὐτοῦ, which the Vulgate seems likewise to have followed. The sense of it is perplexed, the best that offers seems to be this, that the covetous man for the sake of money pawns his soul, or forfeits his salvation, because, from an immoderate love of it, he scruples not to commit any acts of injustice, fraud, or violence. And from the same principle, when he seeth his brother have need ἔῤῥιψε τὰ ἐνδόσθια αὐτοῦ, he casts away, or shuts up his bowels of compassion from him, "Omnem humanitatis affectum," as Castalio renders ἐνδόσθια, answerable to σπλάγχνα οἰκτιρμῶν, Col. iii. 12. or, it may mean that he is not good even to himself, but starves and pinches his own bowels. Calmet favours this sense, that for the sake of getting wealth, he exposes his life, his liberty, and his repose; he, as it were, tears out his own bowels by the cruelty, which he exercises towards himself, refusing himself even common necessaries; and after this revenge upon himself, it is no wonder that he casts off all tenderness and natural affection towards his nearest relations, and all care of those that belong to him. The wickedness of covetousness, and the perdition it leads men into, is strongly represented in the instance of Judas, who when, for the gain of thirty pieces of silver, he sold his master, at length ἔῤῥηξε τὰ ἐνδόσθια αὐτοῦ, "burst asunder in the midst, and all his bowels gushed out," Acts i. 18. Some Greek copies, with which agree Drusius and Vatablus, have ὅτι ἐν ζωῇ αὐτοῦ ἔῤῥιψαν τὰ ἐνδόσθια αὐτοῦ. I presume the true reading in those copies was, ὅτι ἐν ζωῇ αὐτοῦ ἐῤῥίφησαν ἐνδόσθια αὐτοῦ, i. e. because in his life, or while he is living, his bowels are, or may be shed. To shed a man's bowels, is a Hebrew phrase for an assassination, or sudden slaughter of a man. Thus in the passage of Joab and Amasa, it is said, "He smote him under the fifth rib," an Hebraism for stabbing at the heart, and shed his bowels to the earth, another expression likewise for stabbing him; and none so liable to be thus slain by treachery, as unjust and proud kings, potent and great oppressors, of whom the context warrants us to understand this passage principally. The sense according to this small alteration is, "Dum vivit, intestina projiciuntur," i. e. that such a tyrant is never safe, in the midst of life he is in death. And the reflection we should draw from it is, that the most secure state, (seemingly from wealth and power) is not exempt from sudden accidents, nor more safe from violence, than natural death; which seems to be a more natural sense, than that of Grotius, who understands the place of chirurgical operations, upon the persons of the mighty.

Ver. 10. *The physician cutteth off a long disease, and he that is to-day a king, to-morrow shall die.*] There are various readings of this passage likewise; the two principal are, μακρὸν ἀῤῥώστημα κόπτει ἰατρὸς, which is followed by our translators, and approved of by Drusius and Grotius; and μακρὸν ἀῤῥώστημα σκώπτει ἰατρόν. The sense of the former is, that as a physician cureth a long and inveterate disease by the application of suitable remedies, so God often takes away suddenly by the stroke of death, a tyrant who has been a long and sore evil and plague to the state; which seems to be the sense of the Vulgate rendering, "Omnis potentatus brevis vita," though this probably was a marginal note, and crept into the text. The sense of the latter is, A long disease baffles or laughs at the physician; and considered jointly with the following sentence, "He that is a king to-day, to morrow shall die," contains two substantial reasons why mortal men should avoid pride, viz. the difficulty and uncertainty of cure in long and chronicle distempers, and the sudden and unexpected dispatches made by short and

acute ones. Misfortunes in life, and remarkable visitations have taught even tyrants not only a sense of their mortality but of submission and humility. When the hand of God lay heavy upon Antiochus Epiphanes, he, who a little before was so exalted beyond the condition of a man, that he thought he might have "commanded the waves of the sea, and could weigh the mountains in a balance, and reach even to the stars of heaven," as it is finely expressed, 2 Maccab. ix. 11, 12. began to come to a due sense and knowledge of himself, when worms rose out of his body: he then confessed his weakness, and the folly of opposing the Most High in these remarkable words, "It is meet to be subject unto God, and that a man who is mortal, should not proudly think of himself as if he was God." Mattathias enforces his speech to his children, concerning that tyrant from the like consideration, "Fear not the words of a sinful man, for his glory shall be dung and worms; to-day he shall be lifted up, and to-morrow he shall not be found, because he is returned to his dust, and his thoughts is come to nought." 1 Maccab. ii. 62, 63.

Ver. 12. *The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.*] ἀρχὴ ὑπερηφανίας, ἀνθρώπῳ ἀφισαμένῳ ἀπὸ Κυρίου, or, as other copies have it, ἀποστῆναι ἀπὸ Κυρίου, which the Vulgate manifestly follows, i. e. to depart from God, is the beginning of pride, or rather pride is the cause of man's revolting from the Lord. Thus the Syriac, "Initium delictorum hominum est ipsorum superbia," as if the reading was, ἀρχὴ ὑπερηφανία, κ. τ. λ. And so Calmet, "Le premier pas que l'homme fait pour s'eloigner de Dieu, est l'orgueil," i. e. the first step which a man makes to depart from God, is through pride. According to Grotius, the sense is, that it is ἀρχὴ ὑπερηφανίας, the height of pride, "fastigium superbiæ," to depart from, and rebel against one's Maker; and so *rosh* is often taken in Hebrew, and ἀρχὴ in many places of this book, chap. xi. 3. xxix. 21. xxxix. 26. The following sentence ᾧ ἀπὸ τοῦ ποιήσαντος αὐτὸν ἀπέστη ἡ καρδία αὐτοῦ, should be rendered, "and whose heart is turned away from his Maker." It is an Hebraism, as in Psal. xxxii. "Blessed is the man to whom the Lord imputeth no sin, and there is no guile in the spirit of him." So the Heb. וְאֵין בְּרוּחוֹ רְמִיָּה; so the LXX and yet our rendering is preferable, "and in whose spirit there is no guile;" and so our translators have done in other places. The truth of the observation itself will appear from considering the first angel and man. Lucifer was dazzled with his great beauty and perfections, he forgot that he was nothing before God made him what he was, and imagining that he could subsist by himself, independently of his Creator, he fell into a shameful apostasy and rebellion. Fulgent. de Prædestin. L. i. The first man in like manner became an apostate through pride, and all his children, who imitate his presumption, and make an idol of their own will, and aspire to a perfection which is incommunicable to any creature, do so far withdraw their hearts like him from their Maker, and renounce allegiance to him. Pride in both was the beginning of sin, as it follows in the next verse. In the devil it produced envy, which is inseparable from it, and by it he ruined the first man; in Cain, the eldest of Adam's children, it produced jealousy, which made Abel's virtue and good qualities insupportable to him, and that jealousy filled him with rage to kill his brother, the Proto-martyr of the Old Testament.

Ver. 13. *For pride is the beginning of sin.*] i. e. It is the source of all, or the greatest sins, or it is itself the chief of all sins; and so Grotius expounds it, "Summum omnium peccatorum est superbia." Fulgentius says, pride is properly styled here ἀρχὴ ἁμαρτίας, because sin springs from it, as from its root. De Virgin. & Humil. And this we may either understand with that writer, of the sin and fall of Lucifer, for so high does he trace the original of pride. De Prædest. L. i. as does St Austin likewise, De Civit. Dei, L. xii. c. 6. Or, we may apply it to Adam's transgression in particular, as others do; or we may take pride in a larger sense here, to signify in general a contempt of God, which accompanies all manner of sin, according to that of Prosper, "Nullum peccatum fieri potest, potuit, aut poterit, sine superbia; si quidem nihil aliud est omne peccatum, nisi contemptus Dei." De Vita Contemplat. L. iii. ch. iii. 4. That pride is the root or source of sin, experience and observation confirm, for men grow more or less wicked in proportion as this vice of pride gets ground. Some degree of it is to be found in every act of disobedience; for sin being a transgression of the law, implies a contempt of the authority which enacts it; but when pride is grown up to the height, it exalts men into so vain an opinion of themselves, that they lose the sense of duty, and of those obligations which they owe to their Maker, and the over-

flowings of their ungodliness are like a mighty torrent. The Psalmist therefore, with great propriety, gives this as the character of an ungodly man, "That he is so proud he careth not for God, neither is God in all his thoughts," Psal. x. 4. And as pride was the original of sin, so is it still the promoter and continuer of it; pride being the fountain of most of the heresies and schisms which have disturbed the church. Dr Grabe contends, that the true reading of this place is, ἀρχὴ ὑπερηφανίας ἀμαρτία, Proleg. c. ii. Tom. ult. to make it correspond with the preceding verse. But it matters not greatly which reading is preferred, the sense being nearly the same in both.

Ibid. *And therefore the Lord brought upon them strange calamities.*] As pride is the root of sin, so God's judgments and threatenings are particularly levelled against it. On this account, the prophets frequently denounce destruction to Nineveh, Babylon, Tyre, and Nineveh itself. And one end of the ruin brought upon a wicked people, is to stain the pride of their glory, and to revenge their contemptuous defiance of him. There are two readings of the Greek, παρεδόξασε Κύριος τὰς ἐπαγωγάς, which is followed in our version; and though this expression is somewhat particular, yet is it warranted by a parallel one, Deut. xxviii. 59. παραδοξάσει κύριος τὰς πληγάς σου, and in this sense ἐπαγωγὴ is often used in this book. See note on ch. ii. 2. The other reading is παρεδόξασε κύριος τὰς συναγωγάς, i. e. God hath disgraced the assemblies or congregations of the proud; and thus συναγωγὴ is used, ch. xvi. 6, 7, 8. upon a similar occasion. The Vulgate favours this sense, "Exhonoravit conventus malorum;" and the Tigurin, "Agmina malorum affecit ignominia;" and Coverdale's, and the Geneva version are to the same effect. In either reading, there are memorable instances of the truth of the observation. Thus God brought strange calamities, upon the proud builders of Babel, the old giants, the inhabitants of Sodom and Gomorrah, ch. xvi. 7, 8. Pharaoh and the Canaanites, who are particularly referred to in the context. Salmanasser, Sannacherib, Nebuchadnezzar, Belshazzar, and other insolent and haughty princes, whose actions are recorded in sacred and profane history, all of whom "fell away in the strength of their foolishness, and were abhorred by God for their pride."

Ver. 18. *Pride was not made for man, nor furious anger for them that are born of a woman.*] οὐκ ἔκτισαι ἀνθρώποις ὑπερηφανία, οὐδὲ ὀργὴ θυμοῦ γεννήμασι γυναίκων, i. e. Pride was not created in men, as the Geneva version rightly has it, with which agree Grotius and Junius. There is not, therefore, any just reason to accuse nature, or complain of our Creator, if we are subject to pride, anger, or revenge, for these are not radical vices, or natural to our frame, but such as we brought upon ourselves through negligence, or the malice of the devil introduced them. As God is not the author of sin, so neither hath he infused such bad habits. Pride indeed is natural to some kind of animals, and anger to others; but man came perfect out of his Maker's hands, and if pride, wrath, or cruelty, prevail over him, they are passions originally foreign to his nature. In himself he is so excellent, and his nature so far superior to that of animals, that what are perfections in them, are in man's vices, and their nature and qualities, are his shame and reproach. Thus St Austin, "Tantæ excellentiæ est in comparatione pecoris homo, ut vitium hominis natura sit pecoris," L. ii. De peccat. origin. c. iv. The latter sentence, οὐδὲ ὀργὴ θυμοῦ γεννήμασι γυναικῶν, which is well rendered in our version, and with it agree Drusius, Junius, Badwell, and Bossuet, as also the Oriental and Coverdale's versions, is strangely misunderstood by Grotius, and very badly rendered by him, "nor furious anger for the female sex." Had he attended to the use of the phrase, Job xv. 14. xxv. 4. 1 Macc. iii. 45. Matt. xi. 11. he might have spared his unhandsome sneer, and unjust reflection, "Sunt quidem multæ mulieres iracundæ, sed non necessario." In this mistake, he manifestly copies the Vulgate, "Neque iracundia nationi mulierum;" as do Mess. of Port Royal, and the Geneva version, and some other interpreters, all of whom derive their mistake from the same cause, and seem not to have consulted the Greek, which gives no handle, as there is no foundation in nature, for such an abuse. I shall only set down this caution about pride, that it is the more dangerous as it is a bosom evil. Other vices are more open, and strike a sort of horror in the commission; but pride springs from our very virtues, it grows up with them, and lies concealed under them, like a worm in some fair fruit, which spoils and corrupts all within, however beautiful the outward appearance may be.

Ver. 19. *They that fear the Lord are a sure seed, and they that love him, an honourable plant,*

they that regard not the law, are a dishonourable seed; they that transgress the commandments, are a deceivable seed. σπέρμα πλανήσεως, a *mistaken*, or, as the margin has it, an *unstable seed.* Our translators follow the Complut. with which agrees Camerarius's copy. But neither the Vat. nor Alex. MS, nor the Vulg. nor Syr. nor Drusius follow it. The other Greek copies have, Σπέρμα ἔνλιμον ποῖον; σπέρμα ἀνθρώπου· ῥπέρμα ἔνλιμον ποῖον; οἱ φοβούμενοι τὸν κύριον· σπέρμα ἄτιμον ποῖον; σπέρμα ἀνθρώπου· σπέρμα ἄτιμον ποῖον; οἱ παραβαίνοντες ἐντολάς, which if closely attended to, though seemingly intricate, affords a sense easy and natural enough, viz. What is the precious seed? (or what race of creatures is peculiarly worthy of honour?) the seed of man, viz. the human race alone of all the generations of creatures upon earth claim this honour. What is this precious or honourable seed? (viz. of man,) they that fear the Lord. What is said of σπέρμα ἄτιμον, which immediately follows, if pursued in the same light, will be equally clear. The first answer to the question is true so far as it goes, but being not complete or explicit enough, the question is put a second time to draw out a full answer. The repetition of questions in this manner is not unusual in Scripture, and in these Sapiential books especially; instances of which we have, Eccles. ch. ii. and iii. Psal. xxiv. 7, 8, 9, 10. and many might be fetched from the Proverbs. Of the two Greek readings, if one only is to be admitted, there seems much the greater authority for the latter, which our translation hath omitted. Whether both be genuine, cannot be determined. Hœschelius indeed has joined them, but from what copy, or whether from a very ancient one, does not appear. The Geneva version makes one verse of both, and sets the sense in no indifferent light, "There is a seede of man which is an honorable seede; the honorable seede are they that feare the Lord. There is a seede of man, which is without honour; the seede without honour, are they that transgresse the commandements of the Lord; it is a seede that remaineth, which feareth the Lord, and a fair plant that love him; but they are a seede without honour, that despise the lawe, and a deceiveable seede, that breake the commandements."

Ver. 20. *Among brethren he that is chief is honourable, so are they that fear the Lord in his eyes.*] i. e. Honourable in his eyes. The Syr. rendering is preferable, "Inter fratres natu grandior est honorabilis, at qui timet Dominum honorabilis est præ illo;" and the Tigurin version agrees with it.

Ver. 21. *The fear of the Lord goeth before the obtaining of authority, but roughness and pride is the losing therof.*] This verse is omitted in many Greek copies, the Vulg. and Oriental versions. Our translators follow the Complut. There are two readings of the first sentence, viz. πρὸ λήξεως ἀρχῆς, φόβος κυρίου, and προλήψεως ἀρχὴ, κ. τ. λ. Σκληρυσμὸς is rather *hardness of heart*, than *roughness*; such as was that of Pharaoh's. The history of the different fortunes of Saul and David is a full comment on this verse.

Ver. 22. *Whether he be rich, noble, or poor, their glory is the fear of the Lord.*] i. e. In every state of life, the fear of the Lord is most to be valued and regarded. Whether a man be rich and honourable, or poor and disregarded, under each of these conditions, let him act agreeably to what God requires from him. In the former state, let him not pride himself in, nor presume too much upon a great fortune, nor be tempted to forget God, the giver of it. In the latter, let him not offend against his neighbour by wrong, or robbery, nor against his God by murmurs and discontent. The author seems to allude to Jerem. ix. 23, 24.

Ver. 23. *It is not meet to despise the poor man that hath understanding, neither is it convenient to magnify a sinful man.*] In the proverbial books, wisdom and religion mean the same thing, and accordingly by "a man of understanding" here, is meant "a just and good man." And thus the Vulgate, "Noli despicere hominem justum pauperem, & noli magni facere virum peccatorem divitem," which last word is very properly added there to preserve the antithesis, which is likewise inserted in the Oriental, the Tigurin, and the old English versions.

Ver. 25. *Unto the servant that is wise, shall they that are free do service.*] See ch. xi. 1. It is not properly speaking, either birth or fortune, that makes the free man or the slave. A man of a good and great soul, of an elevated genius, and of surprising parts and accomplishments, in whatever condition he be with respect to his outward circumstances, is always free, and fit to preside over his superiors in birth or fortune. His great abilities will always command respect; he will shine either in private or public life, and is born not to instruct children only, but to teach senators wisdom: not to command a single family, or neighbourhood, but provinces and kingdoms

Joseph's great accomplishments, though sold for a bond servant, could not be confined to Potiphar's little concerns, which his skill and faithfulness greatly improved, but gave him authority over the whole land of Egypt; nor was Daniel, one of the children of the captivity, less in favour and power at the court of Nebuchodonoser. Diogenes, when exposed at a public sale, and asked what he knew, conscious of his own worth, and of the importance of his abilities, with a peculiar greatness of soul replied, I know how to command free men, Apud. Laert. L. 6. Solomon has an observation resembling this, "A wise servant shall have rule over a son that causeth shame," κραίνει διασπόλων ἀρρόνων, according to the ὁ, Prov. xvii. 2.

Ibid. *And he that hath knowledge, will not grudge when it is reformed.*] Many copies omit παιδευόμενος, and the sense is good without it. But if it be admitted, it should not be rendered *reformed*, but either *instructed* or *reproved*, as the Vulgate has it, i. e. No man of knowledge or sense will murmur to be either instructed or reproved by one, who is his superior both in skill and power.

Ver. 26. *Be not overwise in doing thy business, and boast not thyself in the time of thy distress.*] i. e. Be not conceited of thy work, nor boast of thy superior skill in the way of thy profession or trade, and be not slothful in time of poverty, or ashamed to get your livelihood by labour, nor say with the unjust steward, "I cannot dig, to beg, I am ashamed;" which is a ridiculous pride. Or the sense may be, Invent not pretences to excuse yourself from labour, nor scruple through a false shame to get your own living by it in a low estate; and thus the Geneva version, "Seek not excuses when thou shouldest doe thy worke, neither be ashamed thereof through pride in the time of adversitie." The Arab. versions too seems to favour this latter sense, "Ne sis ignavus in opere tuo, nec impediat te pudor, cum fueris egenus ab his quæ tibi prosunt," following probably a copy which read τοσφίζω. The Port Royal comment is, Be not exalted or proud upon having done your work or duty, for when we have taken the greatest pains to do our best, we are but unprofitable servants; but such is our nature, that even our goodness itself is apt to betray us into pride.

Ver. 27. *Better is he that laboureth and aboundeth in all things, than he that boasteth himself, and wanteth bread.*] Calmet thinks our author here aims at exposing the ridiculous pride of the Stoics, who made their wise man, though starving and naked, a demi-god.

Ad summam sapiens uno minor est Jove; dives,
Liber, honoratus, pulcher, rex denique regum.
Hor. Epist. l. i.

Some copies read ἢ περιπαλῶν, ἢ δοξαζόμενος, others omit περιπαλῶν, and have only ἢ ὁ δοξαζόμενος. I think the true reading is ἢ περιπαλῶν δοξαζόμενος, which the Alex. MS has, i. e. one that strutteth and walketh proudly, that goeth about boasting, as vain and idle persons are wont to do, one of a quite different character from ἐργαζόμενος immediately before. As St Paul's words περιπατοῦντας ἀτάκτως μηδὲν ἐργαζομένους, express the full opposition to his command ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, κ. τ. λ. 2 Thess. iii. 11, 12.

Ver. 28. *My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.*] The sense seems the same with Luke xxi. 19. "In your patience possess your souls," but the expression here is much stronger. It is rendered more clearly in the Geneva version, "My son, get thyself praise by meekness, and esteem thyself as thou deservest," i. e. if thou art in want and poverty, be not dispirited or dejected, but preserve a constant evenness of temper, and endeavour to act up to the dignity of your nature; or there may be, according to Calmet this farther meaning, as τιμὴ often signifies maintenance in this writer, provide for all the necessary wants of life, by allowing yourself food, and all things convenient, according to your condition and circumstances. In the foregoing verse the wise man condemns those who out of a foolish vanity were ashamed to work, though ready to perish with hunger, see Prov. xii. 9. to which probably he alludes. Here he attacks those who out of a shameful principle of avarice, refuse themselves the common necessaries of life, and are afraid to use those good things which they have in their power and possession. This sense seems countenanced by the following verse. This advice may also be extended to persons succeeding to great fortunes, or advanced to high posts of honour, to behave with moderation in their new state, not to be puffed up with pride, nor yet to demean themselves, or act below the dignity of their rank, and thereby forfeit the regard and deference due to it: but this is not so agreeable to the context.

Ver. 29. *Who will justify him that sinneth against his own soul.*] i. e. He that is so nigardly and covetous as to defraud and deny himself

even common necessaries, and fails in the duty which he owes to himself, cannot expect that others should justify him, or speak in his behalf, or that they should administer any relief to him. The latter part of the verse, "Who will honour him that dishonoureth his own life," is parallel to that of Horace,

Miraris, cum tu argento post omnia ponas,
Si nemo præstet quem non merearis honorem?
Lib. i. Sat. 1.

Ver. 31. *He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?*] He that behaves well upon a little, would shine in the management of a superior fortune; but he that cannot live upon an overgrown fortune with credit, will be laughed at and despised, when reduced almost to poverty; or the sense may be, If a poor man, by his skill and merit acquires honour and esteem, how much more would he have been respected, and his accomplishments extolled, if he had been master of a great fortune. A poor man of real and intrinsic worth, is more to be esteemed and valued, than one who is simply rich, and has nothing else to recommend him; for the reputation of the former must arise from himself, and his own personal merit, which has broke through many difficulties and oppositions in its way. Whereas the honour which attends the rich, and the regard paid to him, is founded upon something foreign to him, upon the lucky chance of birth or fortune, which may be, and sometimes is, the lot of the worthless and undeserving. Diogenes and Epictetus adorned a very mean condition, as Joseph was an instance of a just conduct in both states.

CHAP. XI.

Ver. 2. *COMMEND not a man for his beauty, neither abhor a man for his outward appearance.*] By which is not meant, that it is no advantage or recommendation to a man to have a good person, or an agreeable air; but the meaning is, that a man's merit or excellency is not chiefly to be placed in the size, or lineaments of the body, since the mind is the true and lasting beauty, in the accomplishments of which consists the perfection of man, and the likeness and image of God. As outward beauty therefore does not confer merit, so neither should the want of it in any instances occasion ridicule or contempt. Lowness of stature, which with some passes for a sort of deformity, is no reason for sneer or reproach, for sometimes great souls inhabit little bodies, and much merit may lie concealed under a disagreeable outside. St Paul's person and appearance was, according to tradition, but ordinary and contemptible; and yet, if we consider his great qualities and attainments, he was rather an angel than a man. Honey is here called ἀρχὴ γλυκασμάτων, and rightly rendered "the chief of sweet things," and so ἀρχὴ is used in many places by this writer, see ch. xxix. 21. xxxix. 26. Psal. cx. 3. Amos vi. 6. which the author pertinently illustrates by the example of the bee, which, though little in size and appearance, by its industry produces fruit of most admirable use and sweetness.

Ver. 4. *Boast not of thy cloathing and raiment.*] These are good indeed for the uses which God designed them, to defend us from the weather, or to cover our nakedness, but it is folly to boast of that as a perfection, which owes its original to our shame, our weakness, or natural necessities, see Chrys. in chap. iii. Gen. Hom. 18. and to this sense what follows may also be explained, "Exalt not thyself in the day of honour;" for that δόξα signifies glorious apparel, see Addit. Esther xv. 1. Luke xii. 27. where ἐν πάσῃ τῇ δόξῃ αὐτοῦ ὡ περιεβάλετο, must be taken in this sense, the same with ἱμάτισμὸς ἔνδοξος, Luke vii. 25. and δόξα τῷ ἱματισμῷ, Isa. iii. 11. Or δόξα may be taken here in its usual acceptation, to signify advancement, state, or dignity, and then the advice is, not to be proud of these, because of God's terrible judgments, often sent to mortify, and subdue pride. Thus Herod priding himself in his royal robes, and in the flattering acclamations of the people, was immediately struck with an incurable disease from the hand of God. Thus also Nebuchadnezzar, flushed with the success of his victories, and with the superb magnificence of Babylon, which he had built for the honour of his majesty, is admonished by a voice from heaven, "Thy kingdom is departed from thee," and was so literally brought to the ground, as to graze upon it, like one of the beasts, Dan. iv. 30. Histories are full of such revolutions, and changes of princes and mighty men deposed, vanquished, made prisoners, and led in triumph by the conquerors. Scripture shews us Sampson in the hands of the Philistines, and Zedekiah in those of the Babylonians, which instances are sufficient to shew the truth of the observation in the two following verses.

Ver. 7. *Blame not before thou hast examined the truth; understand first, and then rebuke.*] To

proceed with caution and deliberation, and to examine into the merits of a cause, before sentence is pronounced, is agreeable to what God himself hath done upon many occasions; for, with respect to the sin of our first parents, he vouchsafes first to inquire about the offence, and to examine the fact, before he gives sentence against them. The like behaviour is observable in God with regard to the murder of Abel; he first asks Cain, "Where is thy brother?" giving him an opportunity to excuse himself, if he could, before he pronounces, "Thou art cursed from the earth." The like example we have, Gen. xi. 5. where it is said, "The Lord came down to see the tower," before he would confound their language. And again, Gen. xviii. 20, 21. speaking of Sodom and Gomorrah, he says, "He will go down and see whether they have done altogether according unto the cry which is come unto him." He, from whom no secrets are hid, even *he* first examines the fact, and will hear first what miserable man can say for himself before his sentence shall pass upon him; not out of any ignorance of what was done, for how should the omniscient God, θεὸς γνώστης, be ignorant? But out of his wonderful clemency and unspeakable moderation towards man, and to instruct his creatures to proceed with the same caution, and not to be precipitate or rash in their censures or rebukes. This is the very inference which St. Chrysostom draws from it, τί βούλεται καταβὰς ὄψομαι, κ. τ. λ. "Docere nos vult, quod non auditu solo peccatores condemnandi sint, neque sententiæ ferendæ, nisi probatio præcedat. Audiamus hæc omnes; non enim solum ii, qui pro tribunali sedent, observare hanc legem debent, sed & nullus unquam ob nudam accusationem proximum condemnet." Com. in loc. Mede. Disc. 40. This rashness David was guilty of, when listening to the false suggestions of Ziba, he condemned Mephibosheth, and gave away his inheritance, 2 Sam. xvi. 4. It was matter of continual grief to Constantine, that he had put his son Crispus to death by a hasty credulity; and for the same reason Eusebius condemns the proceedings of Theodosius the Great against the people of Thessalonica, "Doth our law judge any man before it hear him, and know what he doth?" was Nicodemus's answer to the wise Pharisees, John vii. 51. And from hence we may explain our Saviour's answer to the woman taken in adultery, "Neither do I condemn thee," ch. viii. 11. which we are not to understand as if he thought her innocent, or any way approved or authorised hereby the sin of adultery, as some have falsely inferred; but that he discharged her at this time, as her accusers, through self-consciousness, had fled, and she had not been formally convicted of the crime.

Ver. 8. *Answer not before thou hast heard the cause.*] By a hasty proceeding thou wilt probably mistake the matter; and if thou judgest right it is but by chance; and therefore thou wilt not escape censure, according to that of Seneca,

Qui statuit aliquid, parte inauditâ alterâ,
Æquum licet statuerit, haud æquus erit.—In Medæa.

A man may perhaps think to shew the readiness and quickness of his parts by a hasty determination, but he will rather make himself ridiculous, and be in danger to pervert judgment. According to that of Solomon, which this writer had certainly in view, "He that answereth a matter before he heareth it, it is a shame and folly to him." Hence judges were, for their prudent deliberations in matters that came before them, called *cognitores*, as it is incumbent upon them to know and be acquainted with the truth and circumstances of a case before they give their sentence. For if it be a fault, in ordinary discourse, for a private person to determine with positiveness before he rightly understands the case, much greater certainly is the imprudence and rashness of a magistrate to be inconsiderate or hasty in matters of justice and judgment. It was by searching out the cause that he knew not that Job put on righteousness, "and it clothed him, and his judgment was as a robe and a diadem," ch. xxix. 14, 16. From hence also we may be instructed, in private life, not to judge rashly, nor to suffer ourselves to be led away by vague and uncertain reports, nor hastily credit accusations to the prejudice of our neighbour, without knowing the truth and foundation of them.

Ver. 9. *Strive not in a matter that concerneth thee not, and sit not in judgment with sinners.*] According to the marginal rendering, "Sit not in the judgment of sinners." The sense may be, Sit not on the bench with corrupt judges; or, applied to private life, Associate not, nor consult with sinners; according to the advice of the Psalmist, Psal. i. 1. "Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful." Or, sin not by private judgment, or in matters that do not belong to thy cognizance; for nothing is more common, says Nanzianzen, quoting this pas-

sage, than for men to interfere in things that have no relation to them, and to set up themselves as censors of those who are not under them, and judges of things which they are ignorant of. God commands us to judge ourselves, and not others, and we always do the contrary. We are at no trouble to know or understand ourselves, and are always determining about others, whom we know nothing of with certainty. This the wise man calls sitting in judgment with sinners, who make themselves such by an unwarrantable way of acting, full both of presumption and injustice.

Ver. 10. *My son, meddle not with many matters.*] In any business or profession, a man should not undertake more than his time, condition, or the nature of such affairs, to be well managed, will admit of. For either they must be performed imperfectly and in haste, or some of them be neglected. Life is too short, our minds too limited, our bodily powers too small and feeble, to execute successfully many things at once; for the surest way of doing nothing well, is to attempt a multiplicity of things together. It is a very just observation, "Impar quisque invenitur ad singula, dum confusa mente dividitur ad multa." This advice also is proper in spiritual matters; when we are about any part of our duty, we must avoid, as much as possible, the distraction of cares and outward avocations; for as the understanding, when perplexed with several objects, is intent upon none of them as it ought; so the soul, divided between heaven and earth, and the cares of each, makes slow progress, and soars not to perfection. This is particularly true of prayer; if the spirit of a man is busied with a variety of worldly intervening cares, they will intrude themselves unseasonably, and abate the fervour of devotion. We may also hence see the danger of a hurrying life in general; the soul, through a multitude of secular business, or a continual round of pleasures, succeeding thick one upon another, is apt to forget herself and her true concerns, and grow careless about what passes within. At first, she makes a faint resistance, but by degrees, being accustomed to a life made up of trifles and pleasures, she at length becomes reconciled to it, and takes delight in it, and so is carried with the many down the stream, and makes shipwreck.

Ibid. *If thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.*] ἐὰν πληθυνθῇς. The advice here is not to avoid business proportionable to our strength or leisure, but employs of such a nature as require our whole time, to the injury and neglect of our ownselves, or which cannot be sufficiently managed by dividing our time; for by such sort of business one can get no good, it must be done by halves, or every thing else must be neglected for it. We cannot by undertaking such variety of business, answer at the same time the trust reposed in us by others, and the duty which we owe to our ownselves. If thou meddle much says the wise man, thou shalt not be innocent, rather thou shalt not come off harmless or unhurt; the reason immediately follows, ἐὰν (which I would here with the Oriental versions, render *etenim*) for if you follow after, *i. e.* attempt them, thou shalt not obtain, *i. e.* thou canst not manage them, (being many) neither shalt thou escape by fleeing, *i. e.* neither can you clear your hands of them; the consequence is, you can get no good, but must get trouble, and may get mischief by them; or, as the margin is, "Thou shalt not escape hurt." Bossuet's exposition is to the same effect, "Multis implicitus negotiis multa peccat, multa sectatus nihil capit, multa conatus, expedire se non potest." The Vulgate here renders, "Et si Dives fueris, non eris immunis a delicto;" following a copy which read πλούσιος, and with it agree the Tigurin, Geneva, and Coverdale's versions. The sense of the whole verse according to this reading is, Be not too intent upon getting riches, for as it is always dangerous to pursue them with too much eagerness, so when gotten, do they not always satisfy, and oftentimes endeavours for obtaining them prove ineffectual. For the providence of God governs all things, and if it is not his will that a man shall be rich, in vain does he run after them, they shall flee from him. If he allots a state of poverty to a man, it shall constantly pursue him, he shall not escape from it by any art or endeavours; but with the blessing of God, riches shall court a man, and shall come to him, without his labour, or seeking.

Ver. 11. *There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.*] τόσῳ μᾶλλον ὑστερῆται. The Vulgate renders, "Est homo laborans, & festinans & dolens impius, & tanto magis non abundabit." The latter part is but indifferently rendered, for poverty is a negative term, and is better expressed as it is in the Greek, by want, than by not abounding, and is even more proper and

expressive than πτωχείᾳ περισσεύων in the following verse. Seneca well defines it, "Paupertas non ab eo dicitur, quod habet, sed ab eo quod ei deest." And therefore, Luke xxi. 4. αὐτη ἐκ τῦ ὑστερήματος αὐτῆς, is excellently well translated by the Vulgate, "Ex eo quod deest illi." The Vulgate properly inserts *impius* in the passage before us, for a wicked man above all others, even though he "hastes to rise up early, and eats the bread of carefulness," and employs the most usual and probable means, shall not have the success he proposes in the world, for want of the blessing of God going along with him, which alone maketh rich, Prov. x. 22. Mess. of Port Royal expound this in a spiritual sense, The proud Pharisee in the gospel, whose life was irreproachable, who fasted at all the stated seasons, and paid tythes with the greatest exactness, but yet through his spiritual pride was rejected, is an instance of what is mentioned in this verse, as the publican is likewise, according to them, of the verse following. That a sinner like him, under a true poverty of spirit, who has a sense of his guilt, and acknowledges his own vileness, has the best prospect of advancement; that though men despise him, as the Pharisee did the Publican, yet God looks favourably upon him, and will regard him the more for not daring to lift up his eyes to heaven; he will exalt him from his low estate, because by smiting his breast he testifies his true penitence, and sues for mercy in the posture and language of the greatest of sinners.

Ver. 15. *Love, and the way of good works are from him.*] The wise man, after having shewn that temporal goods come from the Lord, such as prosperity, riches, health, long life, proceeds to shew, that spiritual goods, the endowments of the mind, and the affections of the heart are from the same originals, and the gifts of his bounty and liberality. Not only the knowledge of human arts, and proficiency in science, but all virtues and good qualities, such as love, both of God and our neighbour, good dispositions and good works, their natural fruit, come from the Lord. This verse, and the following, are omitted in the Vat. and many other Greek copies, nor do they occur in all Latin ones. The Syriac has them, and the Complut. and this last probably our translators follow.

Ver. 16. *Error and darkness had their beginning together with sinners, and evil shall wax old with them that glory therein.*] God made man originally upright with the sense and knowledge of his duty clearly stamped upon his mind; he created him not unto error or sin, his will was as perfect as his understanding; but since the fall, he has been less able both to discern and practise his duty, and darkness and error are as it were natural to the whole species; but in sinners the sad consequences of the fall are most visible, and melancholy. Vitious inclinations so early appear in them, that they may seem to be born with them, according to that of the Psalmist, "The ungodly are froward even from their mother's womb; as soon as they are born they go astray and speak lies," Psal. lviii. 3. Though all men are born in sin, it is certain the wicked seem to have brought into the world with them worse dispositions than others; whether owing to their natural temperament and constitution, or to the encreasing the evil leaven through their own fault, they have the habit of sin so deeply rooted, as if it was even natural; instead of growing in grace, they pride themselves in sin, and glory in their shame, and through a long continuance in it, strengthen themselves, as the Psalmist expresses it, in their wickedness; and so they grow old in it, "Consenescunt in malo," Vulg. and die without repentance, or amendment.

Ver. 17. *The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.*] The gifts, favours, or graces which God gives to pious and good men, are durable, and permanent, nor is he easily induced to withdraw his loving kindness, according to that of St Paul, "The gifts of God are without repentance," Rom. xi. 29. i. e. He does not hastily revoke what he has granted, nor recall the favours which he has once vouchsafed, arbitrarily, and without reason. The author having before established these two great truths, that all the good things of this life come from God, and that all the evils of it are so many punishments sent by him, he adds here, That the gifts of God to the righteous are attended with happy success, they thrive with them, and are productive of more good; but to the wicked, whom sometimes the same favours are vouchsafed to, they often prove to them the means of their ruin, and snares to take them withal. This observation is equally true, if applied to spiritual favours. The gifts of the Holy Spirit, received into a heart well disposed, like the seed which fell upon good ground, take deep root there, and bring forth fruit, which is always renewing and increasing; for the good man is daily improving the talents received, is continually adding to his virtues, and proceeding from grace to grace, till

he arrives at perfection; but the wicked, by the neglect, or abuse of the same proffered help, encrease unto more ungodliness.

Ver. 18, 19. *There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.*] This is not rightly translated; it should be rendered, This is the portion of his reward, or this is all he gets by his pinching, viz. ἐν τῷ εἰπεῖν αὐτὸν, to say, or flatter himself, that he can now take his ease, and live upon what he has hoarded up. Μισθὸς is thus used, Matt. vi. 2. Luke vi. 24. Phil. iv. 8. And by this writer, ch. xiv. 6. upon the same subject. Horace too, Ep. xvi. L. i. and other pure writers, use *Pretium* in the like sense. The parable of the rich man, Luke xii. 19, 20. very much resembles the description of this writer, who said to himself, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." And the inference from both is nearly the same, "Thou fool, this night shall thy soul be required of thee, and then whose shall those things be, which thou hast provided?" And it is observed of the rich miser here, that notwithstanding his laying up great stock for futurity, he knoweth not what may happen, or how long time he shall have to live, or what opportunity of using them; nor considereth how uncertain life is, and that he may soon die, and leave his riches for others. In the Greek there is ὕστερον πρότερον, for death precedes the leaving our goods to others. We have the like inverted order, Luke xx. 15, 31. Solomon well exposes the fruitless labour of such a worldling, "There is one alone, and there is not a second," i. e. no heir, "he hath neither child nor brother, yet is there no end of his labour, neither is he satisfied with riches, neither sayeth he, For whom do I labour, and bereave my soul of good?" Eccles. iv. 8. The observation of the son of Sirach, is a consequence of the former verse, where he says, that the gifts of God to good men are lasting, and blessed with success; here he shews, by way of contrast, that the good things which he sometimes bestows upon the wicked, who please themselves with the hopes of long enjoying them, are soon taken from them; and when they imagine themselves most at ease, and in the greatest security of their labour, God suddenly takes from them what they so much set their hearts upon, and summons them to give an account of their stewardship.

Ver. 20. *Be stedfast in thy covenant.*] In the covenant made with God, in which all the Jewish posterity were included, as well as their forefathers, and each one personally, by undergoing the rite of circumcision, the seal of the covenant, This the Israelites first entered into in the person of Abraham, the founder of their race, Gen. xv. 8. next by that made with their fathers in the wilderness at Mount Sinai, Exod. xix. 6, 7, 8. after by the covenant with Joshua upon their entrance into the promised land, Josh. viii. 32, 33. And lastly, at their return from the captivity under Nehemiah, when the original covenant was solemnly renewed, Neh. ix. 38. and ch. x. 1, 2. The latter part of this verse, "wax old in thy work," is well rendered by the Vulgate, "In opere mandatorum tuorum veterasce." This advice may also be applied to the Christian Sacraments, to holy orders, religious vows, promissory oaths, matrimonial faith, &c. in all which as an obligation is brought upon persons by their stipulations, so are they in conscience bound carefully to fulfil their respective engagements, to be conversant, and stedfast in their covenant.

Ver. 21. *Marvel not at the works of sinners, —for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.*] μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ. Θαυμάζειν is taken in a different sense here, from what it is ver. 13. For besides the common sense of wondering, it may either be expounded, Praise or extol not the works of sinners; and in this sense it is used, Job xxxii. 22. Ecclus. vii. 31. xxxviii. 3. or, Do not envy, or desire the riches, and prosperity of the wicked; or, Be not offended at the works of sinners; and thus it it is used, Eccles. v. 8. "When thou seest the oppression of the poor," μὴ θαυμάσῃς, be not troubled or offended at the matter. See also John vii. 21. where θαύμασε θυμάζεῖε, is explained, ver. 23. by χολᾶτε. And the reason follows immediately, why we should neither extol, envy, or be offended at the prosperity of the ungodly, because the power of God can immediately alter the state and condition of his creatures, and deal with them as he wills, or sees proper, in an instant, διὰ τάχους, ἐξάπινα; a pleonasm, to express the swiftness of his dealing. He can suddenly overturn the high estate of a rich sinner, and as suddenly make his blessing to flourish upon the godly. And thus God enriched the patriarchs, Abra-

ham, Isaac, and Jacob, for their piety, with the blessings of plenty and abundance, which the law promised to the faithful, and obedient.

Ver. 23. *Say not, What profit is there of my service? and what good things shall I have hereafter?*] These seem to be the words of a poor man in despair, pouring forth his complaint in some such melancholy strain, What reason is there for me to desire to live? of what use am I in life, what advantage can I propose by a longer stay, or what hopes have I of bettering my condition? after all the care I have taken to give proofs of my duty and faithfulness to God, and an inviolable attachment to his service, what good have I received from him in return? am I the happier, or more at ease in my condition? have I received any, or more comforts from his liberality than others on that account? In the like strain Job's wife tries to subdue his integrity. After all the misfortunes which are come upon thee, the loss of thy goods and children, which with such pain and danger I brought forth, and which is a visible token of his displeasure, the fire of God falling from heaven, dost thou still retain thy integrity, and continue to serve him? what more or worse can he do to you, except taking away your life, as a return for all your fruitless services? "Curse God and die." The speech of Job's wife is indeed but short in the English version; but the curious, by consulting the LXX where it is continued to a great length, may see enough of her outrageous temper. Tobit's wife too insults the goodness of her husband in the like sneering manner. Where are thine alms, and thy righteous deeds. All thy fine hopes and expectations are plainly vanished, the charities which you have exercised all your life, profit you nothing; they have not kept you from blindness, which deprives you of all comfort,—behold, thou and all thy pious works are laughed at, and every one is sensible of, and makes sport with thy disgrace.—Imitate not, says this pious writer, such idle persons in their profane talk, entertain no such disrepectful sentiments of God, nor dare to utter any evil blasphemy against him, or to murmur at the methods of his providence. He will reward your service and faithfulness, when, and in what manner he sees proper; and if in this life you fail of a reward, you may be assured of a future, and better recompence. In the next verse we have a rich insolent person described, triumphing in his imagined self-sufficiency, as above the reach and power of fortune, sporting himself in the luxury of present enjoyments, and quite indifferent and unconcerned about what may happen to him hereafter; like the worldling described in the Gospel, an equal monument of weakness, and folly.

Ver. 25. *In the day of prosperity there is a forgetfulness of affliction, and in the day of affliction there is no more remembrance of prosperity.*] The author here replies to, and reproves the faults usually attending each extreme. He begins with the last first, that the conduct of the conceited rich man is entirely owing to his forgetfulness, and want of reflection upon the uncertainty of all human happiness and greatness, which God delights to overthrow and confound, when men affect to be independent, and are regardless of his power and providence. On the other hand, the poor man who is so dispirited and dejected with his present calamitous circumstances, as to think of nothing else, forgets how things were with him formerly, how he has been hitherto sustained by the bounty of indulgent heaven, and if not by the bounty, yet with necessaries, such as were most convenient for him. As if the present cloud which hangs over him could never be removed, nor his sun rise again in glory, he forgets his duty of patience and trust in God, and that it is an easy thing in the sight of the Lord on a sudden to make a poor man rich; or if he does not do it instantly, or even at all, that he can bless his latter end, ver. 26. and make his death comfortable; and, because he has in this life received his evil things, place him with Lazarus in Abraham's bosom. The Vulgate gives this by way of advice, and it is worthy of remembrance, "In die bonorum ne immemor sis malorum, & in die malorum ne immemor sis bonorum;" by thus prudently managing the two different states, by reflecting often that a change may come, we shall avoid pride, and not sink into despair.

Ver. 27. *The affliction of an hour maketh a man forget pleasure.*] Nothing shews more the vanity of worldly pleasures, than the shortness of their continuance, and the weakness of the impression made by them; the sense of them is interrupted, and even effaced by any vexation of the mind, or present indisposition of the body. Any acute pain or disease shall make us disrelish every thing about us, nor will the anxiety be relieved, or suspended by any reflection on past delights, or present amusements; even the voice of melody is then harsh and ungrateful. This observation is equally true, applied to times

of public calamity, when diversions, entertainments, and the usual expressions of joy lose all their former relish, and are as disagreeable to the inclination of all serious and considerate persons as are then unseasonable and misbecoming. It was a just reply of the Jewish exiles, to those who required of them melody in their heaviness, "How can we sing the Lord's song in a strange land?" Psal. cxxxvii. 3, 4. To propose scenes of mirth of any kind, to persons in a state of trouble, whether in captivity, or mourning some domestic evil and misfortune, is impertinence, insult, cruelty; or the meaning may be in a moral sense, that men are apt, when evils and calamities are upon them, and they lie under the smart of present sufferings, ungratefully to overlook past instances of the Divine goodness to them, and not to reflect on former mercies and blessings, with that gratitude and thankfulness which they ought. Agreeably Seneca says, "Hoc habet inter reliqua mala dolor, quod non supervacuus tantum, sed & ingratus est." Epist. 99. Some, and particularly Calmet, understand by *the hour of affliction*, the hour of death, which so absolutely effaces all that the world has in it which is charming and inviting, that one in those melancholy circumstances cannot in the least attend to any of its pleasures, or allurements. The dying person is insensible of all that passes; every thing before him is mist and darkness, and the thought of former delights and regalements, either pleases him not at all, or, if he has been intemperate in the use of them, fills his soul with cutting remorse at the remembrance of them, and a lively apprehension of misery on that account. This sense seems favoured by the following sentence, In his end his deeds shall be discovered, i. e. while a man is alive he may act under a disguise, or envy may detract from him, or malice blacken him; in death only we truly view and judge of the man; their respective works discover then both the good and bad man, and follow them accordingly. Mess. of Port Royal understand the place also in this latter sense, and have this beautiful reflection upon it: "The prospect of death is a most necessary and useful admonition to the living; it is that which forces men at length in some sort to despise the world, and to prepare for a better. The last hour expels all those clouds which darkened and intercepted the soul; it represents to a man in a moment all the folly and vanity of his life past, and convinces him of the extravagance of his desires, the deceit of his pleasures, and the nothingness of worldly hopes. It is the view of this only, that gives a man a right sense of things, and enables him to form a true judgment of himself, and his state, persuades him in time to provide for his future safety, and properly to bid adieu to the world, before he is forced to leave it."

Ver. 28. *Judge none blessed before his death, for a man shall be known in his children.*] St Chrysostom very highly commends the son of Sirach for this fine reflection, in terms of great honour and respect, Hom. li. in S. Eustath. Antioch. which he expatiates upon after his oratorical manner. The ancient sages, upon the view of the uncertainty of human happiness, have been almost unanimous in subscribing to this aphorism, that none can be pronounced happy before his death; for the most glorious and happy life may be blemished by the concluding stroke, and the last period may sully the beauty and glory of all that went before. This truth Crœsus, when his boasted happiness was near expiring by the prospect of a miserable death, was at length sensible of, and acknowledged before Cyrus the justness of Solon's judgment, who, from a sense of the frailty of human greatness, had pronounced, that a man's happiness could only be determined truly by the circumstances of his death. This writer rests the verdict of a man's happiness upon the condition of his children, their state, and circumstances in the world, and especially their good or evil disposition, and moral conduct in life; for the judgment of a man's felicity is not always to be taken singly from himself; if his children are unsuccessful, and come to misfortunes, or, which is worse, if they prove extravagant and vicious, we account such a father truly unhappy, and his grave, to which their evil conduct will the sooner hasten him, to be strewed with disgrace and sorrow. When degenerate and unworthy sons succeed to a father of distinguished merit and character, and by their misconduct or weakness sully the great name of their ancestors, the world sympathizes, and weeps over the monuments of their great progenitors, and is convinced, that misery and unhappiness can overtake a man even in his grave. When parents have taken all the care they can about the education of their children, and to give them, as it were, a second birth by the nurture of their souls, it must doubtless be an uncommon affliction to them, if, instead of answering their hopes and expectations, their name and family is dishonoured by their evil conduct; especially as the world is generally so ill-natured, as to ascribe the miscarriage of chil-

dren to the negligence of their parents, and to suspect even their virtue on that account. According to the observation of St Ambrose upon the place; "Unusquisque in novissimis suis agnoscitur, & in filiis suis æstimatur, si bene filios suos instituit, & disciplinis competentibus erudivit; si quidem ad negligentiam Patris refertur dissolutio filiorum." De bono Mortis, c. viii. Many are the instances, both in sacred and profane history, of children degenerating from the virtue and probity of ancestors peculiarly eminent in their generations, and thereby disturbing their domestic peace, and making their exit less glorious and comfortable. That Moses died upon mount Nebo, in the sight of Canaan, was not so great a trial, as that his sons were unworthy to succeed him in the priesthood; and that Eli's children proved so corrupt, such sons of Belial, as to know not the Lord, and to be set aside from officiating before him for their unworthiness, was a great allay to his honour and comfort. The like may be said of Solomon, whose glory and happiness was much sullied by the evil conduct of Rehoboam, as Hezekiah's fame was by that of his son Manasses. Amongst the Romans, the reputation of the brave Germanicus was eclipsed by the succession of an infamous Caligula; and Commodus, the unworthy son of the wise Antoninus, gave a check to the great name of his father. These instances are sufficient to shew, that the measure of our happiness is not always to be taken from ourselves, but from our descendants and relations; and he that is cursed in his children, however other things may favour him, cannot be reckoned among the fortunate. But neither the ancient philosophers, nor even this writer have carried this matter far enough; in the delivery of this maxim, they considered only the present life, and pronounced that one could not congratulate a person upon a complete happiness before his death, because so many accidents might happen to him, or to his children which would give him uneasiness; but take this maxim in a more extended view, and apply it to another life, and then both the sense and prospect will be greatly enlarged; for Scripture acquaints us, that the happiness of a good man begins, properly speaking, at his death; till that time he is subject, and perhaps more exposed to injuries than others, and from the frail condition of his nature liable to fall into sin, especially as the artifice of the devil is principally levelled against every good man, to seduce him, if possible, from his duty, and to leave that good way which he so long hopefully went on in; but when once he has finished his course, fought the good fight, and come off conqueror, we can then pronounce him completely safe and happy, he enters upon his rest, a state of present comfort and security, and when the sensual man's happiness ends, his begins.

Ver. 30. *Like as a partridge taken, and kept in a cage, so is the heart of the proud.*] ὡς πέρδιξ θηρευτὴς ἐν καρδάλλῳ, i. e. as a tame partridge kept in a cage, by its arts, decoys others of the like kind into the nets spread for them, and then prides itself over them, so the proud man watches for another's fall, and insults over him in his misfortune. Bochart understands the passage in this sense, "Hominem superbum, altero in ruinam impulso, sic in illum insultare, quomodo Perdix venator, seu cicer in cavea, sui generis aves, quas suis artibus in laqueum induxit. Hieroz. L. i. ch. xiii. P. 2*da*. Pliny and Aristotle both take notice of the game-partridge, and of its cunning to entice others; the latter calls it, πέρδιξ θηρευτὴς, as this writer does. Hist. Anim. L. ix. c. 8. Plin. L. x. c. 33. St Austin observes, that the other partridges are taken by their eagerness to fight with that in the cage. Cont. Faust. The proud man here is the same with the deceitful one, mentioned in the former verse, and means a false friend who intrudes upon families with an air of confidence and respect, but his design only is, out of an ill-natured curiosity, to pry into their secrets, and to expose them, "Scire volunt secreta domus, atque inde timeri." Grotius thinks ὑπερηφάνῳ, a corrupt reading, and puts instead of it ὑπερφιάλῳ, i. e. *perfidi*, which indeed seems more agreeable to the context.

Ver. 31. *And in things worthy praise, will lay blame upon thee.*] Most editions have ἐν τοῖς αἰξιλικοῖς, but the true reading is either αἰνετοῖς, which our translators follow, or αἰξιλοῖς, which the Vulgate favours, "Et in electis imponit maculam," i. e. he will spy out some fault, or lay something to the charge of the elect; the best, and most innocent persons cannot escape him: for this is applicable to persons, as well as things, (σοι being generally omitted) though our version renders otherwise.

Ver. 34. *Receive a stranger into thy house, and he will disturb thee, and turn thee out of thine own.*] ἀπαλλοτριώσει σε ἐκ τῶν ἰδίων σου, either out of thine own house, or, thy goods and possessions. In this latter sense, the Vulgate takes it, "Abalienabit te a tuis propriis;" and the Tigurin version, "Cum perturbatione subvertet,

exuetque te tuis possessionibus; διαστρέψει σε ἐν ταραχαῖς is badly rendered by the Vulgate, "Subvertet te in turbine." The meaning rather is, He will overturn your house, and distract the peace of it, ἐν ταραχαῖς, by the disturbances which he will occasion. The sense is the same with ver. 29. One cannot but observe a remarkable *paronomasia* in the words ἐνοίκισον ἀλλότριον,—ἵνα ἀπαλλοτριώσει σε. Instances of this, besides those which occur in private life daily, are Massinissa, king of Numidia, who receiving Jugurtha into his familiarity, and house, occasioned such disturbances, as to prove his ruin. The like may be observed of Menelaus entertaining Paris, who, in return, stole his fair wife Helen, and kindled thereby the long war between the Greeks and the Trojans. Herod too, coming into the family of Hyrcanus, by the marriage of Mariamne, seized their kingdom, and was the ruin of the Asmonean race. See his life, in Josephus.

CHAP. XII.

WHEN thou wilt do good, know to whom thou dost it, so shalt thou be thanked for thy benefits.] This is a consequence of the last verse in the former chapter, wherein we are advised not to receive a stranger into our house, for often, without knowing it, one admits a worthless, treacherous, designing person, who will either pry into, and discover the secrets of the family, or may attempt improper, or indecent liberties in it, and thereby give much trouble, and occasion great disturbance. The advice here in general is, to make a prudent choice of the persons to whom we do the favour of an entertainment, or other good turn, that we may have the pleasure of obliging worthy objects, and such as will have the gratitude to thank us for our kindness, and the ingenuity to acknowledge the obligation: Or the direction here may be, that when there is a contest about disposing of a post of some trust and consequence, or of a gift and benefaction of value and worth; and there are many candidates for the same place or favour, in such a competition to deliberate on the merit of each, and prefer one that is most worthy, or has most need, to one that is less so, or has less occasion. Or if this is extended to charity, as it is most commonly understood, and which the context seems to favour, it then points out the great discernment and caution, which is necessary to be used, to know who are real and proper objects. The direction does not seem to include common and daily charities, which offer themselves continually almost from every quarter, wherein one need not be so scrupulous as to examine strictly into the merit, or the particular wants and circumstances of all that apply to us, lest if we are too nice and exact in our enquiry, we lose frequent opportunities of exercising our liberality, and being too wary in the distribution of our alms, draw upon ourselves the murmurs and curses of the poor; but rather to be inquisitive after, and assist distressed merit, or persecuted piety, such as are come to poverty, not through their own fault or idleness, as is the case of such as make a trade of begging; but unfortunate persons, unhappily reduced through some sudden calamity or accident, modestly concealing their misfortunes, or silently declaring their wants by a sad expressive countenance; or such as suffer for righteousness sake, and are in bonds and afflictions for the testimony of the truth. It is of charity done to such worthy objects as these, we are to understand our Saviour when he says, *I was an hungred, and ye gave me meat;* and "Not to imitate, (says St Jerom,) the custom of many in the world, who are unwilling to distribute to the necessities of the saints, and are regardless of the real wants of their poor neighbours, and yet lavish away the superfluity of their money, which would make many distressed families happy, upon entertainments and diversions.

Ver. 3. *There can no good come to him that is always occupied in evil, nor to him that giveth no alms.*] This does not seem rightly translated. By the disjunction it looks as if two different persons were here spoken of, whereas the fate only of the uncharitable sinner is hinted at. The sense is, that the sinner who giveth no alms, cannot expect to be forgiven, charity being an appointed means of procuring God's favour and reconciliation, and an atonement that will be accepted for the multitude of sins. And so the Vulgate seems to take it, "Non est ei bene, qui assiduus est in malis, & Eleemosynas non danti." Alms-giving was accounted by the Jewish doctors, one of the essential parts of their religion; and the rabbins call it, as well as the sacred writers, by the name of *righteousness*. As by this merciful appointment, God has shewed his tender regard for even the meanest of his creatures, so the Jewish synagogue was very care-

ful to execute the orders of God in this respect. We learn from their writers, that in every synagogue there were two treasury chests, one for poor strangers, and the other for their own poor. Those that were charitably inclined, put their alms into these chests, at their coming into the synagogue to pray, thereby to recommend their devotions, and forward the holy work they met about. Upon extraordinary occasions, when times, and cases of calamity called for it, they made collections, upon which occasions the ruler of the Synagogue gave orders to ask every body for their charity. And the primitive Christians were so exemplary for their charity, that no beggars were seen among them, nor did they extend their benevolence to their own poor only, but even to those of their enemies; which behaviour was so affecting, that even Julian the apostate proposed it as a pattern to his own subjects. Sozom. Eccl. Hist. L. v. c. 16. Just. Mart. Apol. 2.

Ver. 4, 5. *Give to the godly man, and help not a sinner; do well unto him that is lowly, but give not to the ungodly, &c.*] The former part is repeated, ver. 7. not by any mistake, but to inculcate, probably, that in the distribution of our charity, we must make a distinction of the persons, or objects on whom we bestow it. The godly, and lowly man, (for they are equivalent terms in Scripture,) as most deserving of our help, is most entitled to it; and we have this farther comfort and encouragement, that he will not abuse our kindness, but be thankful to us for all the good offices which he receives, and to God for every benefactor he raises him up. But the sinner will be so far from making any acknowledgment of our kindness, or indeed any good use of it, that probably he may strengthen himself in his wickedness thereby, or abuse our kindness, and apply the means afforded him, to our prejudice and disadvantage And therefore in the following part of the verse the advice is, "Hold back thy bread, lest he overmatch thee thereby." "Prohibe panes illi dari," Vulg. Which not only seems to mean, that we should not support the sinner, or any worthless object in his indigence, as we do others in the same condition, but that we should discourage others from being kind to him, acquaint such as are strangers to him with his character, and how unworthy he is of their favour and charity, and not suffer one of so little worth to receive what others want as much, and deserve much better. From hence, it appears, that the duty of alms-giving, as it was enjoined and practised in the times of this writer, was more restrained, than under the gospel. For under the latter, every person, though he be as odious to us as a Jew to a Samaritan, is to be esteemed our neighbour, and as such, to be relieved by us; nor are our good offices and kindness to be refused even unto sinners, as the merit of persons is to be no rule of our charity, and the doing acts of benevolence to those that least deserve it, is the very method of the divine goodness, and such, is recommended in Scripture to our imitation. I shall only observe that the construction of the Greek in the latter part of the 5th verse, ἐν πᾶσιν ἀγαθοῖς οἷς ἂν ποιήσῃς αὐτῷ is very singular, but agreeable to the Attic dialect. There are several instances of this Syntax in the New Testament, see Mark xiii. 19. John ii. 22. iv. 50. 1 Cor. vi. 19. But Ephes. ii. 10. κλισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, κ. τ. λ. comes nearest this passage. See more instances, Glass. Philol. Sac. L. iii. de pronomine.

Ver. 6. *For the Most High hateth sinners,—and keepeth them against the mighty day of their punishment.*] This last sentence is omitted in the Vatican edition. The Vulgate transposes it, and joins it to the end of the 4th verse, rendering, "Custodiens eos in diem vindictæ," without the epithet. The mighty day of punishment is equivalent to ἡμέρα κρίσεως, 2 Pet. ii. 9. iii. 7. 1 John vi. 17. and to κρίσις μεγάλης ἡμέρας, Jude 6. Τηρεῖσθαι, and φυλάτεσθαι among the Greeks, answer to *reservari* and *custodiri* among the Latins, and are all of them elegantly used of delinquents reserved and secured for future punishment. Thus, Prov. xvi. 4. φυλάσσεσθαι ὁ ἀσεβὴς εἰς ἡμέραν κακὴν, an expression similar to that of this writer. See also Acts xxv. 21. Ovid, too, has "Pœnæ crucianda reservor."

Ver. 10. *Never trust thy enemy.*] Neither thy present nor *quondam* enemy, because he will not soon forget former injuries received, but will revenge himself when opportunity offers. Nothing is more rare than a solid and lasting reconciliation, according to that of Horace,

Male sarta
Gratia nequaquam coit, & rescinditur.
Epist. L. i. Ep. 3.

He that is hurt and injured, with difficulty forgets it; and he that has done the wrong cannot easily persuade himself that the other has forgot it, so always suspects him. He hates him, because the injured person is a constant reproach to him whenever he meets or thinks of him; and imagining him to resent the first injury, is

always ready to return a second. Mr Pope has excellently described this,

Forgiveness to the injur'd does belong,
But they ne'er pardon who have done the wrong.

Ibid. *For, like as iron rusteth, so is his wickedness.*] The ancients speaking of envy, malice, and hatred, often make use of the comparison of the rust to display their ill effects. Thus Horace,

—Hic nigræ succus loliginis, hæc est
Æruginis mera. L. 1. Serm.

And Martial,

——Nimiaque ærugine captus
Allatras omnem, quod tibi cunque datum est.

The sense is, that as brass (Χαλκὸς in the Greek, *æramentum* in the Vulgate), though you take never so much pains to rub it clean and polish it, will quickly again contract a green rust; so an enemy, though seemingly reconciled, will hide his evil dispositions and lurking intention for a time, but will sooner or later return to his old rancour and wickedness; for though he knows how to dissemble to advantage, yet the root of malice and bitterness being still in him, it will be sure to put forth.

Ver. 11. *Though he humble himself, and go crouching, yet take good heed, and beware of him.*] i. e. Such a designing person will put on a friendly appearance, will look humbly, and act submissively, that the person on whom he intends to seize and vent his malice may lie more open to his premeditated assault. He is therefore the more to be suspected for this piece of artifice, and to be looked upon as concealing some design of mischief, under such a cringing behaviour; he only waits an opportunity when he may be revenged more securely, and injure you most effectually, for the disagreeable submissions he has been obliged to so much against his inclination. The Psalmist describes such a designing and dangerous person in the self same terms, "He falleth down and humbleth himself, that the poor may fall into the hands of his captains," Psal. x. 11. Nor is such a prudent caution inconsistent with the behaviour required towards enemies, even under the gospel. For, though we are commanded to love them, yet are we not commanded to make them our confidents; though it condemns hatred, and returning evil for evil, yet it allows a proper cure, and reasonable distrust of such as we know bear us no good will. For there is a great difference between not injuring, or even being ready to assist them, and the putting ourselves in their power, and making them our bosom friends, and lying at their mercy by too great a freedom and openheartedness. Even among our confessed friends all are not intimates, nor have we the same confidence in, or equal reliance upon all; we know and can judge how far each may be trusted and depended on, and deserves to have a greater or less share in our esteem and confidence: And with respect to our enemies, prudence does not certainly require less care and circumspection to be observed, whose pretended friendship is only for their own advantage. Ecclesiastical history furnishes us with many instances of saints and holy fathers, who being upright, and well meaning themselves, and suspecting no harm from others' affected civility, have been deceived, imposed upon, and almost ruined, by the artifice of false and designing friends. Such was Greg. Nazianzen, whom Maximus, the cynic philosopher, having gained upon by his complaisance, address, and insinuation, the use this subtle impostor made of the friendship indulged him, was to decry his patron and master secretly, to set himself up as his rival, and to endeavour to dispossess him of his bishoprick; concealing his ambitious design under the deceitful veil of being his disciple and admirer. Cave's Lives of the Fathers, 296-7. This instance shews us the justness of our author's observation in this and the following verse, to take good heed and beware of such intriguing persons, whose friendship is self-interest, and their familiarity a view only to their own gain or promotion; who, however humble they appear, mean to stand up in thy place, to stand upon thy office or dignity, τὴν καθέδραν σου, and hope to rise by thy fall.

Ibid. *Thou shalt be unto him, as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.*] The Vulg. and Jerom's bible wholly omit this. The present reading of the Greek, γνώσῃ ὅτι οὐκ εἰς τέλος καθίωσε, seems to be corrupt, and yet it is in all the editions: I would either read ἀκαθίωσι, or with Grotius, ἐκκαθίωσι, "Cognosces non esse planè emaculatum." And thus Tacitus, "Cavendos esse flagitiis commaculatos." Annal. l. vi. This writer here alludes to mirrors of metal, generally of brass, which were used in ancient times, of some of which was the laver of brass made, Exod. xxxviii. 8. The nature of these is such, that when once the rust has eat into them, though they are wiped carefully, and all endeavours used to remove it, it will be perpetually returning, and sometimes is confirmed to that degree,

that it can never be gotten out, and quite spoils the polish of the mirror, and by that means renders it useless. Such is the concealed hatred of a false friend, reconciled only in appearance; his resentment, which is firmly rivetted, will soon break out again, and you will perceive and experience his old rancour.

Ver. 13. *Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?*] Θηρία May either mean wild beasts in general, or serpents and vipers, and such like venomous creatures. There were a sort of physicians among the Hebrews, Calmet calls them enchanters, who took upon them to charm serpents, and hinder them from stinging, or to cure those that were stung by enchantments and spells. It does not appear there was anciently any medicine invented or found out, for the cure of the bite of a venomous animal, such as modern times have discovered; and therefore these enchanters often failed of success, and their pretended charms proved ineffectual. They were, notwithstanding their boasted spells, sometimes bit by them themselves, and lost their life by their poison. Jeremiah alludes to these noxious creatures, and the supposed cure by spells, when he says, "I will send serpents, and cockatrices among you, which will not be charmed," viii. 17. as does the Psalmist, who describes the adder, as sometimes stopping her ears, and refusing to hear the voice of the charmer, though he charmed never so wisely, Psal. lviii. 4, 5. The sense of the author in this passage either is, that the keeping company with sinners, is contracting a certain infection, and sucking in a deadly poison; that they are like so many wild beasts slaying the souls of men; that persons warned of the danger of such evil communication, who will notwithstanding associate with them, and run into mischief, fall unpitied, and may thank themselves for their ruin: or, from the context we may suppose the meaning rather to be, That as one does not pity those who boast of their skill to charm serpents, and have the rashness often to handle them, if they are at last bitten by them, because they voluntarily run into such danger, and vainly thought to escape that harm by art, which St Paul once did by miracle; So neither is any pity due to one who trusts to a seeming and false friend, one suddenly taken into favour, from an inveterate enemy, a person that one knows not thoroughly, or has reason to know by past experience too well, ever to expect any good from him for the future; to adopt such a one, upon whom so little dependance can be fixed, either as a companion or friend, is courting danger, and betraying one's own safety.

Ver. 16 *An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit; he will weep with his eyes, but if he find opportunity, will not be satisfied with blood.*] This is a fine description of the fawning parasite, who flattereth with his lips, but imagineth mischief in his heart. The Psalmist describes such, when he says, "They give good words with their lips, but dissemble in their double heart." They have money upon their tongue, and the poison of asps under it, which Plautus well expresses,

In melle linguæ sunt sitæ atque orationes
Lacteque: corda felle sunt sita, atque acerbo aceto.
In Trucul.

Believe therefore neither their words, looks, nor even their tears, they are false and designing, the tears of a crocodile, who aims to devour its prey the next moment, "Nullæ sunt majores, periculosioresque insidiæ, quam quæ sub nomine amicitiæ, & officii simulatione occultantur," says Cicero. It was by her false tears that Sampson's wife deceived him, and got from him the secret of the riddle, and, through her deceit, "unto the strong came forth bitterness:" and by the same artifice Dalilah stole the intelligence from him wherein his mighty strength lay. Against such sort of deceivers, who have the art of moving by their tears, Ovid gives this caution,

Neve Puellarum lachrymis moveare, caveto;
Ut flerent, oculos erudiere suos. De Remed. Amor.

It was thus that Ishmael, the son of Nethaniah, slew all those Jews that were marching to join Gedaliah, by going out in a friendly manner to meet them, by discoursing freely with them, and treacherously weeping all along as he went, Jer. xli. 6, 7. By which artful deceit he prevailed to slay numbers of them, and cast their dead bodies into the midst of a pit. Solomon gives the like description of such dangerous dissemblers, "He that hateth, dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not, for there are seven abominations in his heart," i. e. many artifices and tricks lie concealed there to surprise and ruin thee. The rendering of the ὁ is much stronger and closer to our purpose, χείλεσι πάλαι ἐπιεύει ἀποκλαιόμενος ἐχθρὸς, ἐν δὲ τῇ καρδίᾳ τεκταίνεται δόλους· ἐὰν σε δέηται ὁ ἐχθρὸς μεγάλῃ τῇ φωνῇ, μὴ πεισθῇς. κ. τ. λ. Prov. xxvi. 24, 25. see Psal. xii. 2. lxii. 4. Jer. ix. 8, 12. Ezek. xxxiii. 31.

Ver. 17. *If adversity come upon thee, thou shalt find him there first.*] πρότερον, i. e. First before others, either to satisfy his ill-natured curiosity, and to be a witness of your disgrace, or that he may have the pleasure to insult you under your humiliation and affliction. Some editions have πρότερόν σου, i. e. first or nearest to your person. And thus Calmet, and Mess. of Port Royal render, "Vous le trouverez le premier aupres de vous." If πρότερόν σου seems harsh in this sense, might not πρὸ ἑταίρων σοῦ be the true reading? i. e. he will be the first officiously to intrude himself, even before your friends and acquaintance.

Ver. 18. *He will shake his head, and clap his hands, and whisper much, and change his countenance.*] i. e. He will shake his head at thee, by way of contempt and insult, see Ecclus. xiii. 7. clap his hands, in token of his rejoicing at thy misfortunes, and spread many false reports about thee secretly, by insinuations and whispers, and be quite another person from what he appeared to be; or rather, the man will then shew himself in his true colours.

CHAP. XIII.

Ver. 2. *BURDEN not thyself above thy power, and have no fellowship with one that is mightier, and richer than thyself; for how agree the kettle, and the earthen pot together? for if the one be smitten against the other, it shall be broken.*] When thou chusest a friend, chuse an equal, one of the like state and condition with thyself. In friendship, as in marriage, too great a difference of circumstances, age, and condition is dangerous, and often the occasion of unhappiness. *Pares amici*, is the poet's advice in friendship, as *nube pari* is in marriage. The friendship and confidence of great folks flatters indeed the ambition of persons of a lower rank, they think it an honour to be distinguished by them, and propose great advantage to themselves by such an acquaintance, but at length they are convinced of their folly, and have cause to repent of their intimacy. According to that of Horace,

Dulcis inexpertis cultura potentis amici,
Expertus metuit.

They propose indeed to raise themselves, and make their fortunes by paying their court to great men; but they are often disappointed in their pursuit, sacrificing in the mean time their liberty to a prospect of grandeur, and are at best but splendid slaves. "Nunquam est fidelis cum potente societas," is the motto of one of Phædrus's fables, which he illustrates also by the instance of the kettle and earthen pot. There is the like comparison too in Æsop, and upon the same occasion, near 300 years before this writer, to which probably he alludes. The man of wealth and power encourages the weaker vessel in the language of the brazen pot, "Ne metuas, curabo enim ego ne tu allidaris;" but the answer of the other contains a fine moral, "Collisio certe cum meo fiet periculo, decretum mihi est a te disjungi;" for when either the rich and the poor, the strong and the weak engage together, the weak are sure to be sufferers, and to lose the little they have, and sometimes their liberty and lives.—Plautus illustrates the inconvenience of an unequal match by the simile of an ass sinking under too great a burden,

Venit mihi in mentem, te esse hominem divitem
Factiosum: Me item esse hominem hominum pauperrimum,
Nunc si filiam locassem meam tibi, in mentem venit.
Te bovem esse & me esse asellum: Ubi tecum conjunctus siem,
Ubi onus nequeam ferre pariter, jaceam ego asinus in luto.

Where the poet, like our author, compares an unequal engagement to an over heavy burden, and makes such a match, to be no less a folly, than for a contemptible animal to vie with one of an overgrown size. We have a celebrated instance of the danger of having fellowship with one too mighty, and depending upon such a one for safety and protection, in what happened to Ahaz, king of Judah; he called into his assistance Tiglath-Pileser, king of Assyria, and made an alliance with him; the consequence was, he secured himself against Pekah, king of Israel, and Rezin king of Syria, but he delivered himself into the hands of a more formidable, and powerful enemy, who, as the text expresses it, distressed him, but strengthened him not, 2 Kings xvi. 7. 2 Chron. xxviii. 20.

Ver. 3. *The rich man hath done wrong, and yet he threateneth withal; the poor is wronged, and he must intreat also.*] The rich man adds one injury to another, evil and abusive language to some act of violence and oppression. He invades others rights, and then, to justify himself, is angry as if he was the sufferer. The poor man is forced to submit to, and even ask pardon of the rich oppressor, and to ask pardon, as if he was the aggressor. This passage seems to be an imitation of Prov. xviii. 23, "The poor useth intreaties, but the rich answereth

roughly." The reading of the Greek here is very different; that followed by our translators gives the best sense, and the truth of it is confirmed by history and experience. Men are often obliged in the neighbourhood of the great, and find it to be their best way, to buy their peace by submission, and to compound for, and dispense with lesser injuries, to prevent more, and greater. One reads of fathers, not only dissembling their grief and concern before a merciless tyrant, for the death of some of their children, but even flattering and commending him to appease his brutality, and to prevail on him to spare the rest. Thus Seneca, "Potentiorum injuriæ hilari vultu, non patienter tantum ferendæ sunt," lib. ii. De Ira. c. 33. Juvenal well describes the sad state of a poor man under the merciless power of an over-grown imperious person, in the following lines,

——— *Libertas pauperis hæc est,*
Pulsatus rogat, & pugnis concisus adorat,
Ut liceat paucis cum dentibus inde reverti.

Ver. 7. *And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn.*] Though you may think it a favour to be invited often to his table, yet by the frequency or magnificence of his entertainments, he will at length ruin you: For if you attempt to return his civilities, and treat him in the like manner, with the same elegance that he is used to, as perhaps he will expect two or three such treats, it will occasion much expence, and hurt your circumstances in the end, when he will laugh at your presumption, for pretending to vie with men of fortune. The author seems to allude to Prov. xxiii. 1. which in the rendering of the LXX comes near this place, ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυνάστου, νοητῶς νόει τὰ παρατιθέμενά σοι . . . . εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι. Or the sense may be, He will invite you to his entertainments, and make much of you for a few visits, and when he has got what he wants from you, and drawn out of you what he has occasion for, he will afterwards laugh at you, and pretend not to know thee.

Ver. 8. *Beware that thou be not deceived, and brought down in thy jollity.*] ἐν εὐφροσύνῃ σου, *i. e.* Take heed that thou be not reduced, or suffer in thy fortune by feasting, and entertainments, for so εὐφροσύνη sometimes signifies, See Esther ix. 19. Though a grateful temper, and an endeavour to shew civilities to a benefactor is to be commended, yet the ambition of entertaining the great, merely as such, for the empty pleasure of being thought considerable, or the vain eclat of having such grand acquaintance, is to be condemned in one of a private fortune, and is an instance of extravagance and folly. The marginal reading therefore, "Lest thou be brought down by thy simplicity," or imprudence, ἐν ἀφροσύνῃ σου, is very proper, which the Vulgate also follows. We have in these, and some of the following verses, a lively image and representation of the behaviour of the rich and powerful towards such as are beneath them, and depend upon them. One sees the absoluteness of their will, haughtiness of their temper, the oppression and injustice, false caresses, artificial disguises, and deceitful promises with which they impose upon their credulity and simplicity, expecting an assiduous, and often expensive attendance from them, till at length they have reduced them to a state of indigence; and then they abandon them in their distress, and make them the subject of their contempt and raillery. Those therefore, says a pious writer, who truly love God, pay not their homage to such golden idols; as faith assures them, that in their state of humility they are greater than the lords of the world, and that they degenerate from the nobleness of their spirit, if their ambition carries them to aspire after any thing but heaven.

Ver. 9. *If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.*] The advice is not to refuse such an invitation, which would be looked upon as rudeness and ill breeding, but to accept it modestly, to behave decently, to go but rarely, and to withdraw discreetly. Probably this writer alludes to Prov. xxv. 17. "Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee." Where the Interlinear version has, "Rarum fac pedem;" and so the Heb. and Gr. If such a conduct is adviseable with respect to private persons, our neighbours, much more is reservedness and caution to be observed as to frequency of visits, and a proper distance and carriage towards the great, our superiors. Experience confirms this advice of the wise man, to retire from, rather than run after persons of figure and distinction, because they usually despise such as press upon them too much, they grow tired of them, and though their politeness keeps them from saying so, they esteem such, as officious impertinents: We should therefore approach them, says an ancient writer, as we do the fire, not too near, for fear of being scorched, nor at too great a

distance, so as to receive no benefit from it. As we should not be too forward and bold in intruding, so neither should we be so negligent of our own interest, as to forego an acquaintance, which may some time or other be beneficial to us: Neither offend by our constant presence, and over-fondness to be remembered by them, nor yet by so long an absence, as to occasion our being forgotten, and overlooked by them. We should be dutiful and respectful to them, but not servile or abject; neither too much admire, nor too much fear the persons of the great, so as to betray the cause of virtue by any faulty compliance. This has been the case of many eminent persons in the church, and even some of the great lights of it, as appears from ecclesiastical history, who having more of the innocence of the lamb, than the courage of the lion, have not been sufficiently upon their guard, in treating with persons of great authority and power; but through promises and caresses, or fear of disgrace and punishment, have abandoned the defence of the truth, and been surprised, or rather forced into resolutions, which they have repented afterwards.

Ver. 11. *Affect not to be made equal unto him in talk.*] All the printed copies read here, μὴ ἔπεχε εἰσηγορεῖσθαι. The true reading undoubtedly is, μὴ ἔπεχε ἰσηγορεῖσθαι. See Grabe's Proleg. Tom. iii. ch. 2. The reason for such a reservedness of speech before great persons, follows in the next verse, "Cruelly he will lay up thy words." The copy which our translators follow, I presume, had ἀνελεημόνως συνῆρήσει λόγους σου, but the rest have, ἀνελεήμων ὁ μὴ συνιηρῶν λόγους, which, if it has any sense, means, that he that guards not his tongue, and watches not over his words in such company, wants pity for himself, and is unmindful of his own interest. And thus Calmet expounds it, "Celui qui ne garde pas sa langue, ou qui ne veille pas sur son discours, manque de pitié pour soi même." But the sense given in our version seems preferable, which is confirmed by the Vulg. "Immitis animus illius conservabit verba tua," i. e. If a prince, or person of great power takes occasion, from your words, of jealousy, mistrust, or offence against you, though he says nothing for a time, he will afterwards shew you, that he treasured up what was spoken, and give you a proof of his resentment. He will use you here ill, and perhaps imprison you; but whatever treatment you meet with of this sort, ascribe it to your own imprudence, in being too open and unguarded. Thus Tiberius used to do, "Verba, vultus in crimen detorquens, recondebat," as Tacitus observes of him. And Sejanus's temper, as described by that writer, was the same, "Odia in longum jaciebat, quæ reconderet, auctaque promeret."

Ver. 13. *Observe and take good heed, for thou walkest in peril of thy overthrowing; when thou hearest these things, awake in thy sleep.*] The first sentence, as it is in our version, contains a necessary piece of advice and caution as to our general conduct, but the Vulgate confines it to hearing in particular, "Attende diligenter auditui tuo." And indeed some Greek copies have, συνίβρησον ᾧ προσχεις σφόδρα τῷ ἀκοῦσαι, i. e. Listen to a great man when he is talking, with much attention and respect, and at the same time with such circumspection, as not to seem inquisitive, or prying into his affairs; be as watchful and cunning in not being any ways surprised, as one that feigneth him asleep, and is awake all the time. And thus Bossuet, "Vigilem te volo, sed instar somnolenti." As inattention betrays neglect and contempt, so too much attention in you, and too great a curiosity may raise jealousy and suspicions in him against you. In the court of princes, and levees of great men, the grand secret of behaviour is, says Calmet, to have ears and hear not, eyes and see not, and a tongue and speak not. To hear every thing, and divulge nothing, to observe all that passes, and in appearance to be quite absent, to make just reflections on men and things, and seemingly to mind nothing, and be wholly incurious as to every body, and their concerns. Such a conduct, if it raises not a man friends, will be sure to create him no enemies. This masterly stroke in politics, and many others which might be mentioned, shew this writer's nice discernment, his knowledge of courts and public life, and the justness of his observations made on both; and contains a higher sense, and more agreeable to the context, than the common interpretation of attending, to, and meditating upon what is delivered and spoken.

Ver. 17. *What fellowship hath the wolf with the lamb, so the sinner with the godly.*] The wise man having taken notice of the inconvenience, and often danger of the poor keeping company with the rich, the weak with the powerful, the slavery of courts, and the proper carriage to be observed towards great men, he farther confirms his first thesis, That all persons ought to cultivate fellowship with those of the same rank and condition, by instancing in the

godly and the sinner, who can much less than the other maintain friendship, and keep up an intimacy together, because their way of life, sentiments, inclinations, morals, and conduct, are disagreeable to each other, as dissonant as those of the wolf and the lamb: the one innocent, gentle, and amiable; the other, mischievous, outrageous, and devouring. For as a mutual resemblance of manners, likeness of views, interests and designs, and, as it were, a sympathy of souls, are no less approved means of uniting persons, than equality of state and condition; so, where these are wanting, or disagree, an intimacy cannot long subsist, and extremes may as well be supposed to meet, or contraries coalesce, as a harmony subsist between the godly and the sinner, whose pursuits are so widely different. Thus Cicero, "Ob nullam aliam causam boni improbis, improbi bonis amici esse non possunt, nisi quod tanta est inter eos, quanta maxima esse potest, morum studiorumque distantia." De Amicit. The comparison of the wolf and the lamb, whose union is inconsistent in nature, is often made use of by Horace, and other writers, to shew the impossibility of a friendship improperly contracted. And when Isaiah, prophetically to shew the blessed effects of the gospel, and the great change it should produce in men's sentiments, uses the comparison of the wolf and the lamb, dwelling and feeding together; he introduces that allusion to intimate, that the true religion should reconcile, and make one those whom the vices of heathenism had so variously distracted and divided; that persons, the most separated in interest, inclination, religion, and climate, should then happily unite, and compose one church, Isai. xi. 6. In Scripture, the disagreement of God and Belial, and their respective votaries, is well represented by the metaphor of light and darkness, which are quite incompatible, and mutually destroy each other.

Ver. 17. *What agreement is there between the Hyæna and the dog?*] As to the fact of the natural antipathy between these two animals, it is confirmed by various testimonies. There is a remarkable one in Opian, after having mentioned that the skin of the Hyæna will fright away all dogs, he adds, that if a man makes shoes of the skin, the dogs will not follow after, nor bark at him:

Καί σι κύνες κεινοῖσιν ἐμβεβαῶτα πεδίλοις
Ἀσφίον οὐχ ὑλάουσι. De Venat. L. iii.

Pliny mentions the like of the tongue, "Eos qui Hyænæ linguam in calceamento sub pede habeant, non latrari a canibus," L. xxviii. c. 8. Nat. Hist. Ælian likewise confirms the account of this irreconcileable hatred between them; he says, that the Hyæna is a voracious animal, that imitates the voice and vomiting of a man, and by that artifice entices the dogs out, whom it instantly devours, Hist. Animal. L. vii. And with this account agree Arist. Hist. L. viii. ch. 5. Plin. L. viii. ch. 30. Chrysost. in S. Marc. Hom. 13. This father adds another remarkable particular, that dogs are struck instantly dumb, and cannot open, when they approach the very shadow of the Hyæna. Others say, that it stupifies, and makes them giddy, and that the flesh of it eaten is good against the bite of a mad dog. Bochart enumerates many such whims, and calls them, "Magorum atque Arabum nugas." Hieroz. L. ii. c. 56. The Arab. version of this place changes the Hyæna into another animal, "Quorsum versetur canis cum lacerto," which he shews to be a mistake. The Vulg. too wholly omits the Hyæna, nor does it substitute any other animal to form the comparison, "Quæ communicatio sancto homini ad canem?" This mistake he thinks arose from the transcriber not understanding what the Hyæna meant, and therefore changed it for *homini*, and afterwards added *sancto*, to preserve the opposition between holy and impure persons, called dogs, Rev. xxii. 15. In Loc. sup. citat. The Greek copies all agree in ὑαίνη, and countenance the literal, rather than a metaphorical sense; which probably was a marginal gloss, and crept into the text. However this be, the author introduces this simile to intimate, that the rich are often great oppressors, that they swallow up the needy, and "make the poor of the land to fail." Amos viii. 4. That what a lion is in the forest, as it follows in the next verse, such is an over-wealthy, powerful person, with respect to the helpless and poor.

Ver. 22. *When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him. The poor man slipt, and yet they rebuked him too; he spake wisely, and could have no place.* Ver. 23. *When a rich man speaketh, every man holdeth his tongue, and look what he saith, they extol it to the clouds; but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.*] If riches are wanting, the best qualifications are taken no notice of; you are on that account esteemed as a person of no consequence, or worth, and instead of being befriended in a low condition, you will meet with

affronts and injuries sooner. According to that of Horace,

Est animus tibi, sunt mores, & lingua, fidesque:
Si quadringentis sex septem millia desint,
Plebs eris. Epist. L. i.

But the rich man is caressed and courted, he has instantly all endowments and qualifications, all good qualities both of body and mind. Thus the same poet,

Omnis enim res
Divitiis paret, quas qui construxerit, ille
Clarus erit, fortis, justus, sapiens etiam, & Rex,
Et quicquid volet. Sat. L. ii.

Thucydides well observes, δειναὶ εὐπραξίαι συσκεύψαι καὶ συσκιάσαι τὰ ἐκάστων ἁμαρτήματα, that prosperity is of great advantage to hide men's failings and defects; which Salust has imitated with great conciseness and strength, "Res secundæ mire vitiis sunt obtentui." And Theognis as beautifully expresses the disadvantage of poverty, to disparage all that a necessitous man can offer, or speak, when he says, that it makes a man tongue-tied, γλῶσσα δέ οἱ δέδεται. But none of the sayings of the ancients exceed the beauty of our author's sentiments on the occasion, particularly in ver. 21, 22, 23. where the antithesis is elegant, and well preserved. I shall only observe, that our version has not fully expressed, οὐκ ἐδόθη αὐτῷ τόπος, which means more than that he could have no place, viz. that he was not commended or honoured for his wise reflections. And so τόπον διδόναι is to be understood in many places of this writer. See ch. xvi. 3, 14. xxxviii. 12. whereas if the rich man talks loosely or profanely, speaks ἀπόῤῥητα, "Things not fit to be named or repeated," the sparkling of his wit is admired, as if wit was consistent with indecency, or what is shocking can be pleasing.

Ver. 24. *Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.*] ᾧ μὴ πρόσεστιν ἁμαρτία, in which there is no sin by the means of acquiring them, or when they are honestly got, which is a better sense than that of our version. The author, in the observations he has made above on the different states, does not condemn riches as such, nor universally justify, or approve a state of poverty. For there are rich men, who do honour to their great fortunes by the good use which they make of them, and there are poor men, who disgrace even their low estate, by their pitch of wickedness. To the one, riches are good when gotten lawfully, enjoyed moderately, and dispensed liberally; and when they are free from the sins of avarice, pride, luxury, and forgetfulness of God, which too commonly attend them, they are blessings. To the other, poverty is an evil when it is accompanied with impatience, murmuring, coveting other men's goods, or actually seizing upon them, which persons of a very indigent condition are often guilty of. It appears therefore, that riches are not positively good in themselves, but it is the good or ill use of them only that denominates their worth and value. By the one they become the means of blessedness, and by the other they are made the occasion of falling. St Bernard has wisely determined this point, "Aurum & argentum, & cætera hujusmodi, quantum ad animi bonum spectat, nec bona sunt, nec mala: usus horum bonus, abusio mala, sollicitudo pejor, quæstus turpior." L. iv. De considerat. And so St Chrysostom, commenting on this passage, οὐκ ἁπλῶς ἀπὸ χρημάτων, κ. τ. λ. "Non simpliciter a divitiis nascuntur mala, sed ideo quia qui illas receperunt, eis nesciunt recte uti. Quia & Abraham dives erat & Job, & non solum nihil damni eis accidit a divitiis, sed & clariores fuere: quia non in usum suum tantum has possidebant, sed ut eis juvarent etiam alios, quorum succurrerent inopiæ." Hom. lxvi. in cap. 48. Gen.

Ver. 26. *A cheerful countenance is a token of a heart that is in prosperity, and the finding out of parables is a wearisome labour of the mind.*] i. e. The studious and contemplative man, employed in deep researches, or in writing and expounding dark and obscure parables, has not that gay brisk countenance, as one that is at ease, and whose mind is perfectly without care. Study, and intense application, are apt to abate a man's vivacity, to flatten the spirits, and give a serious and grave turn to the countenance. For, whereas joy discovers itself by sparkling eyes, an elevated brow, a free air, and an open aspect; intense contemplation, on the contrary, is denoted by fixed eyes, a contracted brow, a composed air, a settled or stern countenance, deliberate speech, or profound silence. These are tokens of a mind deeply engaged in intricate speculations, in painful and recondite disquisitions. And so laborious and fatiguing is close application both to body and mind, that Solomon very justly pronounced, "much study to be a weariness of the flesh," Eccles. xii. 12. and that great experience of wisdom and knowledge was, as well as other pursuits, a vexation of spirit.

CHAP. XIV.

BLESSED is he that hath not slipt with his mouth, and is not pricked with the multitude of sins.] Our translators follow the Complut. edition, which reads, ἐν πολλῇ ἁμαρτιῶν, but the more general reading is ἐν λύπῃ ἁμαρτίας, "in tristitia delicti;" as the Vulg. has it. And so the marginal reading is, which does not mean, as some have interpreted, that the man is happy who is not affected with sorrow and remorse for his sins, for he that is so affected, and has a true inward compunction on that account, has the best title to, and prospect of blessedness; but the sense of the whole verse is, that the man is happy, and highly to be commended, who, when poverty or any outward calamity lies heavy upon him, betrays no impatience, nor charges God foolishly by any murmur against him, or the dispensations of his providence, nor by a criminal dejection, and sinful despondency utters any thing reflecting upon his honour or justice.

Ver. 2. *Blessed is he whose conscience hath not condemned him.*] μακάριος ὃς οὐ καθέγνω ἡ ψυχὴ αὐτοῦ. This is an Hebraism. Glassius produces many instances in the New Testament, and other writings of this construction. Grotius contends, that the true reading is, μακάριος ὃς οὐ ἀπέγνω ἡ ψυχὴ αὐτοῦ, Blessed is he who does not despond, or despair under tribulation; which is confirmed by the next sentence, "Who is not fallen from his hope in the Lord." And this seems to be the sense of the Vulgate, "Felix qui non habuit animi sui tristitiam." And thus Calmet, "Heureux celui dont l'ame n'est point tombée dans le decouragement." Or the sense may be, That a good conscience is the ground of a religious assurance, like that of the apostle, "Beloved, if our heart condemn us not, then have we confidence towards God."

Ver. 3. *Riches are not comely for a niggard, and what should an envious man do with money?*] i. e. Riches do not become the sordid person, are of little service to ἀνδρὶ μικρολόγῳ, "viro cupido & tenaci," in the Vulg. which is hardly expressive enough; for it means one who is sparing of using them, even upon necessary occasions. Theophrastus well defines μικρολογία to be, φειδωλία τῶν διαφόρων ὑπὲρ τὸν καιρόν. Βάσκανος, though it is often used in the sense of envious, as our translators, and the Vulg. render, yet here means covetous. And so it is often used in this book, see ver. 6, 8. of this chapter, &c. xviii. 18. xxxvii. 11. And so Grotius and Bossuet take it. The covetous man is so far justly styled *envious*, as he grudges the use and enjoyment of his wealth both to himself and others. This vice of covetousness so blinds the minds and hearts of those that are possessed with it, that they do not see its folly and deformity; they are apt to give the name of prudence, frugality, economy, or of some other virtue to a detestable sordid passion, which makes them enemies to God, to mankind, and even themselves.

Ver. 4. *He that gathereth by defrauding his own soul, gathereth for others, that shall spend his goods riotously.*] The Vulgate rendering, "Qui acervat ex animo suo," probably is a mistake; it would have been better expressed, by *anima sua*. The Greek ὁ συνάγων ἀπὸ τῆς ψυχῆς αὐτοῦ, literally rendered, is, He that gathereth from his life, i. e. by his pinching manner of living, by depriving himself of even necessaries to enrich himself the more, lays up only for an extravagant heir, who will spend profusely in riot and luxury, what he had been amassing with so much care and solicitude. And thus the Syriac, "Qui sibimet detrahit, colligit aliis." And the Arab. is to the same effect. Our author has the same observation, chap. xi. 18. "There is that waxeth rich by his wariness and pinching, and yet he knoweth not what time shall come upon him, and that he must leave these things to others, and die." See note on that place. Solomon has many fine thoughts upon the occasion; see Eccles. ii. 18. iv. 7, 8. vi. 2. And the poets have with great sharpness exposed this vice in their satires. Juvenal particularly takes notice of the vanity of starving a man's self to raise a family, and calls such a mean and sordid way of living, in order to die rich, folly and madness.

Sed quò divitias hæc per tormenta coactas?
Cum furor haud dubius, cùm sit manifesta phrenesis,
Ut locuples moriaris, egenti vivere fato. Sat. xiv.

But nothing can be more just than our author's reflections upon this vice, and the reasons which he gives against it, which he pursues to the end of the 19th verse.

Ver. 7. *If he doth good, he doth it unwillingly, and at the last he will declare his wickedness.*] κἂν εὐποιῇ, ἐν λήθῃ ποιεῖ, If he does any good, he does it ignorantly, he forgets himself, or does it by chance and accident. And thus the Syr. "Quod si casu benefecerit, imprudens, ac per errorem facit, with which the Arab. agrees. The copy which our translators follow reads, ἐὰν εὐποιήσῃ, ἐκ εἰκῆ ποιεῖ. The Vulg. it is observable retains both, "Si bene fecerit, ignoranter

& non volens facit." Nor is Drusius's conjecture to be despised, who would read, ἐν λύπῃ, ᾧ οὐκ ἐκὼν ποιεῖ, "dolens, & invitus facit." The sense of the latter clause is, that if such a wretch stumbles upon a good action, yet the manner of his doing it in such a grudging way, as if it was extorted from him, quite spoils the grace of it, and takes off from its merit. It is in the language of Isocrates, τὰς χάριτας ἀχαρίτως χαρίζεσθαι. Some tincture of sordidness will discover itself, and adhere to all he does. And if a good action by accident drops from him, the miser soon again stands confessed. Grotius by ἐπ' ἐσχάτων understands the end of his life; that he will maintain this niggardly temper to the last, and manifest it in some instances at his death, particularly in the ordering of his funeral, and preventing the expences of it. Phædrus well exposes such a stingy carefulness,

Tibi dico, avare, gaudium hæredis tui,
\- - - - - - - -
Qui circumcidis omnem impensam funeris,
Libitina ne quid de tuo faciat lucri.

Ver. 8. *The envious man hath a wicked eye, he turneth away his face, and despiseth men.*] ὑπερορῶν ψυχάς, i. e. He overlooks the wants and misery of other men. The Vulg. has, "Despiciens animam suam," i. e. the covetous man overlooks himself, disregards his own soul, or life, and will not allow himself necessary food to keep himself in health, nor proper and convenient help and remedies in his sickness. By a wicked, evil, and envious eye, both in this and the sacred writings, is meant, the covetous man; and by a good eye, the liberal person. Thus Prov. xxiii. 6. "Eat not the bread of him that hath an evil eye," i, e. of one, that is grudging, and covetous. See also ch. xxviii. 22. Tob. iv. 16. Ecclus. xxxi. 13. xxxv. 10. Mat. vi. 22. Mark vii. 22. where ἀγαθὸς ὀφθαλμὸς, the good or liberal eye, is opposed to πονηρὸς ὀφθαλμὸς, the evil or covetous eye. The reason of applying this epithet more particularly to the eye, seems to be, because the eye is that part of the body which takes most satisfaction in wealth, in beholding, contemplating, and turning it over, Eccles. v. 11. Hence covetousness is called the lust of the eye, 1 John ii. 16. though more properly speaking, this should be referred to the inward mind or judgment, as envy, covetousness, evil concupiscence, and the like vices, are said in Scripture, to proceed from the heart.

Ver. 9. *A covetous man's eye is not satisfied with his portion, and the iniquity of the wicked drieth up his soul.*] Like an insatiable guest, he thinks he never has enough, and is not pleased with part, οὐκ ἐμπίπλαται μερίδι, the ordinary portion which the master of the feast gives to each of his guests, does not content him; he grasps at, and devours in his imagination and wishes, what is helped to others; and his iniquity, i. e. his envy at what others have, gnaws and consumes his soul. He is just in no other instance, but in punishing himself as he deserves; he is ingenious in contriving ways to torment himself, and by denying himself the comforts, and even necessaries of life, condemns himself as unworthy to live. The author alludes, says Calmet, to the ancient custom of dividing the victuals among the guests by equal portions, in which sense the miser is not pleased to be put upon the level with others. Or it may mean, that be his portion of good things in this life what it will, he still wishes for and covets more; and this is the recompence of his wickedness, that his unsatisfied desires make him continually uneasy.

Ver. 10. *A wicked eye envieth his bread, and he is a niggard at his table.*] φθονερὸς ἐπ' ἄρτῳ, Grudges himself, or others, their bread, and pines himself and them, by his coarse food and sordid entertainment. The Vulg. renders, "Oculus malus indigens, & in tristitia erit super mensam," following a copy probably which had, ἐν λύπῃ. And indeed this circumstance is a true test likewise of the covetous man, who is generally observed to be dull, dejected, and out of humour at his own table; he is uneasy at the expence, has not the heart to help his guests plentifully, or to make them welcome, but wishes them to be gone, or forces them by his cold reception to depart the sooner. Whereas the person of an open and generous temper invites you by his very looks, thinks he can never entertain his guests enough, and is always happiest when he has his friends about him. St Chrysostom enumerating the several particulars set down by this writer, which make up the covetous man, adds, Certainly this picture cannot suit any thing in the shape of human nature, it can be neither man nor beast, but a picture made up of both, the stupidity of the one, with the greatest degeneracy of the other.

Ver. 11. *According to thy ability do good to thyself, and give the Lord his due offering.*] i. e. Do not through covetousness defraud thyself of necessaries and conveniencies, by forbearing to make use of those good things which God has given thee richly to enjoy, nor rob God of his offerings; but give him not only in proportion to thy substance, and what is strictly due, but

freely, and of the best likewise, such choice offerings as are worthy of his majesty, "Deo dignas oblationes," as St Cyprian here renders with the Vulgate. For the offering of the blind, or lame, or sick, for sacrifice, is, according to the ptophet, "making the table of the Lord contemptible," Mal. i. 7, 8. This also may be extended to tythes and offerings, that a man should not grudge to pay them to the Levite, God's minister, according to his appointment, nor diminish from the quantity, or injure him in the quality of them, nor alter the time, or manner of paying them. The author having fully described the vice of avarice, and the folly, malignity, and injustice of it, proceeds next to propose some remedies against it, as, to use the good things of life in the manner they were designed, to be hospitable to our friends and neighbours; to be charitable to the poor and distressed; to stop the immoderate cravings of avarice, by reflecting on the certainty, and often suddenness of death, which will take away all at once, a man has been so long amassing, ver. 12. To give liberally, therefore, before it seizes us, to be willing, and have the merit of parting with some of our beloved wealth, before it of course leaves us; and we can hold it no longer, to lay up thereby a good foundation for ourselves against the time to come, and so far prevent the extravagance of a spendthrift heir, who, perhaps, will neither thank us for what we leave him, nor take care to keep it; and may expose, and droll on our memory, for having been so tenacious, and saving for him.

Ver. 16. *Give, and take, and sanctify thy soul, for there is no seeking of dainties in the grave.*] Deprive not thyself of the innocent mirth and pleasure, which the law permits on good days, for so the Hebrews styled their festivals, and rejoice with, and entertain your family and friends on such public occasions. Nor at other times deny yourself the enjoyment of such good things, as God has blessed you with, and given for your present use and comfort. But use them in the manner which God approves, free from intemperance and luxury, free from covetousness, and a criminal attachment to them. This seems to be the sense of ἁγίασον τὴν ψυχήν σου, which is the reading in many Greek copies, and of δικαίωσον τὴν ψυχήν, which obtains in others. The Vat. edition has ἀπάτησον τὴν ψυχήν σου, i. e. live an agreeable life, deceive your cares, and let innocent pleasures and amusements divert any thing that may lie heavy upon your spirits. But possibly the true reading may be ἀγάπησον τὴν ψυχήν, "hilariter excipe animam;" which seems confirmed by the context, particularly from the reflection, that all dainties, in the Gr. τρυφὴ, cease in the grave. The advice here given of living freely, and at large, on account of the shortness of life, is not, says Calmet, to be extended to all persons indifferently, but should be considered as directed by this writer, either to misers in particular, as a motive to engage them to enjoy their wealth and plenty whilst they have them, or to heathens in general, whose views going no farther than this life, might properly enough be admonished from the uncertainty of it, to make the most of it. Many of the poets give the like advice, and for the same reason. Thus Phocylides,

Πλούτει μὴ φείδου· μέμνησ' ὅτι θνητὸς ὑπάρχεις.
Οὐκ ἔν ἐς ᾅδην ὅλβον ἔχειν καὶ χρήματ' ἀγειδᾶ.
Οὐ πολὺν ἀνθρώποις ζῶμεν χρόνον, ἀλλ' ἐπικαιρον·
Σῶμα γὰρ ἐκ γαίης ἔχομεν, καὶ πάντες ἐς αὐτὴν
Λυόμενοι κόνις ἐσμέν.

Ver. 17. *For the covenant from the beginning is, Thou shalt die the death.*] Θανάτῳ ἀποθανῇ. This refers to Gen. ii. 17. where the rendering of the Hebrew is, "Dying thou shalt die," which, though spoken to Adam personally, yet included his whole posterity. The original covenant or law of mortality was, that all flesh should, by the transgression, see corruption. Πᾶσα σὰρξ θανάτῳ ἀποθανῇ. The Vulg. joins this to the end of the 12th verse, where Calmet thinks it would come in better. The comparison of leaves, by which the succession and mortality of mankind is expressed in the following verse, is very ancient and natural. The writer of this book, living after many of the celebrated sages of Greece, has occasionally borrowed from them some of their sentiments, of which this among others is an instance. There is exactly the same thought in Homer,

Οἵη περ φύλλων γενεὴ, τοιήδε καὶ ἀνδρῶν.
Φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δ' ὕλη
Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη,
Ὣς ἀνδρῶν γενὴ, ἡ μὲν φύει, ἡ δ' ἀπολήγει. Il. vi.

There is also a parallel passage in Iliad xxi. which Mr Pope compares with that before us, and in his excellent translation runs thus,

For what is man? calamitous by birth,
They owe their life and nourishment to earth;
Like yearly leaves, that now, with beauty crown'd,
Smile on the sun; now, wither on the ground.

The same comparison is likewise to be found in a fragment of Musæus, preserved by Clem. Alexandr. Strom. L. 6. The ancients have

contended who should describe the shortness of human life in terms most expressive of its vanity. As some of them, with this writer, compare it to the falling of a leaf, the smallest and weakest piece of a short-lived unsteady plant, so others resemble it no less aptly, to a dream, a shadow, and smoke. St James, who spake by a more excellent spirit, calls our life, a vapour, and, which is yet lighter, a phantastic one, ἀτμὶς φαινομένη, a mere apparition, and nothing real, and yet the expression, by what follows, is made still more diminutive, for this mere appearance is but for a little while, πρὸς ὀλίγον, and then the phantom instantly disappears, ch. iv. 14. St Austin expresses very strongly the frailty of the human state, when he calls man, "Terræ filius, nihili nepos," the son of earth, and grandchild of nothing. I shall only observe farther, that as the best heathen writers agree in comparing life, and its sensible decay to the fading of a leaf or flower, so the sacred ones express an immortal state under the image of the never-failing tree of life.

Ver. 20. *Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.*] Grotius says, that καλὰ ἢ ἅγια, are an addition to the text, and makes the sense barely to be, Blessed is the man that meditates on wisdom, and can reason well with his understanding; which, though it be an accomplishment much admired, yet the sense which our version furnishes, seems preferable, i. e. blessed is he, whose wisdom carries him to the study of holy things, and whose chief delight is to be employed upon good and religious subjects, who aspires after heavenly truths, and prefers the consideration and study of these, to dry speculations, and science falsely so called; which, though they may amuse and entertain for a time, yet edify not, nor promote the main end of man; for however extensive a man's knowledge may be in human learning, or whatever progress he may make in philosophical researches, yet the good man will at last be found the truly wise man, which seems confirmed by the next verse, "He that considereth his ways in his heart, shall also have understanding in her secrets;" which is the reading of one copy, and preferred by Grotius and Calmet; and the sense is the same with that in the gospel, "If any man will do his will, he shall know of the doctrine;" his obedience shall be his teacher, and as he improves in grace, he shall encrease in wisdom.

Ver. 23. *He that prieth in at her windows, shall also hearken at her doors.*] We have here, and in the context, an assemblage of images to encourage the pursuit after wisdom. In the preceding verse all the vigilance of the hunter, and the sagacity and attention of the spy is recommended for that purpose. There is the same metaphor in Plato, where Socrates, describing the inquisitive philosopher, calls him θηρευτὴν, or the hunter. The author adds farther here, you must pursue her with all the eagerness of a passionate lover (which comparison is continued to the end of the chapter) who hangs about the house of his beloved fair, "Nec vultum dulci detinet a domo," watching and observing every thing that passes. I think this verse not accurately translated, I would either render, after the manner of the former verse, Go after her, like an assiduous lover, that prieth in at the windows, and hearkens at the doors of his mistress; or rather, to go a little farther back still, Blessed is the man that is so desirous of, and inquisitive after wisdom, as to pry in at her windows, and listen at her doors. Solomon makes use of the same comparison, for thus wisdom speaks of herself, Blessed is the man that heareth me, and watcheth daily at my gates, waiting at the posts of my doors, Prov. viii. 34.

Ver. 24. *He that doth lodge near her house, shall also fasten a pin in her walls.* Ver. 25. *He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.*] The translation should rather be as before, Blessed is the man who lodgeth near her house, and is desirous to join his habitation to hers, who will pitch his tent nigh unto her, and partake of the advantages of so commodious a situation. By fastening a pin in her walls is meant, that such a one who seeks her intimacy and acquaintance, shall have a constant and sure abode with her, his dwelling shall be as secure, and his tent as unmoveable, as if by pins or nails fastened to the ground. We have the like expression, Ezra ix. 8. where, speaking of God's giving them a little reviving in their bondage, and an opportunity of setting up, and repairing the house of God, he expresses this advantage and security, by God's giving them a nail in his holy place; which the margin expounds to the same sense. See also Isa. xxii. 23. The sense of the whole is, Blessed, or happy is the man, that is not content to follow after wisdom for a little time only, or to see and speak to her *en passant*, and as it were by accident, but is desirous of a long continuance with

her, to be known to, and converse often with her, for he that is ambitious to fix his abode, and dwelling near her, will find there a lodging stocked with all conveniencies and goods: for so advantageous is her neighbourhood, that a little hut near to the seat of wisdom, is preferable to the most stately palaces, and the superb magnificence of kings. This was holy David's opinion, who says, "I had rather be a door-keeper, (even the meanest servant,) in the house of God, than to dwell in the most stately pavilions of ungodliness," Psal. lxxxiv. 11. And speaking of the wise man, or one that feareth the Lord, he expresses himself like this writer, Τίς ἐστιν ὁ φοβούμενος τὸν Κύριον; ἡ ψυχὴν αὐτοῦ ἐν ἀγαθοῖς αὐλισθήσεται. Psal. xxv. 13. See also Ezek. xxxiv. 14. John x. 9.

Ver. 26. *He shall set his children under her shelter, and shall lodge under her branches.* Ver. 27. *By her he shall be covered from heat, and in her glory shall he dwell.*] i. e. Happy is the man who will commit his children to her care, and bring them up under her nurture and admonition, who will, with his young, lodge or repose himself under the hospitable security of her branches; for wisdom will protect him under her shade against all inconveniencies, like the cloudy pillar which attended upon, and sheltered the Israelites in the wilderness, she will enlighten him with her glory, which shall be reflected upon him, and by the brightness of its presence, shall he be known and distinguished. By δόξα, the term here used, the LXX express the *Schechinah*, or the radiant presence of God in the sanctuary. The representing wisdom, under the image of a spreading tree, is common in this, and the other sapiential books. But the prophet's description of the visionary tree, whose "height reached unto the heaven, and the sight thereof to all the earth, whose leaves were fair, and on it meat enough for all," Dan. iv. 20, 21. is truly applicable unto wisdom, and her fruits.

CHAP. XV.

Ver. 2. *AND as a mother shall she meet him, and receive him as a wife married of a virgin.*] ὡς γυνὴ παρθενίας. The version of this place is very inaccurate and indeterminate, which means neither more nor less than a virgin, whether γυνὴ be interpreted *mulier*, (as in the Lat. version of the Greek in the Polyglot) or a betrothed virgin. If γυνὴ be taken for a wife, (as the Syr. version has it) and as it is used, 2 Cor. xi. 2. γυνὴ παρθενίας probably is the same with γυνὴ παρθένος. See Deut. xxii. 23. Instances of this construction, which is called *apposition*, may be seen in Glass. Philol. Sac. p. 386. But *in regimine*, the genitive is also used as here. See Gen. xv. 18. Ezek. iii. 15. Amos v. 2. Matt. xii. 39. xxiv. 30. Acts viii. 5. Rom. iv. 11. I make no doubt but the original had אשה בתוליים a *woman*, or a *wife of virginities*, according to the Heb. phraseology, like a wife of whoredoms, Hos. i. 2. which yet is the very same with *Mulier meretrix*, Lev. xxi. 1. a wife that is a whore (for so it is there rendered.) And then the sense of the present passage is clear enough: As a mother shall she meet him, and receive him as a bride, or an espoused virgin, in the possession of whom he will rejoice and be made happy. There is indeed another good sense suggested in the Arab. and Syr. versions. One has it, *More puellæ*, the other, *Uxor adolescentiæ*, a young wife, or the wife of his youth. And if the original Heb. included a woman of youths, a young woman, or wife, or the wife of his youth, as עלמה it is certain signifies all these, then those versions, (supposing them taken from the original) may be justified, as well as γυνὴ παρθενίας. But the first sense is to be preferred as being the best, and most natural. Mess. of Port Royal observe, that this writer makes use of the image of a mother and a spouse, to denote, that wisdom loves her children with the most tender affection, and that it is she that produces the fruits of justice, holiness, and understanding in them, and is the parent of all good things to them. She is represented here as going out to meet them with a sort of rapturous joy, to denote, that we do not come to God till he first comes to us, and that it is his goodness that conducts us to himself, and puts us in possession of happiness.

Ver. 3. *With the bread of understanding shall she feed him, and give him the water of wisdom to drink.*] See ch. xxiv. 21. as divine grace is often represented under the emblem of springs and streams of water, so wisdom, or divine knowledge, the food and support of the soul, is expressed by the metaphor of meat and drink, which sustain the body. Expressions very familiar to the eastern nations, and frequent in the Jewish writings. Under this image the wise man here advises to make use of those means of instruction which wisdom offers from the certain advantages she has to bestow. Solomon uses the like, Prov. ix. 5. where wisdom calls out to every simple soul that wants

understanding, "Come, eat of the bread and drink of the wine which I have mingled." And that we may know what is meant by this metaphor, it follows, "Forsake the foolish and live, and go in the way of understanding." There is the same comparison, Is. lv. 1. and when God in his anger threatens to deprive his people of the comfort and benefit of hearing his word, the prophet calls the withdrawing this blessedness a *famine*, Amos viii. 11. pursuing the same metaphor taken from the ordinary refreshment of meat and drink; because when we want the support of God's word, we want that bread which nourishes the soul unto everlasting life, and without which it dies with spiritual hunger. The gospel too uses the same comparison, and advises us to hunger and thirst after righteousness. The Rabbins observe that wherever mention is made in the book of Proverbs of eating and drinking, there is meant principally wisdom, and the keeping of the law.

Ver. 5. *She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.*] Thus the Psalmist describes his happy success and advancement through wisdom, or the study and observance of God's laws, "Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me: I have more understanding than my teachers, for thy testimonies are my study; I am wiser than the aged, because I keep thy commandments," Psal. cxix. 98, 99. ἐκκλησία, may either signify the church, or the senate; in both which, a man of superior parts, and consummate wisdom, (for to human learning it may also be applied,) is attended to with great respect, and even admiration and applause. "Unto him men give ear," as Job speaks upon another occasion, "and wait as for the rain; when his speech drops from him, they open their mouth wide to receive his instruction, and keep silence at his counsel. Before him the aged arise and stand up, and nobles hold their peace; princes also refrain talking, and lay their hands on their mouth," chap. xxix.

Ver. 8. *For she is far from pride, and men that are liars cannot remember her.*] This writer often inculcates, that wisdom will not continue in a wicked, proud, and lying spirit, which frequently meet together in the same person, and as such are mentioned together in Scripture. Thus Prov. viii. 12, 13. Wisdom says, "I wisdom dwell with prudence, and find out knowledge of witty inventions; pride, and arrogancy, and the evil way, and the froward mouth do I hate," as if true wisdom and sin were incompatible. Wisdom requires innocence of manners, humbleness of mind, and uprightness of intention. The writer of the Book of Wisdom well observes, that the Holy Spirit will have no fellowship with the wicked and deceitful, "Into a malicious soul wisdom shall not enter, nor dwell in a body that is subject unto sin; for the Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in." chap. i. 4, 5.

Ver. 9. *Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.*] οὐκ ὡραῖος αἶνος. It is strange that our translators should prefer a remote and secondary sense of both these words to their first and primary signification; αἶνος is "sermo proverbialis, sententia," a parable, as the margin has it, such as these sapiential books wholly consist of: ὡραῖος is properly *tempestivus*, or *seasonable*. Thus chap. xx. 1. ἔστιν ἔλεγχος ὃς οὐκ ἔστιν ὡραῖος, which in the margin is properly rendered, *seasonable*. I take the meaning to be, that a wise saying is out of season in the mouth of a sinner; be it never so good in itself, it comes awkwardly, and without effect out of such a mouth. And this our author says expressly, chap. xx. 19, 20. "An unseasonable tale will always be in the mouth of the unwise; a wise sentence shall be rejected when it cometh out of a fool's mouth, for he will not speak it in due season." The reason immediately follows, why this is not to be expected from such a one, because it does not proceed from its true source of wisdom, *viz.* it was not sent of the Lord, from whom comes every good and profitable sentiment. Or, as the margin has it, because the sinner was not sent of the Lord to deliver instructions, which will be despised and laughed at from such a teacher. Things spoken lose their excellence, and change their nature when spoken by improper persons, and at unseasonable times. But proverbs, and profitable sayings must proceed from wisdom, *viz.* from men of wisdom, as is observed in the next verse. So the Syr. and Arab. versions render ἐν σοφίᾳ, "ore sapientum," Syr. "Ex ore prudentum," Arab. Clem. Alex. reads ἐν στόματι πιστῶν, Strom. L. ii. which the Vulgate seems to confirm; "and then the Lord will prosper them," *viz.* They shall have a good effect, they come seasonable, ὡραῖοι, ripe, mature, and will profit the hearer. Solomon has the same observation, and illustrates it beau-

tifully, viz. That a fool is as unequal to a parable, as a lame man is to walk, "the legs of the lame are not equal, so is a parable in the mouth of fools," Prov. xxvi. 7. All the editions of the ὁ read here by mistake, παραιρομίαν ἐκ στόματος ἀφρόνων, which Dr Grabe by a happy conjecture restores to παροιμίαν, the true reading, as the Hebrew manifestly shews. See also, ver. 9. And again, chap. xvii. 7. "Excellent speech becometh not a fool." When the servant in the play affected a gravity of speech misbecoming his place and condition, and to talk sententiously; the master's reply is, condemning his pretence to wisdom, "Etenim hic carnifex sententias loquitur." Plaut. There is also another sense of αἶνος, which our translators follow, Praise is not seemly in the mouth of a sinner, which means not praise in general, but the praise of God; *Dei laus*, as the Vulgate has it, which the Lord inspires into a wise and faithful heart, as he did into David's, Moses's, and other composers of sacred hymns, and thanksgivings. Or it may refer to the performance of religious duties, which sinners disgrace, who officiate publicly, and through their evil conduct, render the sacrifice of the Lord contemptible; according to that of the Psalmist, "Unto the ungodly, says God, why dost thou preach my laws, and take my covenant in thy mouth, whereas thou hatest to be reformed, and hast cast my words behind thee?" Psal. l. 16, 17.

Ver. 11. *Say not, It is through the Lord that I fell away.*] Some copies have, μὴ εἴπῃς, ὅτι διὰ Κύριον ἀπέστην. And so the Vulg. "Ne dixeris, per Deum abest, i. e. Sapientia." Say not that God is the cause that I have not wisdom, for God is not the cause of our weakness, ignorance, or want of knowledge, nor are mere privations, such as darkness, chargeable upon him. He has given us a soul capable of learning and improvement, and we should ask of God such good qualities as we stand in need of, and have not, and be careful to encrease those we have. While we are petitioning for any blessing, we should ourselves take pains to obtain it, as far as human industry and care can contribute to that end; for the goodness and grace of God does not exclude our own endeavours and co-operations. But above all things, we should take care not to commit wickedness, to deprive us of the grace of God, or that wisdom, which cometh from above, "which will not abide, when unrighteousness cometh in," Wisd. i. 5. This sense Grotius favours, as most agreeable to the context, particularly, ver. 7. 8. But there is another reading, μὴ εἴπῃς, ὅτι διὰ Κυρίᾳ ἀπέστην, which is followed by our translators, and authorized by the greater number of copies. According to this reading the meaning is, Say not that the Lord made me to wander from the right path, or that through him I departed from it; and thus ἀπέστην is used in several parts of this book, chap. ii. 3. x. 12. xvi. 8. xix. 2. Such evil sentiments, and unworthy notions of the Deity obtained in the prophet's time, and are expressly condemned by him, "Ye have wearied the Lord with your words, when ye say, Every one that doth evil is good in the sight of the Lord, and he delighteth in them." Mal. ii. 17. The Psalmist truly describes his nature, when he says, "That he is a God that hath no pleasure in wickedness, neither shall any evil dwell with him." Psal. v. 4. Our author here confutes some objectors that ascribe too much to God, even men's vices, as in the following chapter, ver. 17. he condemns those that impute too little to him.

Ibid. *For thou oughtest not to do the thing which he hateth.*] ἃ γὰρ ἐμίσησεν, οὐ ποιήσεις. I think the connection between this and the former sentence not close and just, nor is this an adequate answer or reason against what is advanced in the first part. In the following verse, which is drawn up much after the same manner, the reasoning is just, and each part answers to the other with great strength and exactness. I conjecture the true reading to be, ὃ γὰρ ἐμίσησεν, οὐ ποιήσει, i. e. what he hates, or hath expressed his abhorrence of, viz. the falling away of any man from his duty, whether Adam, or any of his descendants, he will not do, occasion, or be the author of. And thus the Syriac, "Ne dicas impulsu Dei deliqui & peccavi, quia rem turpem nunquam commisit;" and if that translator had pleased, it might, by changing the points, have been as well translated, *what he hates*, as *rem turpem*, what is hateful. The Arabic too, though it understands the former part of falling into adversity, yet agrees in applying the latter to God, for "Neque enim proficiscitur ab eo," seems to be the same with "Neque enim facit." The present reasoning indeed is just, applied to adversity, in the sense of the Arab. translator, Blame not God for any adversity that hath befallen thee, but rather blame thyself for doing those things which he hateth, and have brought his displeasure and judgments upon thee.

Ver. 12. *Say not he hath caused me to err.*] ὅτι αὐτὸς με ἐπλάνησεν. Some copies read ὅτι αὐτός με ἔπλασεν. That God hath created me so, or formed me such, by a temperament of body inclineable to such and such vices; which reading Grotius prefers, as most agreeable to the place. The Vulgate has, "Ille me decepit." See St James i. 13. ὅτι ἂν κακὸν πράξεις, says Lucian, μέμνησο τῦ σοφῦ λέγοντος, ὡς θεὸς ἀναίτιος, αἴτια δὲ λομένῳ. De Merc. Conduct. The wise man here referred to, is probably Plato, whose words are, Κακῶν ἄιτιον φάναι θεὸν τινι γίγνεσθαι, ἀγαθὸν ὄντα, παντὶ τρόπῳ διαμαχητέον. De Rep. L. 2. i. e. Since God is good, we must by no means allow any to say, that he is the cause of any evil that is done, but must reject such a wild opinion. All the ancient sages held, that neither prophesies, nor prescience, nor the decrees of God lay any necessity upon the will of man; they who assert this, says Origen in Genes. absolve the sinner from all guilt, and lay it upon God, as if by his decree or foreknowledge he laid such men under an unavoidable necessity of acting wickedly. And so Prosper, "Non casus ruentium, nec cupiditates peccantium prædestinatio Dei aut excitavit, aut suasit, aut impulit." Ad Vincent. Object. St Austin blames such as pretend in their own excuse, "Venus hoc fecit, aut Saturnus, aut Mars; scilicet ut homo sine culpa sit, culpandus autem sit cœli ac siderum creator." Confess. L. iv. c. 3. And Maximus Tyrius has much the same thought, τὸ φάναι ὅτι ὁ Ἔρως μοιχείαν ἀνάπλεα, κ. τ. λ. to say that love forced a man into adultery, and to charge that, or any such wicked transgression upon the Deity, is very shocking and profane, Dissert. xi. Tully also pronounces the same concerning the amours of Paris, &c. which, says he, are not chargeable upon God, but upon their own lusts and passions. De Nat. Deor. L. iii.

Ibid. *He hath no need of the sinful man.*] i. e. He can have no motive to deceive any of his creatures, or to oblige them to commit any sin. For what glory, profit, or advantage can he possibly reap from wickedness or injustice, the two things which he principally hateth, and are most contrary to his nature? Does he do this out of hatred to his creatures, or can we suppose him hereby to intend to vex and torment himself? Or the sense may be, That God hath no need of sinners to execute the determined ends of his providence; for though it be necessary that God should permit men to do that which he hath foretold, yet he does not incline, or force the sinful man to accomplish his designs, but rather foreseeing, that he will do so, he lets him follow his own wicked inclination and temper, and so accidentally makes him his instrument; which was the case of Judas in the crucifixion of our Lord. The same may be said of the oppression of the Hebrews by the Assyrians and Babylonians, which is mentioned as God's doing; God, to chastise the ingratitude and wickedness of his own people, permitted the rage and fury of these tyrants to have its full swing; he did not think it proper by any secret motions, or open judgments to turn the hearts of those conquerors, or to stop the progress of their arms—but he neither forced, nor compelled them to the evil, nor necessarily determined them to act in that manner. St Austin's words are a complete comment upon this whole verse: "We ought never to make God the author of any fault we have, nor charge him for the want of any grace which we have not. He is not the cause of any man's irregularity or falling; but he that is wicked, is so through his own fault, and he that is good, is so only by his grace. Neither sinners, nor even good men are any other ways necessary to him, than as the wilful wickedness of the one serves to exemplify his power and justice, and the grace which he bestows upon the other to display his mercy. So that no one can, in the least impeach the equity of his conduct; nor under his government, which is altogether just, suffer the least hardship, without having really deserved it. If he punishes, it is exacting only what is his due; and if he spares and forgives, it is remitting what he might justly have required and inflicted.

Ver. 14. *He himself made man from the beginning, and left him in the hand of his counsel.*] This may either refer to the state of our first parent in paradise, whom God endowed with a full sense of his duty, yet laid him not under an unavoidable necessity of being good; he may be considered as under a perfect equilibrium with respect to good and evil; he was neither determined to evil by the superior weight of his concupiscence; nor was the attraction to goodness so forcible and strong, as not to be resisted; so that it was absolutely in his power to have made himself either happy or miserable. Or it may mean, that when God gave his law to the Israelites in particular, by the disposition of angels, and with such pomp and terror, though his will was declared therein in the strongest and most affecting manner, yet he imposed up-

on them no such necessity of keeping it, as that it was impossible for them to act otherwise, but left it to their own choice and counsel, whether they would live according to the precepts of it, and be happy, or forfeit the glorious promises of the covenant by transgression, and incur the punishment denounced. This God proposes to them in the most solemn manner, Deut. xxx. 19. Or it may relate to mankind in general, That God does neither compel any to do evil, nor necessitate them to do good, though he is always ready with his preventing grace to assist them towards doing well. In the business of religion, and matters of salvation, free will is as evidently exercised as in any thing else, wherein one man covenants or contracts with another; and the evils of the soul are not the fault of nature, but of the will, which, being free, uses its liberty to chuse either good or evil. The author's design here is to take from the wicked all the excuses and pretexts, which they make use of to cast upon God their vices and irregularities, pretending, that God has given them strong and even invincible inclinations towards sin, that they find in themselves the seeds of natural corruption, of which they are not the cause or authors. To this plea the wise man replies, That God cannot be justly charged with the leaven of wickedness, because he abhors it, forbids, and even punishes it. That it was not God that originally placed in men such evil inclinations; neither is such a corruption invincible, as he has created men free, and at their own disposal, capable of either following what is good, and affording them his assisting grace for that purpose, in order to make them happy, or of choosing evil, through the sway of their own corrupt will, and thereby making themselves miserable. St Chrysostom, as if he had been directly commenting upon the place, hath well observed, τὰ ἐν ᾅδου κακὰ οὐ θεὸν ἔχει τὸν αἴτιον, κ.τ.λ. "Deus non est autor malorum apud inferos, sed nos ipsi. Radix enim peccat iest arbitrium nostrum, & voluntatis nostræ libertas."

Ver. 15. *If thou wilt, to keep the commandments, and to perform acceptable faithfulness.*] The reading in all the Greek copies is, ἐὰν θέλῃς, συνηρήσεις ἐντολάς, καὶ πίστιν ποιῆσαι εὐδοκίας. But would not the reading be better, ἐὰν θέλῃ, συνηρῆσαι ἐντολάς, καὶ πίστιν ποιῆσαι εὐδοκίας, i. e. He originally made man, and left him from the beginning ἐν χειρὶ διαβουλίου αὐτοῦ, which is a Hebraism, i. e. in his own power, and to his own choice, to keep God's commandments, and to perform πίστιν εὐδοκίας, faithfulness of acceptance, or acceptable faithfulness, as the Hebraism is rightly rendered in our version, i. e. faithfully to discharge his duty, if it be not his fault; ἐὰν θέλῃ, if he wills, or pleases. A farther proof of man's free agency may be drawn from hence, viz. from God's giving commandments to mankind to follow and obey, which necessarily supposes a choice, and indeed the very nature of a covenant between God and man implies it, nor without it can the neglect of the conditions of it be justly punishable. A right direction of the will is indeed to be asked of God, whose grace is compatible with human liberty. "Certum est," says St Austin, commenting upon this place, "nos servare mandata, si volumus, sed quia præparatur voluntas a Domino, ab illo petendum est, ut tantum velimus, quantum sufficit ut volendo faciamus. Certum est nos velle cum volumus; sed ille facit ut velimus bonum. Certum est nos facere cum facimus, sed ille facit ut faciamus bonum, præbendo vires efficacissimas voluntati." De Grat. & Lib. Arbitr. c. xvi.

Ver. 16. *He hath set fire and water before thee.*] Some hereby understand, that God hath given man the free use of the things of this life, and hath placed him as a sort of sovereign in the world, entirely free himself, and lord of the elements, and possessed of every convenience, denoted by the two principal ones, that may make life happy and easy, which God has put in his power, and under his command; as earth and water were wont to be given to the kings of Persia anciently, Judith ii. 7. to acknowledge, that they were lords of land and sea. But more seems here intended than barely man's prerogative and dominion; it contains the test of man's obedience, a proposal of happiness or misery to him, according to a wise or indiscreet choice. It is observable, that the Vulgate changes the order here, and puts water first, "apposuit tibi aquam & ignem," and so indeed the opposition is in the following verse, "Before man is life and death," giving the precedence to what is best and most useful, and so water is here manifestly taken in contradistinction to fire, which is generally more dangerous and destructive. But in ch. xxxix. 26. this writer places them both among the principal necessaries of life. Grotius says, by these elements is denoted a state of lusts and passions, and a state of innocence, the former by fire, the latter by water.

Ver. 18. *For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things.* Ver. 19. *He hath commanded no man to do wickedly, neither hath he given*

licence to sin.] ἰσχυρὸς ἐν δυνασείᾳ. This is a strong and vigorous expression: The Hellenists often style God ὁ ἰσχυρὸς simply; see Job xxiii. 13. And in another passage of that writer we have ταῦτα πάντα ἐργάται ὁ ἰσχυρός. God is also called ὁ δυνάστης, 2 Maccab. xv. 3. and δυνάστης μέγας τῷ κόσμῳ, and δυνάστης τῶν ὑρανῶν. This writer also has, ὁ δυνάστης, ὕψιστος δυνάστης, and ὁ κύριος δυνάστης, all in ch. xlvi. 6, 19. But ἰσχυρὸς ἐν δυνασείᾳ, exceeds all these, and must express the superlativeness of God's power. The sense of this and the following verses is, God, by his infinite wisdom has given man every thing that will make him happy, if he does not obstruct his own happiness, and by his almighty power is able also to render him as completely miserable, if he disobeys him. He likewise, as our sovereign Judge, examines every work of man, and will make a proportionable difference in their state, according to their respective merit. He hates, he forbids, he threatens, he punishes all wilful sin; the sinner therefore cannot with reason promise himself impunity, or think to excuse himself by any pretended necessity laid on him to commit sin; he cannot plead that he wants freedom and liberty to act otherwise, or that God has given him, or others any licence, or indulgence for committing evil.

CHAP. XVI.

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons; though they multiply, rejoice not in them, except the fear of the Lord be with them.] The Vulgate joins the first verse to the former chapter, and renders, "Non enim concupiscit multitudinem filiorum infidelium & inutilium," applying it to God, in the sense of the latter part of verse 12. of that chapter. In the second verse, the wise man teaches parents the great importance of a good education, to bring them up, and settle them in the way wherein they should go; that neither the great number of children, nor their beauty, shape, or strength, or any bodily accomplishment can give any true delight or satisfaction to a parent, but their good dispositions, and moral conduct only; that it is better to have only one that is virtuous, and well inclined, than a number of loose and profligate ones, who will bring certain ruin and disgrace into the family, and that even the having none at all, is far preferable to bad ones. Aristotle, therefore, with great judgment requires εὐτεκνίαν, as well as πολυτεκνίαν, *i. e.* a virtuous, and not a numerous race only, towards a parent's content and happiness. For one child of bad morals and scandalous behaviour is enough to take away all satisfaction from a parent, however happy he may be in the rest of his children; such a one will give more real plague and vexation than the others can administer comfort, and few families are there where there is a number of children, but have some domestic evil of this sort. Mess. of Port Royal apply what is here said, and in the context, to the children of our spiritual mother, the church, the governors whereof ought not to rejoice at merely seeing great numbers, making profession of the faith, except they are in reality what they appear to be, and their life answers to the holiness of their calling. If they truly fear God, and make a visible progress in the ways of godliness, they are then a pastor's glory and joy; but if, through their bad conduct and wickedness of life, some of her members dishonour God, and disgrace their profession, they are then the occasion of much real concern, and affliction to him, which encreases in proportion to the number of such bad disciples, and the power which they have to seduce others also. St Chrysostom therefore wishes that such as dishonour God by their immoralities, would in earnest leave the church, and these only who devoutly serve him, and are a credit to their religion, would continue in it; that a few so disposed are more to be valued, than a vast mixed multitude of nominal professors only, whose affection is not right, and their attachment to her service, indifferent, and insincere.

Ver. 3. *Trust not thou in their life, neither respect their multitude.*] *i. e.* Flatter not thyself that children of such vicious dispositions shall live long, and carry thy name to any distant time, for life at best is uncertain, its continuance depends upon God's blessing, which the wicked have the least reason to expect, and by their own immoralities they often shorten its period, and hasten their miserable end. Nor boast thyself in a numerous issue, as if that was a security to thy race, that it shall not be extinct. Ahab had seventy sons, and none of them succeeded him, but Jehu put them all to death, 2 Kings x. 1. Gideon had the like number, and Abimelech slew them all, but Jotham the youngest, who hid himself, Judg. ix. 5. Abraham, on the contrary had but one son, and his posterity was as numerous as the stars of heaven for multitude. The Vatican edition reads, χμὴ ἐ-

μχρὶ τὸν τόπον αὐτῶν, which may either mean, depend not upon their place or continuance, for, according to that of the Psalmist, "Thou shalt look after their place, and they shall be away." Or depend not on the rank and dignity in which they may be placed, for they shall suddenly be overthrown; and thus τόπος is used by this writer, chap. xiii. 22. xvi. 14. xxxviii. 12.

Ver. 4. *For by one that hath understanding, shall the city be replenished, but the kindred of the wicked shall speedily become desolate.*] i. e. By wise men cities and empires were founded, as anciently Rome and Athens, and owed their greatness to the policy and counsels of good legislators. Such by their knowledge of learning were met for the people, and being wise and eloquent profited them by their instructions; "Their seed stood fast, and their children for their sakes," ch. xliv. 4, 12. In such sons, either a family or kingdom may glory, for they will adorn both public and private life. But degenerate and profligate children add affliction to an aged parent, and, instead of being serviceable to the public good and welfare, often contribute to their country's ruin; thus Priam, through the ill conduct of his son Paris, saw his capitol and numerous family in the utmost circumstances of distress, and fell himself a victim to the merciless enemy. By φυλὴ ἀσεβῶν we may not only understand the company, or society, the kindred, or tribe of the wicked, as the margin has it, but the very place or land where they dwell, which shall suffer for their sakes. And so Calmet understands it, "Le pays de mechans deviendra desert," according to the observation of the Psalmist, "A fruitful land maketh he barren, for the wickedness of those that dwell therein." And so in scripture history, the people of the Jews which sprang from one, even Abraham, increased so incredibly, as to be at least six hundred thousand at their going out of Egypt; and on the other hand, the Canaanites, though so numerous and powerful, were destroyed, and overthrown, and their land, the type of heaven, given to God's own people. Many such instances, the author says, he had both seen and heard of, of multitudes springing from one good and pious root, and large and rich families dwindling through their wickedness, and in time entirely forgot.

Ver. 6. *In the congregation of the ungodly shall a fire be kindled, and in a rebellious nation wrath is set on fire.*] There is much the same sentiment, ch. xxi. 9. "The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire to destroy them." By *fire* we may understand the divine vengeance, as when God says, "A fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her encrease;" it afterwards follows by way of explanation, "I will heap mischief upon them, they shall be burnt with hunger, and devoured with bitter destruction," Deut. xxxii. 22, 23, 24. Or *fire* may be understood literally, as it is sometimes the effect of God's displeasure; thus it was when the company raised by Corah, were smitten with lightning, "The fire was kindled among them, and the flame burnt up the ungodly," Psal. cvi. 18. Lightning particularly is called the fire of the Lord, as being a known instrument of his vengeance. By *fire* also is sometimes meant war, and so the sense may be, that war, or sedition shall break forth, burn, and destroy the families and territories of a wicked and disobedient people; that God will permit the enemy from without, or civil discord and division to ruin and overthrow them. The author now seems to return to the subject at the end of the last chapter, viz. to shew that God will certainly punish the wicked, and is not backward to proceed against them with severity, upon account of their number or power, which he proves by many memorable instances in the following verses.

Ver. 7. *He was not pacified towards the old giants, who fell away in the strength of their foolishness.*] Our translators follow a copy which had οἳ ἀπεστήσαν ἐν τῇ ἰσχύϊ τῆς ἀφροσύνης αὐτῶν, though the generality of editions omit the latter words. It is a Hebraism, and means rather that they fell away, or rebelled, through a foolish conceit of their own strength, and a vain dependance upon it. And thus Calmet, "Qui se sont revoltez par une folle confiance en leur force." These mighty giants of the old world, trusting in their great number, and extraordinary strength, God exterminated for their insolence, and drowned them in the waters of the deluge, Gen. vi. 4. Wisd. xiv. 6. They were, says Macrobius, a wicked generation of men, who defied the gods, and renounced their government, and for that reason were represented as attempting to invade heaven, and to depose the gods from their heavenly thrones, Saturnal. L. i. c. 20. But how would it have adorned his subject, if this writer had instanced in, what he could not be unacquainted with, and his design naturally led him to, the apostasy and punish-

ment of the rebel angels. The prophet's description of it is truly sublime, "How art thou fallen from heaven, O Lucifer, son of the morning! for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will ascend above the clouds, I will be like the Most High. Yet thou shalt be brought down to hell." Isa. xiv. 12, 15. And the inference which might have been drawn from it, would exactly have suited this place, If God spared not the angels of heaven, how much less will he spare us, the low inhabitants of earth? what this writer mentions about the pride of Sodom, in the next verse, Ezekiel confirms, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness; these occasioned those abominations for which the Lord took them away," ch. xvi. 49, 50. The same prophet's description of the downfall of the Assyrian and Egyptian pride, under the image of a cedar in Lebanon, with fair branches, ch. xxxi. can never be sufficiently admired, and the beauty of it cannot but entertain every judicious reader.

Ver. 9. *He pitied not the people of perdition, who were taken away in their sins.*] οὐκ ἠλέησεν ἔθνος ἀπωλείας, τοὺς ἐξηρμένους ἐν ἁμαρτίαις αὐτῶν· Ἔθνος ἀπωλείας means a nation devoted to destruction, or fit to be destroyed; so Judas, by the evangelists, is called ὁ υἱὸς τῆς ἀπωλείας, the son of perdition, and antichrist is so called, 2 Thess. ii. 3. a son of death, 2 Sam. xii. 5. is one worthy of it; and the like may be observed of υἱὸς γεέννης, Matt. xxiii. 15. Almost all the interpreters understand by the *people of perdition* here, the Sodomites, and think the subject of the former verse is continued in this; and herein they are warranted by the Vulgate, nor does it suit amiss with the character of that people. There is also another reading in some copies, viz. τοὺς ἐξερχομένους ἐν ἁμαρτίαις αὐτῶν, "Qui egrediebantur," or, as Junius has it, "Qui procedebant cum peccatis suis," which some understand of the destruction of many of the Israelites in their journey through the wilderness for their obstinacy, but more of the Egyptians pursuing after them in their departure from Egypt, and perishing in their wicked attempt. The Syriac version furnishes still another sense, "Non est misertus super populo anathematizato." This is favoured by Corn. a Lapide, who understands, by the *people of perdition*, the inhabitants of Jericho, which was an accursed city, and all that were therein, Josh. vi. 17. Whom then are we to understand at last by the *people of perdition?* Shall we fix on the Sodomites, or Israelites, or Egyptians, or the people of Jericho? for all these have their advocates. As to the Sodomites, they, I think, must be excluded, from being intended here, because they are mentioned just before, and as the two former verses relate to two different subjects, it is natural this third should too. The Israelites, who were cut off in the wilderness, were not properly ἔθνος ἀπωλείας, nor would a Jew call them so; but γενεὰ ἀπωλείας only, and besides, they are mentioned afterwards, and are distinguished by ᾧ ὕτως, from those spoken of here. The Egyptians come best in order of time; but though Pharaoh and his host, and perhaps the body of his people were ἐξ ἀπωλείας, yet the nation was not destroyed, and therefore not so properly to be called ἔθνος ἀπωλείας; and as to Jericho, though it had indeed a separate king, yet was it not counted a separate ἔθνος. If I may offer my conjecture among the rest, I think it most probable, that the Canaanites in general are here meant, who were a nation worthy of destruction, were also devoted to it, and at length ἐξηρμένοι, actually taken away in their sins, as our translation rightly has it; or, if we render τοὺς ἐξηρμένους, *proud*, or *elated*, as both Grotius and Drusius translate it, agreeably to the Vulgate and Tigurin versions, (which avoids something of a tautology, and answers better to the latter part of the next verse) this sense, too, suits the Canaanites, for they defied the Lord, persecuted his chosen, were an idolatrous and savage people, were at the very height of wickedness, and gloried in their shame, Wisd. xii. 4, 5, 6. and though their punishment, which was adequate to their brutal vices, came after that of the Jews in the next verse, and therefore may seem less proper to be mentioned before it; yet probably the writer chose to finish his Gentile examples, before he proceeded to one of his own nation.

Ver. 11. *And if there be one stiff-necked among the people, it is marvel if he escape unpunished.*] The argument proceeds *a majori ad minus*; thus, if God overthrew whole nations for their iniquity, as the Sodomites, the Canaanites, &c. if he spared not even his own people, but slew six hundred thousand of his favourite peculium, who were gathered together, in the hardness of their hearts, nor even the old world itself for its universal corruption, how shall any private person, any single sinner, inconsiderable in all respects in comparison of the former examples, dare to rebel against his Maker, or promise himself impunity, either for his greatness, or his

meanness? or hope, because he is as one to infinity, to lie concealed, and escape unpunished, amongst so many thousand transgressors? it is proper and pleasing to observe, in what strong terms the mercy and forgiveness of God is expressed in the latter part of the verse; he is represented there not only as placable, but as mighty to forgive; an expression very singular, and raising comfort from an attribute that usually carries terror in it. And, to invigorate this the more, διαΐάχυς, is added in some copies, that he is speedy and impatient, ready and desirous to forgive upon the first motion of a real change and conversion in the sinner; as it is expressed Jer. xviii. 7. "At what instant I shall speak concerning a nation or kingdom, to pull down and to destroy it, if that nation, against whom I have pronounced, turn from their evil, I will (at that instant) repent of the evil that I thought to do unto them." Nor is this quickness of God favourably to alter his resolutions, and change his manner of acting, less strongly expressed in some copies, which have μασίγων, ἰκῶν, τύπων, ἰώμενος, where the proceeding seems instantaneous, and to be expressed as it were in a breath.

Ver. 12. *As his mercy is great, so is his correction also; he judgeth a man according to his works.*] This follows very properly after what was said of his mercy in the foregoing verse, lest any should be encouraged to sin by a reliance on mercy, and presuming too much upon pardon. For God is infinitely just, as well as good; he neither sacrifices his justice to his goodness, nor his goodness to his justice; these attributes are so compatible in the deity, as harmoniously to meet together, and lovingly to kiss each other. He pardons those who are truly contrite and penitent, as he is a sincere lover of souls; but he deals not so graciously with the obstinate, and such as will not be reformed; in them he punishes the odiousness of sin with rigour, because he detests their continuance in it, and is as inflexible in the execution of his judgments, as they were in pursuing their evil courses, and will proceed against such sinners, not according to the notions which they fondly conceive of God's acting, or the methods which they sometimes presume to point out to him, but according to the real demerit of their works. Our translators follow a copy which had κρίνει, but more correct ones have κρινεῖ, in the future. And so Clem. Alexand. reads, quoting this passage, which seems confirmed from the parallel sentence, ver. 14. and indeed from the whole context. The union of these two attributes was never more truly displayed than in the case of our first parent; how severe, how dreadful is his sentence! and yet how mild, how mixed with mercy, in comparison to what Adam might reasonably, and probably did expect from his offended God! while infinite justice demanded satisfaction and the death of the offenders, infinite mercy intercedes for their pardon, and comforts them, under the present evidence of his indignation, with the promise of a Redeemer, who, by his victory, should recover what they had lost.

Ver. 14. *Make way for every work of mercy, for every man shall find according to his works.*] Our translators follow the Complut. which reads, πάσῃ ἐλεημοσύνῃ ποίησον τόπον, but the other editions have, πάσῃ ἐλεημοσύνῃ ποιήσει τόπον· ποιεῖν τόπον in the acceptation of this author, often signifies, to do honour to, or to treat with respect and distinction. See chap. xiii. 22. xvi. 3. xxxviii. 12. And so the sense here may be, that God will respect, and have a regard to every work of mercy that a man does, and will abundantly recompense it. See chap. xvii. 22, 23. A very learned writer offers a different reading, πᾶσα ἐλεημοσύνη ποιήσει τόπον, i. e. Every work of mercy shall make, or prepare a place, viz. in heaven for the merciful, which seems confirmed by the next sentence; and then the sense will be the same with that of St Luke, that charity shall prepare a place for the righteous, and when they die, "they shall be received into everlasting habitations," c. xvi. 9. Hammond in loc. This reading, it must be confessed, has some countenance too from that of the Vulgate, "Omnis misericordia faciet locum unicuique, secundum meritum operum suorum." As Bellarmine has abused this passage in favour of the Romish doctrine of merit, it may be proper to observe upon the Vulg. rendering, 1. That it has here confounded two distinct sentences, and made one of them. 2. It has inserted *meritum operum*, which has nothing to answer it in the Greek. 3. The words κατὰ τὰ ἔργα are indefinite, and may respect either good or bad works, and if understood of good works, mean only that a reward is promised to them, not that any is due to the merit of good works, as such, or that they are in themselves strictly meritorious. See Chamiere Panstrat. De Vulg. Edit.

Ver. 15. *The Lord hardened Pharaoh, that he should not know him, that his powerful works*

might be known to the world.] See Exod. vii. 13. from whence this seems to be taken, where our translators render, "He hardened Pharaoh's heart;" which, according to the Hebrew, should have been, Pharaoh's heart became firm, or was hardened, as the same Hebrew words are rendered ver. 22. of that chapter. And so the ὁ render ᾧ καλίσχυσεν ἡ καρδία Φαραώ. and ver. 22. ἐσκληρύνθη ἡ καρδία Φαραώ. and by Ar. Mont. "Corroboravit se cor Parhoh;" and by the Vulg. "Induratum est cor Pharaonis;" and so the Chaldee. The same reason which is here assigned for the hardening Pharaoh's heart, we likewise meet with Exod. ix. 16. Rom. ix. 17. "For this cause have I raised thee up;" or, according to ὁ preserved thee, "that I might shew (not my mercy, but) my power in thee, and that my name might be declared throughout all the earth." For the hardening of Pharaoh's heart upon the removal of any plague, occasioned the shewing so many more signs and wonders to God's greater glory; each respite renewed his obstinacy, whereas the continuance of any one plague would have made him relent, and dismiss the Israelites.

Ver. 16. *He hath separated his light from the darkness with an adamant.*] The meaning either is, that the ways, counsels, and decrees of God are above our understanding and comprehension, so that to pretend to penetrate into his secrets is presumption: or, that God dwells in a light, which no man can approach unto, 1 Tim. vi. 16. Or the sense may be, that God has placed a strong partition, as the margin has it, a great chaos, between heaven and hell; or, as the Scripture expresses it, he has fixed a great gulf, Luke xvi. 26. between the seat of the blessed, and the wretched abode of the wicked, at such an infinite distance from each other, as to render all approach inaccessible, all communication impossible. Or, according to others, that he has made the vicissitude of day and night constant and unalterable, ἐμέρισε ἀδάμαντι, he has divided them by such a law, as shall not be broken; accordingly ἀδαμάντινα δέσμα mean, fetters which cannot be broken; and to express something unalterable, the epigrammatist says, τοῦτ' ἀδάμαντι μένει. I shall only observe, that this, and the foregoing verse, seem to have no relation to the context, "Revera huc non pertinent," says Grotius. And indeed they are wholly omitted in the Vulg. Rom. Ald. Bas. and most of the Greek editions.

Ver. 17. *Say not thou, I will hide myself from the Lord; shall any remember me from above? I shall not be remembered among so many people; for what is my soul among such an infinite number of creatures?*] "Quantula est anima mea, interspiritus omnium hominum!" Syr. It is strange to observe how vain man, who, when fired with ambition, and puffed up with self-conceit, will allow none above him, and durst even aspire to an equality with his Maker, can degrade, and depreciate himself upon occasion, when fear of punishment is in the case, and comfort himself in his meanness, as of no worth or consequence in the vast creation, lost among the infinity of creatures, and too inconsiderable to be looked upon, or even remembered, and is happy if he can deceive himself and others with some such like false reasoning, does God take cognizance of every thing that passes below; can he enter into an examination of all the thoughts, words, and actions of each man in particular throughout the world? he extends his care indeed over the fortune of the great, determines the fate of princes, and the revolutions of states and empires; he directs and guides the principal æras and occurrences of remote time, but it is below his grandeur, to descend to mean persons, and to extend his care to trifling matters, and the infinity of human concerns: kings do not condescend to take account or cognizance themselves of petty and diminutive transactions that pass in their kingdom; these would disturb their quiet, and detract from the sovereign dignity. We meet with a like instance of a wicked and shallow reasoner, Job xxii. 12, 13, 14. "Is not God in the height of heaven, and behold the height of the stars, how high they are? And thou sayest, therefore, How doth God know? Can he judge through the dark cloud? The thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven." Juvenal introduces an old sinner talking in the like manner,

Ut sit magna, tamen certe lenta ira Deorum est
Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed & exorabile numen
Fortasse experiar: solet his ignoscere. Sat. xiii.

Such were the subterfuges of sinners, and the objections of the libertines of old, for want of a clear and right notion of God's attributes, his omniscience, and immensity in particular. For if God be, as even some of the heathens have acknowledged, "Totus sensus, totus auditus, totus visus." Plin. L. ii. c. 7. the vast number of objects can give no distraction to a being of

such perfection, nor the infinite variety of their actions any way disturb his repose, or escape his notice. For what is the whole earth in his eyes, or all nations in his presence, but, in the language of the prophet, "as a drop of a bucket, as the small dust of the balance?" Isa. xl. 15. Nor is the other scruple of giving God too degrading an office, by humbling himself to observe and take care of what passes below, better founded; for none of his creatures are either unworthy of, or below his notice. It is the proper business of the builder and maker of all things, to superintend his work; man, in particular, is by his nature an accountable creature; and a being that styles himself supreme, and either cannot, or will not take account of men's behaviour, is no god. To take away all such low conceptions, and sentiments of the Deity, the author probably soars on purpose, in the two following verses, and excels himself in the lofty description of God's majesty, the effects of his mighty power, and the dreadful consequences of his very looks; not unlike that of the Psalmist, Psal. civ. 7. 32. See also Nahum i. 5.

Ver. 21. *It is a tempest which no man can see, for the most parts of his works are hid.*] See Nah. i. 3. καλαγὶς, signifies a violent shock of wind, not improperly rendered a tempest, and might, perhaps, be used here in allusion to, and in concurrence with, the expressions of God's power in the 18th and 19th verses foregoing, which mention the foundations of the earth, and rocks shaking and trembling when the Lord visits them, or looketh upon them. If by it are metaphorically meant the works of his justice, mentioned in the next verse, it will then resemble ver. 6. of the same prophet, "Who can stand before his indignation, and who can abide in the fierceness of his anger; his fury is poured out like fire, and the rocks are thrown down by him." If it relates to God's judgments, or the secret dispensations of his providence, the meaning then is, that clouds and darkness are round about them, so that one cannot trace out the hidden path of them; that they are, like the great deep, as the Psalmist speaks of them, unfathomable, unattemptable, as when a mighty tempest darkens the face of it. These are the common and most received interpretations of this obscure passage; but, amidst the variety of senses affixed to this place, it is no improbable conjecture, that this, with the foregoing and following verse, contain the answer of the sceptic, to what was said of God's Almighty power, and all-searching eye in ver. 18, 19. This may be collected, 1. From ver. 23. ἰλατρίμενος καρδίᾳ διανοεῖται ταῦτα, i. e. the man of a contracted sordid heart, or narrow soul, or, as our version has it, the man that wants understanding, thinketh in this manner, fancies, and dwells on μάταια, such idle vain notions as these, as some copies and the Vulg. have it, which our translators here follow. 2. The Syr. and Arab. versions understand it as the foolish reasoning of those that are *excordes:* "Excordes talia dicunt, & scelerati hæc cogitant." 3. An answer seems to be given to these foolish surmises, beginning at the next verse, "My son, hearken unto me, and learn knowledge," i. e. sound knowledge; and is continued in form, and with great closeness of reasoning, through the rest of this chapter, and to the end of the 21st verse of the next, as will appear more fully by consulting the objection and answers, placed column-wise for greater clearness at ver. 6. 4. This is agreeable to the method pursued in the former chapter, where an objection is raised ver. 11, 12. and the answer is continued to ver. 15. of the next, except the five first verses, which seem not to belong to that place or argument.

Ver. 26. *The works of the Lord are done in judgment from the beginning.*] The Epicureans held that the world was made by a fortuitous concourse of atoms. Against the mistake of these philosophers in so important a point, the author here maintains, that the creation was not the effect of chance, or any blind and insensible principle, but all things were at first made with judgment and wisdom, and the several parts which compose the world not so placed by accident, or at random, but a wise and all-powerful hand placed them in the beautiful order wherein we now see them, disposed with the greatest fitness, and exact in all respects, in number, weight, and measure. Wisd. xi. 20.

Ver. 27. *He garnished his works for ever, and in his hand are the chief of them unto all generations; they neither labour nor are weary, nor cease from their works.*] ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, ἐν τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν. It should seem, according to our translation, that all God's works were not equally in his hand, and under his care and protection, but only the chief, or principal of them. Grotius, and some few others, understand by ἀρχὰς, the heavenly bodies, "Astra quæ rebus inferioribus præsunt in Dei potestate sunt in omnia sæcula," and of these he understands what follows to the 29th verse. And indeed these, from their presumed power and in-

influence, in the opinion of the ancients, over all things below, especially the sun, and moon, which presided over the rest, were esteemed ἀρχαὶ, principalities, powers, or dominions; and they rejoice to run their appointed course, continuing through all ages to perform their settled functions, without any fatigue, hinderance, or confusion; contrary to the opinion of some of the ancient philosophers, who imagined that some parts of the world grew old and decayed, through the disunion and separation of the atoms; and other parts were fashioned anew, and attained more perfection by some lucky jumble. But the following seems a more perfect rendering of the Greek, and to give the truest sense, viz. ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, he beautifully pre pared his works for ever, or to last for ages, καὶ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν, and their principles in their generations, or according to their kinds, *per genera sua;* meaning the established and unalterable principles of natural bodies, and alluding, perhaps, to the seed that every thing hath in itself according to its kind. How consistent with this interpretation is the Mosaic history, Gen. i. 11, 12. and how doth the wonderful reproduction of every thing in this congenial manner confirm it? which harmony and regularity in God's works, is owing to the principles he has established in them, which we call their nature. Calmet concurs in this sense, and gives the like interpretation, "Il a formé ses ouvrages pour durer toujours, ou fort long-tems, & il a mis dans eux des principes pour se reproduire dans la suite de tous les siécles. Depuis la Création du monde jusqu' aujourd'hui, & jusqu' à la consommation des tems, ses Ouvrages subsistent, & se perpetuent, les uns par la Génération, & les autres par d'autres voyes que la Créateur leur a ouvertes." Comm. in loc.

CHAP. XVII.

Ver. 2. *HE gave them few days, and a short time.*] The author having briefly described the inanimate, vegetative, and brute creation, in the conclusion of the former chapter, in this proceeds to speak to the formation of man, and to describe the faculties and powers wherewith God had endowed him; his original from the ground, and his short continuance up. on earth before his return into it again, even a few days comparatively, ἡμέρας ἀριθμοῦ, which is a Hebraism. Instances of this manner of expression occur Gen. xxxiv. 30. Deut. iv. 27. where *viri numeri* means, *few in number:* Isai. x. 19 "The trees of his forest shall be (according to the Heb.) number." i. e. few, so few that a child may write them, which shall have exactly expressed, οἱ καταλειφθέντες ἀπ' αὐτῶν ἀριθμῷ ἔσονται. But there is a passage in Job parallel to this, both in the sense and manner of expression, "When a few years are come, then shall I go the way whence I shall not return," where the Heb. has, *years of number*, and the LXX ἔτη ἀριθμητὰ, ch. xvi. 22. Or it may mean, that the days of man's life were numbered, and a certain time and length of life fixed and determined for the species, Job xiv. 5. which they should not exceed, about 900 years, before the flood, but after contracted to 400, 200, 100, 70, which was the term in the time of the writer of the 90th Psalm, whether David or Moses. And thus the Tigurin version, "Attribuit dies numeratos statumque tempus hominibus." Or it may be applied to Adam personally, as the Vulg. seems to take it, that though originally intended to be immortal, yet, on account of his transgression, God pronounced the sentence of mortality upon him, and fixed a period to his days.

Ver. 3. *He endued them with strength by themselves.*] καθ' ἑαυτούς. According to themselves, suitable to their nature, "Une force proportionée à sa Nature," as Calmet expounds it. At first God gave them an absolute empire, or dominion over the creatures, and after the fall, though it was somewhat diminished, yet he left sufficient authority in them for the state and condition in which he placed them, sufficient for their preservation and defence against injuries, for the procuring the necessary supports of life, and accomplishing their other designs. The Vulg. has "Secundum se vestivit illum virtute," following a copy which read καθ' ἑαυτὸν, i. e. God gave him a sovereignty resembling his own, "Imperium quale suum," says Grotius, and so the Tigurin version, "Innuit, ipsos virtute sua." And in this dominion, as well as in the perfection of his intellectual nature, his likeness to God consisted: the subjection of the brute creation to man was a consequence of his authority, or of a dread impressed upon them from their great Creator. Seneca has well expressed man's great prerogative in this particular, "Quisquis es iniquus æstimator sortis humanæ, cogita quanta nobis tribuerit Pars nostra, quantò valentiora animalia sub jugum miserimus, quanto velociora consequamur; quàm nihil sit mortale non sub ictu nostro positum." De benefic. ii. 20. And after it follows, (which will serve to illustrate the 6th verse,) "Tot vir-

tutes accepimus, tot artes, animum denique, qui nihil non, eodem quo intendit momento, pervium est, &c. Ita bene æstimata naturæ indulgentia, confitearis necesse est, te illi in deliciis fuisses."

Ver. 5. *They receive the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.*] Many editions have not this verse at all, and some few, only the latter part. It may properly be enquired what are the five operations, as they are here called. Are we to understand by them the five senses πέντε αἰσθήσεις? the Arab. so takes it, enumerating them severally. Philo resembles this writer upon the subject, αἱ ἐν ἡμῖν δυνάμεις, κ. τ. λ. "Potentiarum quæ nobis insunt sex indesinenter terra marique bella concitant, quinque sensus, & Sermo qui profertur: illi desiderio sensibilium, quibus se non potiri ægre ferunt, hic per os infræne multa silenda effutiens. At Septima potentia est Mens Rector, quæ, quando in potestate sex illas retinet, vitam serenam tranquillamque amplectitur." De Abrahamo. And in another place he has the like division; only instead of the understanding he inserts *generatio*, and makes the whole seven, which he calls ἑπτὰ δυνάμεις τῆ ἀλόγῳ, the seven faculties of the sensitive soul, to serve and act under the τὸ ἡγεμονικὸν, or the understanding. Grotius also intimates as much; but thinks this latter part to be a gloss crept into the text from the margin, by some favourer of the Stoic notions, who, besides the five ordinary senses acknowledged three other, viz. τὸ σπερματικὸν, or generation, speech, and understanding; but the first of these is now dropped and omitted. Corn. a Lapide and Calmet reckon the five ἐπιβήματα here to be the powers or privileges given to man at the creation, which are mentioned in the foregoing verses. viz. 1. Life; 2. Sovereignty over the earth; 3. Force or strength suitable, and proportionable to his nature; 4. Likeness to God's image; 5. Dominion over all manner of living things. Others transpose this verse, or rather the sixth and seventh operations, and put them after the particulars mentioned in the verse following, where, indeed, they seem to come in better. Thus the Tigurin version ranges them, "Judicium, linguam, oculos, aures, & cor dedit eis ad cogitandum, sexto quoque loco mentem donavit, & septimo sermonem operibus suis explicandis." But as the two last are omitted in some Greek editions, the Vulg. and Syr. versions, it is probable they were added by way of explanation, and inserted by mistake.

Ibid. *Speech, an interpreter of the cogitations thereof.*] Many have been the conjectures of learned men about the original of speech; a very ingenious writer supposes its origin to be from God, "And that the first man was instructed by him to speak, and that his descendants learnt to speak by imitation from their predecessors. Not that God put into Adam's mouth the very sounds which he designed he should use as the names of things, but gave him the use of an understanding to form notions in his mind of the things about him, and a power to utter sounds, which should be to himself the names of things, according as he might think fit to call them. These he might teach Eve, and in time both of them teach their children, and thus began and spread the first language of the world. The account which Moses gives of Adam's first use of speech, Gen. ii. 19, 20. is entirely agreeable to this, where God sets before Adam the creatures to put him upon using the power he had of making sounds to stand for names of them, and he had only to fix to himself what sound was to stand for the name of each creature; and what he so fixed, that was the name of it." Shuckford's Connect. Vol. 1. p. 3. Tully dwells upon the privilege of speech in men, and places the difference not only between them and brutes in it, but also between men themselves, according to the degrees of the perfection of it, "Hoc uno præstamus maximè feris, quod colloquimur inter nos, & quod exprimere dicendo sensa possumus. Quamobrem quis hoc non jure miretur, summeque in eo elaborandum esse arbitretur, ut quo uno homines maxime bestiis præstent, in hoc hominibus ipsis antecellant?" De Orator.

Ver. 6. The wise man to inspire his pupil, whom he addressed himself to, chap. xvi. 24. with worthy sentiments of the deity, proceeds now to answer the loose suggestions made in the 20th 21st and 22d verses of that chapter. If the reply be set against the objection, it will best illustrate the argument.

CHAP. XVI.

Ver. 20. Καὶ ἐπ' αὐτοῖς ὁ διανοηθῆσαι καρδία. *No heart* (here begin the sentiments of ἐλατ[illegible]μενος καρδίᾳ, of whom it is said, ver. 23. that he διανοεῖται ταῦτα) "No heart can think upon these things."

Καὶ τὰς ὁδὰς αὐτῦ τίς ἐνθυμηθήσεται; "Who shall be able to understand or conceive his ways?"

Ver. 21. Καὶ καλαιγὶς, ἣν ὰν ὄψεται ἄνθρωπος. "It is even like a sudden gust of wind," (Drusius and Junius both understand it comparatively,) "Which a man cannot see, or know whence it cometh, and whither it goeth."

Τὰ δὲ πλείονα τῶν ἔργων αὐτῦ ἐν ἀποκρύφοις. "The most part of his works are hid."

"Omnes pæne veteres nihil cognosci, nihil percipi, nihil sciri posse dixerunt, in profundo veritatem demersam, nihil veritati relinqui, omnia tenebris circumfusa ēsse dixerunt." Cic. Acad. Quest. L. 1.

This then, it is manifest, was an old objection, and why might not Jesus in Egypt learn this objection from the Gentile philosophers?

Ver. 22. Ἔργα δικαιοσύνης τίς ἀναγγελεῖ; "Who shall declare the works of his righteousness?" Who can find, or who can set forth and prove, any moral rectitude or beauty in his ways or proceedings?

CHAP. XVII.

Ver. 6. Καρδίαν ἔδωκε διανοεῖσθαι αὐτοῖς. *He hath given them a heart to think.* Men may think on these things, it is their prerogative, their business.

Ver. 7. Ἐπιστήμην συνέσεως ἐνέπλησεν αὐτὰς. *He filled them with the knowledge of understanding;* he hath given them enough to understand, and conceive his ways.

Καὶ ἀγαθὰ καὶ κακὰ ὑπέδειξεν αὐτοῖς, viz. though men be not able to discover all the operations of nature, yet they are endowed with a better knowledge, the principles of morality. Thus in Micah vi. 8. we have a parallel passage, "He hath shewed thee, O man, what is good; and what doth the Lord require," &c. which is always understood of the natural principles of religion.

Ver. 8. Ἔθηκε τὸν ὀφθαλμὸν αὐτῦ ἐπὶ τὰς καρδίας αὐτῶν, δεῖξαι αὐτοῖς τὸ μεγαλεῖον τῶν ἔργων αὐτῦ. Though men with their bodily eyes cannot discover all the operations of nature, yet God has imparted to them the light of reason, ὀφθαλμὸν αὐτῦ, a perception like his own, intellectual, intuitive, whereby they may discover the true beauty of his works, viz. the moral design of them; or if we read ὀφθαλμὸν αὐτῶν here, (as below in ver. 15. ὀφθαλμῶν αὐτῦ, in the Alex. MS. is αὐτῶν) it will give another, and not a disagreeable sense to the passage. It had been objected, that "the most part of his works were hid, and that no man could see them;" but the wise man answers, that God had placed the eyes wherewith these things are seen in men's hearts; they see with the eyes of their understanding. It is in this sense our Saviour says, ὁ λύχνος τῦ σώματός ἐστιν ὁ ὀφθαλμός. Matt. vi. 22. either of these senses will answer the objection.

Ver. 9, 10. Καὶ ἔνομα ἁγιασμῦ αἰνέσουσιν, ἵνα διηγῶνται τὰ μεγαλεῖα τῶν ἔργων αὐτῦ. They to whom he hath imparted the perception above-mentioned will praise his holy name, and by their praise most effectually declare, and set forth the excellency of his works and ways; and in particular ἐκλεκτοὶ, Israel, his elect, his peculiar people are most engaged to do this, as they received, and were taught by his law, and were witnesses of so many miracles in Egypt, and in the wilderness. And thus Calmet, "Il les a remplis de ses lumieres & de ses connoisances pour le loüer, & l'adorer dans la Consideration de ses Ouvrages."